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PERIODICAL

A C C O U N T S

RELATIVE TO THE

BAPTIST

MISSIONARY SOCIETY.



VOL. VI.



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1817.

P R E F A C E.

EBENEZER, or *the Stone of Help*, was erected between Mizpeh and Shen, by Samuel the prophet, as a memorial of the victory granted to Israel, over the Philistines; who, though they had sometime before taken the ark of God near that spot, and detained it in captivity for seven months, yet were glad to return it, with trespass-offerings of gold, to it's own land. The Baptist Missionary Society, in this preface to the sixth volume of their *Periodical Accounts*, would set up their Ebenezer; and though they have to lament the death of two of the most able servants of the Lord, who bore their little ark for three and twenty years, yet they have cause to bless God, that they were preserved faithful unto death, and, we doubt not, have received a crown of life: nor has the Lord delivered his strength into captivity, nor his glory into the hand of the enemy. He has not yet written Ichabod on our Mission, nor suffered his faithfulness to fail. Our elder Missionaries are still spared, and are going on with their labours, and the number of their fellow-labourers is increased, while new important stations are opened, for them to be employed in the work of the Lord.

Who that witnessed our feeble beginnings could have hoped for such an increase, as God has already granted to us? who especially could have anticipated such facilities being afforded for translating the word of God into the various languages of the East? Surely the wrath of man shall praise the Lord, and the remainder thereof, which would not turn to any good purpose, shall he restrain. Our brethren considered it at first, as a sad disappointment, when four Missionaries, whom we sent out together, being prohibited from going up the country, were obliged to stop at Serampore. Brother Carey little thought, when he left Mudnabatty to join them, and with great hesitation submitted to the loss of the little possession he had purchased there, that Providence, by placing him so near the College at Fort William, intended to make him the instrument of furnishing millions of Heathens and Mahometans with the word of truth, in so many different languages. Had he been allowed to chuse for himself, it is probable that his utmost efforts would not have availed, to effect above a tenth part of what he has now been enabled to accomplish. Had Brother Marshman been permitted to proceed towards the North of Bengal, though he might have felt the same desire of acquiring the language of China, which was first excited in 1803, yet he would probably have been too far out of the way, for Dr. Buchanan to have thought of him in 1805; when, upon Mr. Lassar's arrival at Calcutta, after seeking in vain, among the young gentlemen in the College, for some person to study the Chinese, and engage in the translation of the scriptures with him, the Dr. applied to Mr. Marshman, requesting that he would enter upon this important object of pursuit, and not suffer an invaluable opportunity to be lost. Mr. Marshman, whose attention had for two years before been turned to this very subject, and who knew not, till long after this proposal, of any one

else likely to be employed in the same work, could not but consider Dr. Buchanan's generous offer, of supporting Mr. Lassar for the first year, at Serampore, as a sufficient call to engage in it. And hitherto the Lord hath helped him.

We have lately received from him copies of the Book of Genesis, and of the Epistles of Paul to the Romans and the Corinthians, printed with the reduced metal types, which Mr. Lawson has greatly improved. These portions of the divine word our friends have printed, both in the *Chinese* manner, that is, only on one side of the paper, with the edges turned to the back and the front uncut; and also in the *English* manner, that is, printed on both sides of the leaf: which latter method will be a great saving as to paper, and is found, in consequence of the reduction and clearness of the types, to be as legible and neat, as if it were printed on one side only.

We have no disposition to engage in any dispute respecting the superiority of metal types to wooden blocks: if the latter can be cut cheaper or neater in China than in Bengal, so be it with all our hearts. Europeans can judge, in some degree, when they see the specimens which we have last received; and the Chinese themselves will be still more competent judges. Let the advocates for either method quietly pursue their own plan, till experience shall evince which is preferable; and then let neither be unwilling to adopt the other, if he should be convinced that he was mistaken. Or, if both should go on as they have begun, to the end of life, and furnish a multitude of the inhabitants of China with the Holy Scriptures, if they are brought to know the only true God, and Jesus Christ whom he hath sent, it will be of little consequence, whether they learnt the way of salvation, by means of a book printed from blocks, or with metal types.

We trust, that whatever our dear brethren have been enabled to effect, for the diffusion of the knowledge of Christ, among the various nations of the East, has been done with a single eye to his glory, and not with a view to the advancement of a party; and we would unite with them in giving him all the praise.

Though we think the Congregational form of church government, more conformable to the apostolic plan, than that of the Established Church, yet we can cordially rejoice in all the success of our Episcopalian brethren: and in like manner, though we conscientiously dissent from our Independent brethren as to the ordinance of Baptism, yet we bless God for all the good they have done, in Africa, in any part of Asia, or in the South Seas. Hence we hope, that our fellow-christians, who think us mistaken as Anti-pædobaptists, will rejoice also, if by means of our Missionaries, sinners are turned from Heathenism, Mahometanism, profligacy, or formality, to serve the living and true God, and to wait for his Son from heaven, even Jesus who saveth us from the wrath to come.

Many such friends we have, both in the Northern and Southern parts of this island, as well as on the other side of the Atlantic; to whom we deeply feel our obligations. A great number of them, notwithstanding their differences of sentiment, have helped our Mission in a more general way; and a greater number still have lent their aid to the translation of the Sacred Scriptures into the various oriental dialects.*

God forbid that we should wish any Christian, of whatever denomination, to make a sacrifice of principle, to obtain our most cordial good will; and we are persuaded, that no one who is pos-

* Our next Number will contain a new Memoir of the Translations, just received, in which the Lord's prayer is given in thirty-three different languages.

essed of *genuine candour* would require such a sacrifice from us. So far as we have attained the knowledge of divine truth, we would walk by the same rule, we would mind the same thing; and if in any respect the sincere followers of Christ are differently minded from each other, we trust the time is hastening, when God will show those who are mistaken in smaller matters, what is the mind of the Lord respecting them also.

We bless God, who has so graciously preserved the lives of our most useful Missionaries; and though he has removed several of our dear brethren and sisters in the East,* and lately a most valuable, diligent, and prudent Missionary, in the West Indies,† yet he enabled them to confirm by their death, the truth he had inclined them to disseminate in their life time. And above all, we rejoice, that not one who has been sent out under the patronage of this Society, has been suffered to fall into sin, and thus to dishonour his religious profession.

At the same time, we are aware, that as the number of our Missionaries increases, they need so much the more to be assisted from on high, that they may all preserve the unity of the Spirit in the bond of peace. We also, at home, shall feel the same necessity of imploring large supplies of wisdom, from the Father of lights, that all the concerns of the Society may be conducted with discretion, unanimity, and singleness of eye to the divine glory.

Hitherto the Lord has helped us, and though he has removed the most able and judicious founders of this little Society, yet we would bless his name, that their lives were so long continued,

* Brethren Thomas, Fountain, Grant, Brunsdon, Biss, and Mardon; and Sisters Chamberlain, Chamberlain, Moore, and Rowe.

† Brother John Rowe, of Falmouth.

that they were enabled to guide it's concerns with so much prudence, and promote it's interests with such indefatigable zeal. With him is the residue of the Spirit. If we are enabled thoroughly to realize our dependance on him, and are kept from the baneful influence of all party-spirit, and vain glory, ever bearing in mind our Lord's intimation, that he is indeed the greatest among his followers who is most willing to be servant of all ; we may still hope for increasing success in the work of the Lord, and for the cordial affection and liberal aid of our dear brethren of other denominations.

Our help is in the name of the Lord, who made heaven and earth ; without whom we can do nothing, but through whose strengthening us, we can do all things ; who giveth power to the faint, and increaseth strength to them that have no might ; and who is the same yesterday, to-day, and for ever.

Blessed be JeHoVaH God, the God of Israel,
Who alone performeth wonderful things.
And blessed be the name of his glory for ever,
Yea, all the earth shall be filled with his glory!
Amen and Amen.

Dec. 9, 1816.

PERIODICAL ACCOUNTS

OF THE

Baptist Missionary Society,

No. XXX.

From January to June, 1815.

THE last number contained an account of the state of the Mission to the close of the year 1814. We shall in this number continue the narrative to the end of June, 1815. Some unusual delay has prevented our reception of the Circular Letters later than that period, and we have received very little private intelligence of a subsequent date. We begin with the

BENGAL MISSION.

(1.) DINAGE-PORE AND SADAMUHUL.—The former is 25° 37' North latitude, and 89° 40' East longitude.

January 5.—Brother Ignatius Fernandez, the pastor of this church, mentions eight persons being baptized on Lord's-day, January the 1st, whose names were Medoo, Rutna, Poornima, Gourmuni, Roopa-see, Rajoo, Dulphi, and Sook-hee: in the evening twenty-five partook of the Lord's-supper: there had been four members more, who are now excluded. There are nine adults under instruction, some of whom are expected soon to join the church. His school prospers. There are now fifty-six scholars, making pretty good progress in reading, writing, &c. Religious tracts are distributed among the eldest of them.

Dinage-pore and Sadamuhul.—Goamalty.

In February Mr. F. visited Serampore and Calcutta, to see his friends, and for the benefit of his health; which appeared to be much improved when he returned, in March.

April 19, 1815. He writes to Mr. Ward thus: "Through the goodness of God I arrived at Dinage-pore on the 7th instant. On my way up, I found an opportunity of making known the way of life, at many villages; and met, almost every where, with diligent and attentive hearers, some of whom heard the word with apparent concern. To such as were able to read, I gave copies of Mark and Luke. I stopped four days at Soojunpoora, where, on the Lord's-day, I was much pleased with the preaching and prayer of Brother Gour, a member of the Cutwa church, who certainly has very good gifts: he preached to a great number of the factory labourers and servants, who assembled at Brother Johnson's house. At Mr. J.'s request, Brother W. Carey has sent him to preach the gospel in this vicinity, and I have no doubt, but, through the divine blessing, much good will be done by his labours. Besides Brother Gour, I had the happiness of seeing four more at Cutwa, who, I understand, are equally qualified for the work of the Lord.

"On the 13th instant, Brother Krishna-pal came hither from Malda, for the purpose of going to the Brumha-pootra, to preach and distribute books, to the multitude who will assemble at that place on the 18th, to bathe."

June 9, 1815. Mr. Fernandez writes from Sadamuhul, that nine persons had lately come thither as enquirers, with two boys and a girl, and all had voluntarily thrown off their cast.

(2.) GOAMALTY, near the ruins of the ancient city of Gour, about 25° North latitude, and 88° East longitude.

In January, Brother Manika was sent hither to assist Krishna; who wrote word on the 5th of March, that he and Manika were making known the gospel through the neighbouring district, and that a Punjabu Brahmun was with him, as an enquirer. On the 22d, he wrote concerning an enquirer, whom he afterwards sent to Serampore. This man was a mendicant from the upper provinces, who was obstinately bent on finding God in some living person, from which fancy nothing could divert him. Krishna mentions that six of them had sat down to the Lord's-supper.

Krishna gives the following account of his journey to a Hindoo festival, on the banks of the Brumha-pootra.

“On February 7, I left English Bazar, on horseback, and after staying one night at Dinage-pore, I proceeded to a ghaut near Dhapa, a village in the district of Rung-poor, where, as I was eating, a man came, and asked me whither I was going. I told him that I was going to the Brumha-pootra festival, to declare the glad tidings of Christ's death, and distribute books containing the same news. This man, after hearing the word, went into the village, collected the people together, and told them that a man from Calcutta had brought many shastras: in consequence, in the midst of a circle of twenty-five persons, till late at night, I explained the gospel mystery, and showed them how justice and mercy had embraced each other in the death of Christ. They appeared to receive the word with joy. I left them a new testament and some tracts. Next day, at a shop in Rung-poor, I read part of the new testament, endeavouring to apply it to the crowd who were present; many took books, and some said, *God has remembered us, for he has sent his mercy to us.* I blessed God for putting these words into their hearts. At Alee-poor also, the villagers assembled, heard the word, and accepted tracts in Naguree, declaring they had never heard this news before. After this, in the market-place of Ranee-gunj, a large town, before a great company, I declared that the grace of God was come nigh to them. They enquired what I meant. I then sat down at a corn-merchant's shop, and read the 8th chapter of Romans, which I explained to almost all the aged people of the place: they took a great number of books, and I blessed God, prayed for them, and left them. My next journey brought me to the bathing-place, which was but six miles farther: the people were returning. I took up my station under a banyan tree in a plain, and preached to about 500 people, and distributed books: some who received them came from Hindoost'han, and from the country of the raja of Virat. On my return to Ranee-gunj, I found nearly 2000 people, among whom many books were given; as they were also at Alee-poor, and other places. I found many people sitting by the side of the river, at one place, waiting for me, as they had heard that a person from Calcutta was preaching a new uvutara, (or incarnation,) and giving away books. At another place, where I staid all night, I had much discourse with the inhabitants, and before I reached Dinage-pore, all my books were expended. There

Cutwa, &c.

I staid three days and preached, and in three days more arrived at home."

(S.) CUTWA—in the district of Burdwan, 75 miles N. N. W. from Calcutta. North latitude, 23° 37'. East longitude, 88° 10'.

Mr. Wm. Carey, jun. in a letter dated January 3, 1815, says: "I have baptized one person since I returned, and have hopes of one or two more, who are waiting for me to go to Beerbhoom, which I hope to do ere long."

Kangalee and Shiva were employed at and around Cutwa during the month of December, 1814: they visited Dewan-gunj two or three times, and Gand-poorā, and spoke almost daily in Cutwa market.

BHURI.—Bulu-rama, who is stationed at this place, mentions the names of several villages he had visited in December: several Brahmuns heard him with attention, and one Brahmun came to his house for information. On another occasion he met two persons who were seeking him, and said, when they saw him, 'We want to hear the word of life.'

SHIOOREE.—Vishnuva is stationed here, and in December itinerated for several miles round: he found some averse to a gospel which is opposed to the prejudices and inclinations of men in a state of idolatry and unbridled licentiousness; others heard with attention; sometimes he had a crowd of hearers.

DOOBRAJ-POORA.—Mut'hoora is placed here; he visited several neighbouring places last month. Kanta was employed at the same time in several villages, with various success. One man said, 'You warn us to fly from sin; have you no sin?' He answered, 'I am a great sinner, but I have fled to Christ for salvation.' On going to visit a Musulman, who had part of the scriptures in Persian, he complained that there was nothing of Muhummud there. Our brother assured him, that if Muhummud had been a true prophet, his name would not have been omitted. At Suyud-poorā, a person called upon him, and requested instruction respecting this new way.

Berhampore.—Jessore.

(4.) **BERHAMPORE**, in the district of Rajshy. North latitude, $24^{\circ} 3'$. East longitude, $89^{\circ} 14'$. Here a brigade of troops are stationed in commodious cantonments, which consist of a fine range of buildings on one side of a large, open lawn, around which are the houses of different European gentlemen. It is five miles from Moorshedabad.

A Baptist church has been formed in the 14th regiment, which is stationed here, which, in January 1815, consisted of thirty-four members, four of whom were admitted on new-year's day. A friend who visited them this month, after a passage of five days and a half from Serampore, speaks of Brother Gardiner as an invaluable man, bent upon doing good by every means in his power. He had begun to preach in Hindee.

In February 1815, Brother Whitworth sent word that the 14th regiment had arrived at Dinapore, two miles West from Patna, and were expecting to go to the field daily.

March 7: Pran-krishna and Nidhee-rama wrote word to Serampore, that two women belonging to the army had been baptized on the 3d, their names were Eliza Ross, and Mary M'Ready. The place of worship built by the soldiers, wanted repairs. The people were inclined to hear, but dreaded loss of cast. Brother Gardiner is the only friend our brethren have at this station, since the removal of the troops. Brother Whitworth sent a letter from the camp, March 16th, when all the friends in the 14th regiment were well. They met every night, with the 17th regiment, in the open air, for worship, in the front of the lines, holding candles in their hands, and in the time of prayer sticking them in the sand at their feet. A pleasing account was heard from this church in May.

(5.) **JESSORE**.—A district in the province of Bengal, situated between the 22d and 24th degrees of North latitude.

By Brother Thomas's journal, it appears that he itinerated through different villages in this country during Dec. 1814. On the ordinance day, eighteen members partook of the Lord's-supper. He had begun to read the word, by permission of the havildar, to 200 convicts, employed in making a canal.

Jessore.—Serampore and Calcutta.

In the following months he continued his labours, and Ram-soodura and Didhera were employed in the same work. In June Brother Thomas mentions a mendicant, named Hugat-sha, who heard the word on the 3d of the month, and continued hearing, till, on the 19th, he resolved to renounce all for the gospel. He said, "While lying on my bed, I asked myself solemnly, Why was I born, and what have I been doing?" He then interrogated his wife, 'To whom do you belong?' 'To you,' she answered. 'Will you follow me wherever I go?' 'Yes.' 'If I abandon my cast will you follow my example?' 'Yes.' He continued his visits the following days of this month. A poor old man of the name of Yoosuph was also under instruction, and some others listened with much seriousness.

(6.) SERAMPORE AND CALCUTTA.—January 19, 1815. Serjeant Doolain, of the 18th regiment, and his wife, were baptized by Brother Ward. On the last Lord's-day in this month, Brother Carey baptized at Calcutta, Mrs. Jones, and a woman named Dukshina; also Benjamin Rowley, William Winter, and Robert Bunce, of the 66th regiment, quartered in Fort William.

On the last Lord's-day in March, were baptized at Calcutta, Nathaniel Heiler, William Challenger, and Henry Dearn, of the 66th regiment, quartered in Fort William.

April 23d, were baptized at Serampore, by Brother Ward, Nathaniel Moore Ward, and Serjeant Major Dwire and his wife.

April 16. Brother Yates arrived safely, who came out in the *Moir*, Captain Kemp, to be a fellow-labourer in the Missionary field.

On the first Lord's-day in May, Brother Carey baptized at Serampore, Gunga, (the brother of Neeloo,) a youth about fifteen years of age.

On the last Sabbath in May, Brother Carey baptized at Calcutta, John Austin, James Carter, Joseph Kelson, of the 66th regiment; and also Mrs. Beardsmore, Mrs. Philips, and Peter Jacob, formerly an Armenian priest.

June 24. Sister Ward set sail for England, having long laboured under the liver complaint. Should the Lord bless this voyage to restore her health, it will be like receiving one from the dead.

Serampore and Calcutta.

Extracts from Brother Smith's Journal.—"Serampore, January 1, Lord's-day. In the old bazar, about 80 people, and at Chatra, a number pleased me much by their attention. 3d. Brother Rutna and I visited Muhes-ghat, where we had the pleasure of recommending to a vast number of strangers, the salvation of the dear Redeemer, and were much pleased by their attention. 4th. Went with Brother R. to Doolu-para and Musulman-para. 5th. Brother R. and I met a number of viragees, three of whom had each a hand up towards heaven, withered. I asked them what they expected from this practice. 'It will please God,' said they. 'How can you expect to please God with your withered hands? God requires the hearts of men, not withered hands.' I read and expounded a Hindee tract, to which they very attentively listened. We then talked in the new bazar, and gave tracts. 8th. Had conversation with a number of travellers; also with two Brahmuns, who called. 9th. At Muhesha, had near one hundred hearers. 11th. In the afternoon I went with Brother R. beyond the old bazar, and preached to a number of attentive Hindoos, who received Bengalee tracts. 12th. Spoke at Akna: a respectable Brahmun said, 'Your temple is building; but ours is falling.' 13th. Four Brahmuns called, and heard with attention. The four following days were employed in Serampore and it's neighbourhood. 23d. Spoke to a viragee for a considerable time, who seemed affected, and followed me to my house. 25th. The same Brahmuns called again: I conversed with them, and took them with me to Muhesha, where I had an attentive congregation. 28th. Early in the morning the two Musulmans called: after some conversation they expressed a wish to remain with me. 30th. Four carpenters seemed very desirous to hear: one of them said, 'We are seeking the way of salvation, but cannot find it.'"

February 1815. This month Kanaee and Holodheer, two brethren employed in the printing-office, made a journey into Jessore, and among other labours in various villages, invited the relations of the latter brother to embrace the gospel.

Brother Smith, during the present month, has been labouring daily in Serampore and the neighbouring villages, accompanied by some native brother from the printing-office. In many instances he found attentive crowds, who appeared pleased with what they heard. Parts of the new testament were distributed among the hearers. On some days they held conversations in several places, and had separate crowds

Serampore and Calcutta.

of hearers. He also frequently visited Barrack-poor, where several Portuguese appear anxious for instruction: one expressed a strong desire to be baptized.

Our Brother Neeloo, in the present month, visited several places in the neighbourhood of Serampore: at Chatra, he one day found some mendicants, to whom he published the gospel: expressing their admiration at the love of God in sacrificing his Son, they asked, "Are then all our sacrifices and works unavailing to our salvation? Are they all done away by this sacrifice?" He explained the nature of this way of acceptance, and they departed, apparently pleased with the news. At Vidyu-vatee he had a large congregation: at Bhudreshwura he met with two men, who presented some rice which had been rendered sacred by having been offered to the great idol in Orissa, of which he brought a morsel as a curiosity to Serampore. After a number were assembled, he offered them "the true bread that cometh down from heaven, and giveth life to the world:" several women wept while they listened to the news of the atonement by the bitter sufferings of Christ. At Taldanga, two viragees acknowledged that they were sinners, and that Christ was the only way to heaven. At Chundra-nugura an oilman listened to the word, till a crowd collected, when Neeloo drew their attention to the oilman's bullock, which, with a cloth over it's eyes, patiently went it's daily rounds. "This, (says he,) is an exact picture of your state under the Brahmuns, who first blind you, and then make you go your rounds of service like this poor bullock." He had a pleasing congregation; and at Chinsurah another. At Hoogly, a Musulman contended against the Soudship of Christ. At Vasa-variya, a considerable number remained with him till a late hour, hearing and conversing respecting the things of the kingdom. On his way back to Serampore, he met some people carrying loads to the market, whom he thus accosted: "These loads you will soon lay down, but there is another load—where will you lay that?" On their asking what load, he said, "The load of your sins;" pointing them to Him who invites the weary and heavy laden. They were so affected with this discourse as to weep, and to talk of Christ with an apparent wish to be interested in him, promising to call at Serampore. On the 13th, Neeloo read the word to the prisoners in Serampore jail, and in the evening went to several villages, and to a raja's house, where much conversation passed: the raja invited him to come again.

Serampore and Calcutta.

At the close of last month, died, in a room in the chapel-yard, Calcutta, Bhurut, a Hindoo brother, said by his friends to be 96 years old. In the month of August, as he was coming out of the chapel, he was seized with an apopleptic fit, from which he never recovered. The state of his mind during this affliction was pleasing: he seemed greatly resigned to the stroke, and several times assisted in singing favourite hymns. Jesus Christ, and salvation by him, was his constant theme.

Brother Smith, in his Journal for March, mentions two Musulman enquirers who visited him daily, and details his opportunities of making known the word. He speaks the Hindoost'hanee with good acceptance; and, we hope, increases in divine knowledge, by his diligent application to his daily studies.

Extracts from Neeloo's Journal. "March 3. At Peneti spoke to two Ramats, mendicant followers of Rama: one of them heard with attention. At Rajah's bazar had a large company, some of them Brother Ram-nidhee's relatives: he spoke to them, and we sung a hymn and prayed. Spoke also at three other places. 4th. Had a large company at Chanuk, opposite Serampore: some said, 'Your words are good, but why do you kill animals?' I quoted Acts 13th: about one hundred and fifty heard. Went to the house of Brother Ram-nidhee's relations, who heard without prejudice: two women wept. Others of his relations took us to another house, declaring that they wished to hear these words. 5th. At a cloth-merchant's shop in Chanuk, to a great crowd, I read the word: they acknowledged that the world was dead in sin; and said, 'If we are not compelled to eat with Europeans we can come into this way.' I reminded two Ramats, who acknowledged that all the gods were sinners, that a little cowdung would spoil a whole pan of milk; that all had sinned; but that the true God, incarnate, had been crucified for our sins. 6th. (Lord's-day.) Read the word to the prisoners in the Serampore jail: several wept. At the house of a non-commissioned officer at Barrack-poorahad a congregation of thirty-two persons. Ten or twelve persons wept; saying, 'When will Jesus have mercy on us, and permit us to become his slaves, and forgive us our sins?' At the Serjeant Major's, the same day, had worship; when several women wept much, acknowledging that they were barren trees, and were afraid lest they should be cut down, and cast into the fire; that they had been doing nothing good. 7th. Had a company of

hearers near the Governor's garden, where I read, sung, and prayed: afterwards at the house of one of Ram-nidhee's relations, had much conversation, read the word, sung, and prayed. Here a man invited us to go to his house, who treated us with great respect. We read there, sung, and prayed. Some cried out, 'Alas! Alas! we have no merit; we are all sinners.' The same day, another man called us to go and read the word at his house: here they invited us to come again and instruct them, and to erect a school for the instruction of their children. After this, a shopkeeper invited me, where I had about sixty people: some wept, and others blessed me. 8th. Read the word at Sundula-poorā. Had a congregation of about one hundred and seventy near the Governor-general's garden, to whom I read and explained; and at the close sung a hymn and prayed. From hence a Brahmun took us to his house, where we read, sung, and prayed: they invited us to come again. After this, a man of the writer cast called us to his house, and we spoke the word of life to them. At nine places the word was read to-day, and tracts distributed. 9th. Three of us went to eight places to-day, where we read the word. 11th. Conversed with Ram-nidhee's relations at Ooriya-duh. 24th. Went with another brother to Veerooe, where we had a large congregation: several old people were affected under the word. 28th. In conversation with two mendicants at my own house, they were much affected when reminded of their sins, and informed of the pains of Christ in atoning for them: they declared that all their pilgrimages and worship of idols was vain. Spoke with an enquirer from Gudu-khali: he was in search of a man in whom God dwelt. 30th. Went to Barrack-poorā, and conversed with several, who at least were convinced that the gospel was the true way of salvation. Afterwards I read the word at the houses of four Hindoos: two women appeared a good deal affected."

As the following letter refers to an interesting event in the mission, it is thought best to insert it.

To the Rev. George Barclay, Kilwinning, Scotland.—
"VICTORY TO GOD. Sebuk-rama supplicates an interest in the compassion, holiness, forbearance, and gospel of God.

"Receive my affectionate acknowledgments, and ten thousand and thousand expressions of my love. I must now relate the particulars of my reception of the gospel: and first, from the day of leaving my mother's womb to come into this infamous world, I prepared my soul and body to break the

commands of God; I worshipped, served, and praised, and partook of the offerings to the gods and goddesses; my mind was wicked; I associated with the vile; I was unrighteous; full of wrath and of filthy conversation; resorted to wicked places; and being intoxicated with abominable pleasures, I gave that body, which should have been the temple of the blessed God, to the devil, and prepared my everlasting bed in hell, at once to lie down in eternal torments.

"At length, at a certain time, in the Khooroot market-place, Ram-krishna-poorā, Mr. W. Ward, and our soul's beloved brother, Krishna-pāl, came to the house of Mr. Cuninghām; at which time and place, making known the words of Jesus Christ and the good news, they left a new testament, and pious books, which books our excellent brother, Jugunnāthā, receiving into his own hands, placed them in his house. At this time I was a servant in the cannon foundry, in the fort. On the above day, about four o'clock in the afternoon, after leaving my work, immediately on my arrival, Brother Jugunnāthā said, 'Brother, God has called us; and has sent a messenger of the Holy Book.' I said, 'Well, brother, as soon as I have eat a morsel, I will come from home, and look at it.' After a little time, I returned, and read, and examined the book. I saw it contained the only way of holiness, and that God for sinful men in his own body, bearing sufferings, had completed the sacrifice. Therefore, brother, judging in thy own mind, see that in this we may indeed obtain salvation. This is certainly the truth. Being confident of this, the same night two or three friends getting together, and throwing open the door of our hearts, we confessed that we had committed the blackest crimes, and wept much. We confessed to each other, that our Lord Jesus Christ was truly the Son of God, the Saviour of sinners: we really believed this, and making it certain in our minds, with a loud voice we called out in faith, 'Oh! Lord! where art thou! Oh! Saviour, save us.' Then closing our eyes, we saw through our tears, the light which the Holy Spirit had shed in our hearts. Thus possessing a mind fixed in faith, we were brought to hate all transgression and sin, all evil connexions and works, the gods and goddesses; all the evil customs of this wicked world; so that hearing of them, our ears tingled, and seeing them we turned another way. This we considered as the pouring out of the Holy Spirit, and through the mercy of the Lord Jesus Christ our mind became prepared. Then God, taking hold of my hand, and raising me from an unfathomable hell of everlasting sorrow, placed

my feet on Mount Sion, and prepared me to enjoy everlasting life in his service.

"Thus obtaining the mercy of God, and being full of joy, I would be ever ready with my spirit in the work of God, in ascribing blessing to the Holy Spirit, and in proclaiming for the salvation of sinners, the glad tidings of our Lord Jesus Christ's death. Wherefore, I intreat, that having thus found the Saviour, you will kindly pray for this sinful, wicked, ungodly, unbelieving man, that Satan may never enter into him, nor into those brethren and sisters who live in the same place, nor into any who may embrace the gospel.

"This is now my desire, and day and night, full of fear, this is my prayer to God, that I may be constantly ready to proclaim his gospel."

Extracts from Brother Smith's Journal. "April 2d. (Lord's-day.) Preached at Barrack-poor, at Mr. B's. in Hindoost'hanee. 3d. A viragee called for conversation, and after many words, said, 'Show me Jesus Christ, otherwise I cannot believe in him; nor do I believe any thing which I cannot see.' I asked him, if he believed that he had breath. 4th. The same viragee called again, to whom I expounded the 3d of John: he listened till dark, then took leave, and called again at ten, and stopped until twelve, hearing the word. 5th. Had a Musulman enquirer. In the evening went out with Nooralee, the Musulman enquirer. 6th. With Nooralee visited Utit'hi-shala,* where I expounded a Hindee tract to a crowd of people, who attentively listened, and received seven Hindee tracts. 7th. This afternoon Nooralee brought a Musulman to hear. 8th. Went over the water, and conversed in several places. 9th. (Lord's-day.) Preached at Barrack-poor. 10th. Visited Utit'hi-shala, where a number of strangers pleased me much by their attention, and received Hindee tracts with the greatest eagerness. From thence I went to Chatra, and preached Christ crucified to a crowd of Hindoos and Musulmans. 14th. Spoke to a Mouluvee on the gospel, and afterward to four attentive Hindoos. 15th. A Hindoo called to-day, and said, that a man who wished to embrace the Christian religion, wanted a few books. After some conversation, I gave him a copy of scripture selections, with a Hindee tract. In the afternoon went over the water, and preached in several places. Many expressed a wish to

* A house in Serampore for the hospitable entertainment of travellers.

call at Serampore for further instruction. 22d. Went over the water with Brother Neeloo, and preached at Pulta and several other places: many seemed affected, and promised to call at Serampore. 25th. Addressed a few Musulmans under a large tree; from thence I went to Uiti'hi-shala, where I conversed with a few strangers."

Extract of a letter from a member at Benares to a friend at Serampore, dated March 11, 1815.—"Things are going on here, with more success than I could formerly have expected. The Lord appears to have blessed my feeble attempts in a wonderful manner. We have within these last ten days had an increase of hearers, and I have already hopes, that two or three are under the workings of the Holy Spirit. I trust the Lord is near me also; I have had during these five or six months many manifestations that the Lord is gracious, and although experiencing much conflict, yet I have been enabled to joy in God my Saviour. A person at Buxar gives me much pleasure. Chunar has long appeared to me a situation where a Missionary would be most extensively useful. No Clergyman is allowed to it, and there are hundreds of our disabled and worn-out countrymen, living in the greatest darkness. Surely here is a field, where we might hope, by the blessing of God, much would be done."

In May Brother Smith preached at different places around Serampore, and statedly twice in each week at Barrackpore. Several individuals, under impressions, have called upon him; and in various places, among the crowds who have heard him, individuals have appeared to be somewhat affected by the word. At Barrackpore, a Portuguese woman, once a bigoted Roman Catholic, whose heart appears to have been wrought upon by Brother Smith's labours, has abandoned her images, and wishes to be baptized.

During the last month, some of our native brethren visited many villages in the neighbourhood of Serampore: among others were Vidyvatee, Chapdane, Guritee, Chinsurah, Vivirhaut, Chundur-nugura, Chatura, Bhudreshwura, Jhakaree, Taldanga, Hoogley, Mullika-kasim-bazar, Bulagurh, Kikula, Khamara-pura, Nuhsuraee, Umur-poor, Patulee, Bhurut-poor, Hurudhama, &c. &c. And it gives us great pleasure to observe, that these itinerants appear, in their conversations, to enter more and more into the fundamental principles of the gospel. In fact, the grand controversy here is similar to that at the Reformation; the inefficacy of works, and the absolute necessity of the merits of Christ. What was said at the

Reformation, that attacking images and pilgrimages did nothing to destroy popery, and that the only weapons that were effectual were those used by Luther in preaching salvation by faith only, will be found, we think, equally true respecting Hindooism.

Schools. The Vivirhaut school, near Chinsurah, contains one hundred and twenty-two boys, seventy of whom write the letters on palm leaves, forty on plantain leaves, and twelve copy the scripture catechism on paper. The expence of this school, including the wages of a master and monitor, is something more than ten rupees a month.—The school at Serampore, which has been lately revived, contains more than fifty scholars.

In June, Tarachund writes to Brother Ward—"Here the word of God is constantly preached, and hymns are sung by all the boys: some of them hear with attention, and bow down their heads when we pray; others discourse concerning the Lord Jesus Christ; and several come to hear and talk on the gospel."

Brother Smith's Journal. "June 1. I had much conversation with three respectable Brahmuns, who pleased me much by their discourse. 2d. Spoke to a few viragees, in the presence of many, at the new bazar; from thence went to the old bazar, where I conversed with a Sunyasee, (a Hindoo devotee,) before a crowd of Bengalees. 3d. Went over the water, and below Fulta preached at Mrs. R.'s in Hindoost'hane, and also in three places at Barrackpore, before crowds of people: many seemed affected, and received all the Hindee tracts which I had. Two Hindoos accompanied me to the boat, and promised to call at Serampore for farther instruction. 4th. (Lord's-day.) Preached at Barrackpore, at Mr. B.'s in Hindoost'hane. Afterwards went among the Hindoos, and recommended the gospel in two places. 5th. This morning a Brahmun from over the water called, to whom, after some conversation, I gave a scripture selection, with a Hindee tract. 6th. The above man called again to-day, with whom I had some discourse. In the afternoon, at the old bazar landing-place, I read and explained a Hindee tract, before a crowd of attentive Hindoos. 7th. The two Hindoos who accompanied me to the boat on the 3d instant, called to-day, to whom I read and expounded a part of the 5th of John. 8th. Two brahmuns called: after conversation with them, I went out to seek others. 9th. This afternoon spoke to a few Musulmans under the shade of a tree, and from thence went forward, and delivered the message to some Hindoos, who very attentively listened. 10th. Had a large congregation

Chittagong.

over the water; afterwards preached at Mrs. R.'s in Hindoost'hane. On my way home, met Brother Chamberlain, whom I accompanied to a village, where he soon collected a number of Bengalees, and delivered a long discourse, to which many paid attention, and received Bengalee tracts. 11th. (Lord's-day.) Preached at Barrackpore. 15th. Preached at Serampore jail. 16th. In the Barrackpore bazar, had crowds of people: many listened attentively, and received Hindee tracts. 18th. (Lord's-day.) Preached at Barrackpore, and afterwards spoke with a few Hindoos, among whom a man appeared much affected, and promised to call at Serampore. 19th. He called to day, and heard very attentively. I gave him a copy of John's gospel, with two Hindee tracts. 21st. This morning I went out with Brother Chamberlain, who soon collected a large congregation under the shade of a tree, and preached for some time, and distributed many Bengalee tracts: from thence we went below the temple of Jugunnat'ha, where he preached to about three hundred people: many appeared affected, and received many tracts. 24th. Went over the water, and preached at Mrs. R.'s in Hindoost'hane, and in several other places. 25th. (Lord's-day.) Preached at Barrackpore to a large congregation, who pleased me by their attention; afterwards at Mrs. B.'s in Hindoost'hane. 26th. Two women from over the water called for religious instruction, to whom I read and expounded the 11th of John, and concluded with prayer. 27th. Had pleasant conversation beyond Bullubba-poor, with a dozen people. 28th. Had much conversation with a viragee, who called on me, and who heard the word very attentively, and promised to call again."

(7.) CHITTAGONG—A district situated at the South-eastern extremity of Bengal, between the 21st and 23d degrees of North latitude; bounded to the North by the Tipperah district, to the South by Arracan, on the East it has the Burman empire, and on the West the sea. In 1801, it was reckoned to contain 1,200,000 inhabitants, and about three Mahommedans to five Hindoos. The capital, called Chittagong, or Islamabad, (the residence of faith,) is North latitude 22° 22', East longitude 91° 42'.

February, 1815. From the Journal of Brother De Bruyn, it appears that he was labouring chiefly among the Mugs;

(that is, the subjects of the great Mogo, a title assumed by the Arracan Rajahs,) eight hundred of these people living in those parts, who were disposed to hear the word. In the beginning of this month, he preached at the houses of several neighbours. On the 4th he visited the Mugs. On the 7th he had nearly two thousand hearers in Hajiree market, to whom he gave six hundred tracts: they attended on him from the morning till five in the evening. On the 8th he and Brother Baudry visited the Mug raja, Pushum, and found him reading the Burman scriptures. Brother Baudry, having been brought up among the Mugs, (his mother is a Mug,) is likely to be of use among this people. They staid with the raja four days, instructing him and his family, who profess a desire to join us. On the 13th they visited Duffroo, a chief of a cast of mountaineers called Joomooas. He sat by them the whole day, listening to the word, and at night called all his people, and blessed God for sending this good news of the Saviour to him. On the 23d, they were again at Pushum's, who had gathered all his people from their work of wood cutting, and the next day they continued to sit and hear the word. On the 25th a Mug named Rewazeen invited Pushum and the brethren to dine at his house. On the 26th, (Lord's-day,) they had one hundred hearers at Pushum's. The next day another Mug invited them to go and instruct his family. On the 28th as many as two hundred Mugs came from a distance of two days, to hear the word, on the invitation of Pushum, who entertained these people for three days while hearing the word. March 5th, they arrived at Chittagong. March 10th, he wrote to Serampore, that several Mugs wished to be baptized, which he was prevented from doing by indisposition. He proposed to erect a thatched house at the village of Mariam-nugura, and to place Baudry and Santirama there, as it is a great resort of Mugs. He is also employed among the soldiers at that station, preaching at their huts, as well as among the Portuguese. In June a letter was received, saying, that the Mugs, sometimes ten in a day, continue to resort to him for instruction, and for portions of the scriptures in Burman. Two Mugs had taken up their abode with him, to be under instruction.

(8.) SILHETT.—A town in the province of Bengal, the capital of a district of the same name. North latitude 24° 55',

Silhet.—Digah.

East longitude $91^{\circ} 40'$. The travelling distance from Calcutta is 325 miles, but the direct distance is only 260. This is the most easterly of the Company's possessions in Hindoost'han, being within 350 miles of the province of Yunan in China.

January, 1815. Brethren John De Silva and Bhagvut were dismissed this month to revive the station at this place, which is the birth place of Brother De Silva. At a prayer-meeting at the chapel at Calcutta, the day before their departure, they were commended to God, when a short address was delivered by Brother Carey.

February 9, Bhagvut wrote word, that in travelling to this station they were robbed of a considerable part of their little property, and were in great distress.

February 13, a friend wrote to Dr. Carey, acquainting him that Bhagvut had arrived there from Bungra; and observed, "This place is inhabited by a number of indigent people, who call themselves Portuguese, but I may say with truth that they are proper outcasts, or people that are entirely lost as to religion. J. De Silva and Bhagvut's settling among them may be of great service. If by their means these poor deluded people can be brought into the right path, and have their souls enlightened by the truth of the gospel, it will be the saving of many from destruction. They intend to build two houses, one for each family. I approve much of their settling at this place, for this is our Eastern boundary: it borders upon the Cachar mountains, inhabited by the savage Nagas and Kookees."

March 25, they informed the brethren at Serampore, that they lived among forty families of Portuguese, destitute of all religious instruction, worshipping Hindoo gods and Musulman saints. Our brethren buried one person, and married two others; the people seemed to admire the devotional exercises on these occasions. Seven or eight wished to be baptized. Some charged them with being diviners; others wished them to open a place of worship.

June, 1815, Bhagvut in a letter from Silhet, says, that all casts hear the word with eagerness, and seven or eight gave them much encouragement.

HINDOOST'HAN.

(9.) DIGAH lies a little to the South-west of the city of Patna.

Here Brother Moore and Brother Rowe are stationed, who now support themselves by their school, and have been very useful to many Europeans, who frequently call upon them in their way up the country.

January 12, 1815, Brother Moore wrote thus:—"Our brother Syud arrived yesterday, on his way to Lieutenant ——. A considerable number of the women of the 24th regularly attend the means of grace, who never showed their faces there while their husbands were at the station with them. Britt has hopes of two or three others of the women, and of one man. Carmoody is quite recovered, and enjoys better health than for the last two years. Vrinda-yuna and Rama-prisada have been well engaged in the neighbourhood. The poor old man, I hope, has been restored by his God, as well as by man; but he seems to walk very softly. An old phukeer, who was formerly in great honour opposite the native barracks, on the bank of the river, has been with us about two months: he has cast off all his old master's uniform, and looks now like a human being. He has requested baptism. This man, if sincere, will be the first fruits of Vrinda-yuna's labours. Rama-prisada has been a few times to the grass house, built by the brethren of the 24th, where he will probably in future have some of the country-born and native women to hear him."

January 13, 1815, Brother Rowe writes—"The European regiment arrived from Berhampore, about a week ago; but they are under orders to march northward immediately. The artillery-men are also to march, by which we shall lose three or four of our hopeful hearers. Our congregations at Dinapore and Digah keep up pretty well. At Dinapore we have about fifty hearers, and we hope well of some of them. Mrs. Mallet, who accompanied her husband to the frontiers of Nepaul, returned a few days ago, very ill. Since our brethren left us, they have excluded one for drunkenness, &c. and restored three or four of their members. We heard from them a few days ago, at which time they were all well. It is thought the 24th has been engaged before this. We are waiting with great anxiety to hear from them."

Digah, February 7, Brother Moore writes thus:—"It requires great caution to conduct enquiries relative to the progress of the children in the native schools, especially those at Sudasee-poorra, Sher-poorra, and Little Digah. It is yet a strange thing to the natives, that Europeans should discover any concern for the education of their children. The parents

Digah.

are so insensible of the value of education, any farther than as it enables their children to write a letter in their way and keep their shop accounts, and so much disposed to look only to the present object, and to disregard every thing that can be said in favour of future benefits, that few boys will be prevailed upon to stay in the school after they are capable of being employed any way to the parents' present profit or gratification. These remarks, however, are superfluous to you. We have learnt their truth by experience, having lost our most promising boys the moment they could get an ana more than we gave them, and without the smallest acknowledgment of gratitude for three years' education, from them or their parents.

"The following I believe to be a pretty correct statement of the schools under our superintendence.

"The school in our garden.—Seventeen boys have left it from it's commencement that could read and repeat the catechism; 12 in the school that can now read; present number, 35.

"Sudasee-poorā school.—Twelve boys that could read and repeat the catechism have been dismissed, or rather have left the school; 4 that can read now in the school; present number, 25.

"Little Digah school.—Three that can read and repeat the catechism; present number, 20.

"Sher-poorā school.—Two boys that can read and say the catechism have left the school; 12 that can read now, in the school; present number, 30.

"The number of schools may be encreased, but I cannot say how many at present. Without good superintendence it will be almost a useless expence. It would take almost the whole time of two native brethren to visit them, besides a European brother to visit each more distant school, at least once a month, and if oftener all the better. The school-house will cost from 16 to 20 rupees, and what you formerly named in the Circular Letter as a probable monthly expenditure was very ample. I thought the whole of that plan in the Circular Letter a very admirable one; (*See Periodical Accounts, Vol. IV. p. 496.*) but I fear it will be a long time before we shall find children inclined to remain long enough to benefit fully by it. Nothing short of rewards equal to what they may get by being employed any other way, will induce them to stay so long as would be necessary to give it a fair trial."

Digah, February 17, 1815, Brother Rowe writes—"Our hearers at Dinapore continue to increase. We had 100 or upwards last Lord's-day evening, all very attentive. I hope some good is doing among them. Mrs. Murray, wife of the Serjeant Major in the 24th, gave in her experience on Wednesday last, and is to be baptized on Lord's-day week. There are two or three more women of whom we have hope, among whom is Mrs. Worrall. She has long been a thorn in the side of Brother Worrall: I hope henceforward she will be a great blessing to him. The Serjeant Major seems also to be walking in the way of life. We expect H. M.'s 14th here every day. It is reported they are to remain here during the hot season: if so, we shall probably soon have the place filled again. We have preaching in Hindoost'hancee twice in the week, in the place built by our brethren at Dinapore; but as yet the congregation is very small."

Brother Worrall, in a letter dated the 25th ult. says—"We are now in camp, very close to the enemy. Blessed be God, we have opportunity to assemble every day. Our brethren keep very well, in temporal and spiritual health. Let us know whether many of the 66th appear serious. We have three or four candidates for baptism, and many more very close attendants."

April 8, Mr. Rowe writes thus :—"Since my last we have baptized Mrs. Murray, whom I mentioned in my former letters. I trust she will be found a monument of distinguishing mercy, and an ornament to her profession. Our preaching at Dinapore seems not to have been in vain: the worship is well attended; great attention is paid to the word; and I hope a few feel it's divine power. The Dinapore division of the army is broken up for the season: I am sorry the 24th is not to return. Our expectations of spending a few more months together here were high, but they have been disappointed. We feel much on both sides, but it is the Lord's will, and it becomes us to submit. The dear brethren in that regiment are in very trying circumstances: several have been excluded from the church since they left us. Some have been restored, and a few are coming forward as candidates for baptism. Pray that the Lord may visit this plantation, and water it with the dew of heaven. As yet we know not their destination for the hot season. We hope they will be near enough for us to visit them once or twice before they take the field again. We endeavour to do them all the good we can by keeping up a regular correspondence. His Majesty's 14th regiment, the Honourable Company's European regiment, and the Artillery

are on their way to Dinapore, so that we shall soon have plenty of troops at this station. If the new General should leave us in the enjoyment of our present privileges, I hope we shall have a large congregation."

From Brother Worrall to Brother Ward. "Camp, near Berhunwah, April 27, 1815.—After a long silence, I now sit down to answer your affectionate letter, which came to hand after a journey of 41 days. I took the earliest opportunity to read it to the brethren, who were much pleased with the exhortation. Though they are not immediately present, yet I know they all unite in returning thanks, and beg you will accept the same. Many of our hearers are grown cold, because iniquity abounds: some excluded members seem to be recovering; but, alas! others appear much worse than before. When we left the Fort, we had more than 70 members, but now only about 50. We may truly say, that some are in the furnace, and bear the fire very indifferently. Yet, blessed be the Lord for ever, who has preserved any to say,

‘Thus far the Lord hath led me on,
And made his truth and mercy known.’

"It was once the language of one, ‘Besides those things that are without, that which cometh upon me daily, the care of all the churches.’ Knowing that you experience something of this, we fear these accounts of our present condition will be very distressing to you all. We beg a continuance of your prayers. We need them."

April, 1815. *Church in the 24th regiment.*—"We received a letter from the brethren of H. M.'s 66th regiment sometime since, and rejoice much in their prosperity. For a short season we enjoyed the company of the brethren in the 14th. They have now our little tabernacle at Dinapore, and we still remain in the field. We are under orders for grass cantonments, at a place called Segowly, on the borders of the river Guuduck, and it is expected we shall soon march for that place. We have had the pleasure of seeing four brethren of H. M.'s 17th regiment: they appeared very humble Christians. We unite in Christian love to you all."

May 18, 1815, Brother Rowe wrote thus from Digah:—"H. M.'s 24th regiment is to remain at Segowly during the hot season. This place is near Bettiah, about seventy miles hence. I hope, at the commencement of the rains, to go to see our dear brethren in this regiment. The last six months has been to them a trying season. They need our prayers, and every labour of love in our power.

Digah.—Patna.

"We have a pretty good congregation at Dinapore, from His Majesty's 14th regiment. I hope there are several under strong impressions. It is a sickly time at Dinapore. Brother Whitworth has been very ill. For the last two or three weeks, there have been few days without a funeral. On one day there were four. What a dying world is this!"

May 29, 1815, Brother Packer wrote thus:—"We have at last finished our campaign for the rainy season. When I reflect upon the blessed privileges we enjoyed while with you, I grieve that they were not more improved. Surely the goodness of God was in a peculiar manner manifested unto us as a church. The regiment has been lately in a very sickly state: we have lost within these six months betwixt forty and fifty, and have buried two of our brethren, who were exemplary characters, and died rejoicing in the Lord—Thomas Burbridge and Thomas Dutton: the latter was brought to the knowledge to the truth under Brother Ward's ministry.

(10.) PATNA—A large city, the capital of the province of Bahar. North latitude, $25^{\circ} 37'$. East longitude, $85^{\circ} 15'$. The town is one continued street for many miles, along the South of Ganges: its inhabitants cannot be estimated at less than 150,000.

January 31, 1815, Brother Thompson writes from hence thus:—"On Lord's-day, January 1, the Punjabee, and the Muhunt of Nanuka's temple in Colonel's-gunj, attended Hind-dee worship: the latter called in consequence of some talk I had with him, relative to the supposed sanctity of his temple; and the former comes regularly on Lord's-days, and frequently on week days, and listens to the word with great attention. I called at the temple above-mentioned on the 7th, and gave the Muhunt the Gospel of Matthew in the Punjabee language, which he thankfully accepted: on visiting him shortly afterwards, I found he had read the book attentively. As I passed the jail, a man on duty solicited tracts, and after saying a little on the death of Christ, I gave him a couple. Calling again this way on the 13th, I rejoiced to see this man and two others sitting on a mat with the tracts by them, which they had just read through, and said that the blessed truths they contain had afforded them great delight. Another man came up and told me, that the first man read the books day and

night: the former added, 'I love them, they are precious words, my soul's delight.' When I had reached Goolzar-bag, a pundit from Tirhoot, saluting me, desired to know if I had books, and what were their contents: I read out of some to him, and to a goodly crowd, and gave away several Gospels and tracts. On the 27th, not being able to go far, I sat at the ghaut near Alum-gunj, and read portions of scripture to a Brahmin: this brought one, and another, and another, till a pleasing number heard the word, and some tracts were given away. Twenty Musulmans and Hindocs have visited me this month, to know the way of life through Jesus Christ our Lord, and to obtain the scriptures. Five single Gospels, six scripture selections, eighty-six tracts in Hindee, five in Bengalee, two scripture selections in Persian, seven single Gospels, and one copy of the Acts in Oordoo, have been distributed."

February 2, 1815, Brother J. T. Thompson writes thus to Mr. Ward, from Alum-gunj:—"I have the pleasure to inform you, that since the latter end of November last, a native of Bhote, or Bootan, has resided with us: his name is Kiaba, his age about twenty-six; he is of a teachable disposition, very liberal and compassionate to the poor, of which I have daily proofs. On December 1, 1814, I wrote out for him the Deva-Naguree alphabet; and after diligent application to reading and writing the characters, he in ten or twelve days began reading a little in the large Hindee testament: but as he could not understand what he read in it, for want of the language, (being only twelve months from Bootan,) I commenced a small general vocabulary for him, inserting first such words as he knew, and then placing opposite to them the synonymas: this method has happily succeeded, and by it he learns with greater facility and accuracy than he could have done by mere hearing: this vocabulary he commits to memory. He intended to go through the new testament, but when he concluded Matthew's Gospel, he said he would read it over again, as he derived very little satisfaction the first time: accordingly he went over it a second time, and frequently mentioned to me what he had read: he is reading over Matthew the third time, and is now in chapter xxi. To enable him to understand the New Testament the better, I give him, in morning conversations the history of the Old Testament. He partakes of our food, and sleeps in my writing room; reads his testament and vocabulary alternately an hour or so before worship, three hours till dinner, half an hour before we walk

out, and from after tea till nine or ten at night. When he first came to us, we found it exceedingly difficult to convey the most general ideas of Christianity, both on account of his being dull of apprehension, and very deficient in the Hindee language; the last owing to his habit of speaking his own language with the Cashmerian whom he accompanied from Bootan. I am inserting all the Bootan words, (in Hindee characters,) that I can obtain from Kiaba, in a little book, and hope soon to send it down for your perusal. Kiaba is very diffident, so that I cannot get him to pray in my hearing: however, from his conversation we hope he is sitting at the feet of Jesus. He said one evening, and wrote it in Hindee, that Jesus Christ had given Kiaba power to become one of the sons of God. I asked what made him think so; he replied, 'Because he has enabled me to read and understand his word in a foreign tongue.' I said, there were numbers of persons who did that, and yet they were not the sons of God. He answered, 'They do not love the Lord more than their devtas, their peers, and prophets; and they do not trust in the sacrifice of Christ for pardon and salvation; but offer other sacrifices. I now feel in my heart a little love to Christ, and great fear and hatred of the Hindoo and Musulman ways, and of all my native ways: I believe this book to be God's book, and wish to obey his commands. I wish to be baptized in water.' It was long before he understood aright the plan of salvation. He now trusts in the death of Christ, but was before inclined to trust in baptism. When I had been speaking of the enmity and wickedness of the Jews towards the Redeemer, he observed, that they did not know him to be God their Saviour, become incarnate. When he saw Europeans going along the streets, he supposed they were distributing the words of salvation, but when informed to the contrary, he said, 'They do not know Christ.'

February 28, 1815. *From the same.*—"On the 4th instant I saw a Hindoo sitting in his porch at Alum-gunj, with some papers before him, and imagining he was reading a book, I asked him respecting it; on which he said, 'As there has been no court to day, and none to be to-morrow, he was preparing against Munday.' I desired to know why there was no business conducted on Sunday: he replied, he did not know, except that it was a great day among the Sahebs. I then with great joy told him of the triumphant Saviour, who rose victorious over sin, death and hell; and he being desirous to know farther of our Lord, thankfully accepted a portion of

God's word. Being, on the 7th, on the Put'hree road, a Bengalee, who was passing by, alighted from his cart, and took me to his house, where we had much edifying talk. Lord's-day, Feb. 12, I went out, and met with no small encouragement. At Goolzar-bag, a banker, who had heard, at a friend's some months ago, great part of the new testament read, solicited a book; a pundit from Tirhoot, who was reading their shastras to a small group, did the same; and while I read to them out of a tract, others surrounded us, and two more made a similar request. Not having a sufficiency of books with me, I invited them home: in the afternoon three of the number called, and after many enquiries relative to the way of life as made known in the gospel, very thankfully accepted of a few tracts and portions of the word, promising to read them attentively, and cause them to be read in their villages, in the district of Tirhoot, where they are landholders. When these men were gone, two others called, whose extreme ignorance, but teachable disposition, made me take great delight in reading and explaining to them some of our blessed Lord's discourses. Another man called, and remained during Hindee worship; but said he would not read the books of another religion, as he could not pretend to condemn his own. After this, I went and sat at the landing-place, where, meeting a Brahmun and others from Sumbulpoora, I entered into conversation and read to them; on which they professed to love the words, and desired to have our scriptures, a part of which I let them have. Lord's-day, February 19, as I walked to Goolzar-bag, a respectable Hindoo said to a Musulman, 'Here is the saheb,' and turning to me, asked if I had any Persian books. This led to profitable conversation, which ended in their and another person's accepting books, and in the Musulman's desiring to know where I resided.

"I have during this month been visited by twenty-nine persons, whose conversations led me to hope that the true light had begun to enlighten these benighted parts, miserably wretched, through superstition, depravity, and above all (as the fertile source of the rest,) through idolatry. A Pentateuch in Sungskrita; a Pentateuch, 2 of the Four Gospels, 8 single Gospels, 13 selections from scripture, and 89 tracts in Hindee; 2 of Hunter's Naguree Gospels; 3 Persian Gospels, and 10 selections from scripture in the same; and 7 single Gospels in Oordoo, have been distributed. In the native school there are now upwards of thirty boys. They

read Hunter's Gospels, and write the Sure Refuge, and repeat it by heart."

From Patna, March 31, 1815, Brother Thompson writes—
 "Observing a Brahmun performing some kind of pooja at the river side, a little below Guya-ghat, on the 3d, we stopped to see it concluded, when the Brahmun immediately demanded his pice, (halfpence,) and quarrelled with the poor Hindoo who had employed him. On my enquiring into the particulars of this performance, I learnt that it was an offering to his deceased father. I declared to them the free grace and amazing love of God, and at their solicitation we put portions of our scriptures, in Persian, Oordoo, and Hindee, into their hands. A gosacee called on the 4th, and remained all day in reading and conversation: he has attended frequently since, for the same purposes, and one morning in family-worship he sung the Hindee hymn on the atonement louder than any of us. Have of late had frequent opportunities of talking to the prisoners in the debtors' jail. On the 5th, (Lord's-day,) in the afternoon, called, after our servants' worship, and read several tracts and the first chapter of Matthew. Having heard from the old gosacee that multitudes of Hindoos were to assemble at Bikut-poor, to bathe, and pour water on a stone in the temple there, I went thither, and obtaining a seat on a part of the trunk of a shady tree of immense thickness, raised about five-feet from the ground, vast numbers soon came together, and encouraged me much with their attention, their ability to read, and their readiness in accepting the books: I was so occupied in declaring the incarnation, life, death, resurrection, and ascension, with the love, grace, mercy, power, glory, and second coming of our Lord Jesus Christ, that I was questioned but little respecting Hindooism. Books, to the number of 234, including tracts, were eagerly taken, and more were wanted. A circumstance or two which afforded me much pleasure, I cannot but add, for your information: A poor viragee, who had held up his arm as an act of merit, for years, wanted to hear me, but could not come near on account of the crowd. Observing this, I desired the people to make way for him; and when he came close, I asked whether it were the word of God he desired to hear, when he nodded assent. I spoke to him of our incarnate God and the benefits of his death, of unbelief, and of self-righteousness: he could read, and therefore wanted a book. Some said, 'You will not find many here who set their hearts on heaven, and who relish such books.' Another person,

(when he had been asked by a friend what good was to be obtained by reading these books,) said, 'What is obtained by a thousand years' penance, you will obtain by reading and believing the words of wisdom which these books contain.' A gooroo of the Nanukshahee sect seated himself close to me, and after talking awhile, began to offer books to some of his friends with my leave; and on observing a viragee in a rage with a Hindoo who had walked over his consecrated ground with shoes, the gooroo said to me, 'Sir, if you would impart a little of the divine nature to this viragee, he would no longer make those differences, but act according to your book and be one.' The next morning, after worship, the Bootan enquirer and myself, with some natives, went to the little room on the river side, which we opened with singing, reading the scriptures, and prayer, in Hindee. The same day a Musulman observing Kiaba, (the native of Bootan,) read the Hindee new testament, came in, and talked of divine things. I read a part of John's Gospel and a tract in Oordoo to him, which he seemed to like very well, as also our having appropriated a separate room for reading and explaining the word of God, and for receiving enquirers. In the afternoon, as we entered Nanuka's college in Colonel's-gunj, the old Muhunt cried out, 'Come, Sir, come; we have just been talking of you:' at the same time I observed a Punjabee, from the city, unfold a handkerchief and open a book, which, on drawing near, I discovered to be the copy of Matthew's Gospel in Punjabee I had lately given to the old man. He wished me to explain a portion of it, and give him a general idea of the contents of the book. This I did, by reading from the Hindee the first two pages, and blending with it a little of the Old Testament history, and concluding with observations on the remainder. They were much gratified, and promised to have the book handsomely bound, and to read it always as the word of God to sinners. As soon as we entered, a Hindoo cried out, 'Do not come near my toolusce, (a sacred tree,) Sir, speak the words in another place.'

"I have been visited by seventeen natives during the month, and have distributed the following books: 2 Pentateuchs in Sungskrita; 2 of the Gospels, 8 tracts, and 2 hymn-books, in Bengalee; 6 Pentateuchs, 30 single Gospels, 25 scripture selections, 12 hymn-books, and 192 tracts, in Hindee; 13 scripture selections in Persian; and 22 single Gospels in Oordoo."

Extracts from Brother Thompson's Journal, respecting Kiaba, the native of Bootan. "November 21, 1814. Early this morning Sheemuni-misser brought a Boutea, named Kiaba, to me; and said it was his wish to be instructed in the principles of the Christian religion, and to serve me in any way he was able. 24th. After worship this evening I put some serious questions to him: he replied, 'I wish very much to learn to read the book:' meaning the new testament in Hindee.

"December 2. While I was at Hajee-poor, I attempted to convey some idea of our state by nature and practice, and the suitableness of the gospel; but was discouraged by Kiaba's lamentable ignorance, and his imperfect knowledge of the Hindee language. Yesterday I wrote out the Deva Naguree alphabet, and by bed-time he learnt all the letters. 5th. Kiaba makes progress with his Hindee writing, and his conversation becomes more and more pleasing. Hearing me read of the blind man to whom our Lord imparted sight, (John ix.) he remarked that he himself was 'blind in heart;' and when I read the account of the leper, (Matt. viii.) he acknowledged that he was 'leprous in soul, and not fit to go to heaven.' 9th. Kiaba affords us increasing hopes daily, blessed be God, who is able of stones to raise up children unto Abraham. He begins to say, that he has not felt the word of God come with power to his heart—'The words of the book (says he,) do not strike my heart: when I read it through, then it will perhaps affect me.'

"January 1, 1815. Kiaba was much affected this day, while reading in the Hindee new testament, of 'the only-begotten Son, who is in the bosom of the Father.' 17th. Yesterday evening, after worship, Kiaba read to me of his own accord something he had been writing in Hindee: the words were, 'Gave power to become the sons of God.' I asked him, if he had obtained such a power and privilege. He said, 'I have.' I asked him who bestowed this power. He said, 'Christ:' adding, that he had now received a little of the Holy Spirit. This greatly astonished me, as he had never before spoke in such a strain. I asked him what made him think so. He said, 'How could I read and understand and love his word, if he did not pity me, and help me by his Spirit?' A little after this I prayed with him, and then asked him what he felt when he had read that portion of scripture. He remained silent for some time, and on my repeating my question two or three times, he at last pointed to a slip of

paper on the table, saying, 'What I then felt in my heart I have wrote on that—O God, I pray to be baptized: he who prays is Kiaba.' 19th. Kiaba reads the word very diligently, from day-light till nine or ten at night, the hours of refreshment, &c. excepted. 20th. The miracles and works of mercy of our Saviour affect Kiaba's mind much, and tend to strengthen his faith.

"February 12th. Kiaba has read through Matthew's Gospel three times; Mark's Gospel once; the Epistles of John three times; and is once more going through Mark: besides having read portions of John's Gospel, and of Luke's; and of the Epistle of James. His hope is now in the death of Christ alone, and he declares he will live and die in the faith of the gospel. 14th. Kiaba told a viragee to-day, that while he loved the world, and it's pleasures, he could not read God's word; for if he would be saved, he must with a single heart seek God's Holy Spirit to teach him all things. 21st. Kiaba says, if he had not known the love of Christ, he should still have delighted to commit those sins which the death of Christ makes him abhor, shun, tremble at, and be sorry for. 23d. Kiaba has been three times to his former friend the Cashmerian, in order to bring away his clothes and salary; and at last succeeded in bringing all. The Cashmerian spoke mildly to him, and wished him to stay and serve him as before, but he would not consent. Efforts were also made to cause him to become a Musulman: he was offered an increase of wages, with many temporal advantages; the examples of several others were held up for his imitation; and for his encouragement he was told that nothing more than circumcision and the repeating of the *kulma*,* were necessary. But our friend, (through an overruling providence, no doubt,) could neither be won by fair promises, nor yet daunted by threats: he hated the ways of the Musulmans; for he had had sad proofs of their depravity and abominations, in their causing certain of their proselytes to drink to excess, and then to become the unhappy partners of their crimes, and servants to their lusts. A friend of the Cashmerian's called on me, in order to inveigle him away; but, although this proposal was made to him in the Bhoteea language, and not in my hearing, he turned from the spy, and came towards me: they have not troubled him since.

"March 9th. After Kiaba had been reading the word for a couple of hours last Lord's-day, and had his heart well

* A prayer commonly used by the Musulmans.

affected, the viragee (Bleek'ka) came in : as soon as Kiaba saw his face, he was about to weep, and spoke in the most affectionate manner to him. He afterwards told me, it was the inconstancy and miserable state of the viragee, that led him to feel thus affected towards him. 29th. Kiaba has prayed with me twice, and given sufficient proof by it, of his having received power to cry, Abba, Father: he has been rather low, and of a weeping turn, since Brother F.'s coming; and his being given to understand that we should shortly admit him into all the privileges of a believer in Christ. O Lord, deign to make him thy peculiar care.

"April 4, 1815. Neither Brother Moore, nor Brother Rowe being able to attend, Brethren Fowles, Vrinda-vuna, and Rama-prisad, with Mrs. Thompson, and myself, held a church-meeting, when we heard of the Lord's dealings towards Kiaba, and agreed to receive him. After which, we, together with some Roman Catholics, walked to the river side, where, after singing the Hindee hymn, 'Jesus, and shalt it ever be, &c.' I read, and addressed the attentive multitudes, at the close of which we sung again in Hindee; then Brother Kiaba and myself went into the water, and I baptized him, and closed with prayer in Hindee. We enjoyed much of the divine presence. When I gave Brother Kiaba the right hand of fellowship, my soul was drawn forth, and I wept, while with trembling joy and a faltering voice, I owned him as our brother in the gospel. About three o'clock, (as the brethren from Digah were to return early in the evening,) we had the happiness of sitting together to commemorate the dying love of Christ our Lord. We once were strangers to God, and strangers to each other; one born near Chittagong, another at Diamond Harbour; one at Dinapore, another in Patna; one at Giah, another in Bootan: but we trust we are now one in Christ, being brought nigh by the blood of the atonement, and through it being reconciled to God, and to each other. Pray for us incessantly, my dear Pastors, that we may, through grace, work out our own salvation with fear and trembling, and live to the praise of the glory of his grace, who hath, we trust, called us out of darkness into the marvellous light of his gospel.

"April 30, 1815. On Lord's-day the 2d instant, preached at Digah in Hindee, and partook of the blessed memorials of our Saviour's love unto death. Brother Fowles remained in Patna, and attended both jails, and read the word of Christ to the prisoners. The next morning, as Brethren Fowles, Kiaba,

and myself, were going to the little room on the river side, we saw a viragee sitting in the verandah: I spoke to him, and brought him in to worship. This viragee's name is Goruknath, a native of Orissa, which he left for Benares at twelve years of age, where he studied the shastras for upwards of ten years: but being dissatisfied with the world, he gave up all farther studies, and remained in a wood for some years, chewing leaves, drinking an infusion of an intoxicating drug; and whenever the herdsmen happened to penetrate the wood with their droves of buffaloes, a little milk: to all this he added the smoking of the intoxicating *ganja*. He professes to have no veneration either for the names, temples, or images of the gods; he has freely eaten of our food; and is sometimes with us, reading and singing in Hindee: the Hindee new testament he reads fluently; and has taken it with him to Gia-ghat, where he sits reading and singing.

"From the 15th to the 18th, Brother Kiaba and myself spent the time at Hajee-poor, in making known the glad tidings of salvation. A Musulman, just returned from Nepaul, was very solicitous to have the scriptures, which he called the 'Bible kitab,' in Hindee: he had read it through before, and was much delighted with it; but in one of the late skirmishes with the Nepaulese, his bible was burnt. Among other things of a pleasing nature, it was delightful to behold about twenty or more Hindoos, interspersed among the multitudes, reading the scriptures and tracts, and even singing portions of them in little circles.

"The books distributed on the occasions above stated, and during our daily walks, were, two Pentateuchs in Sungskrita; one in Bengalee; and nine in Hindee; three single Gospels, and one new testament in Bengalee; seven new testaments, thirteen of the four Gospels, twenty-five single Gospels, thirty-five scripture selections, twenty hymn-books, and three hundred and thirty-five tracts in Hindee; eight of the single Gospels and Acts in the Punjabee; twenty-one Persian scripture selections; and twenty-seven single Gospels in Oordoo."

May 1815, Brother Thompson was unwell for some time, but Kiaba went out and distributed books to several who were eager to receive them: many in different languages were thus given away, as well as to persons who called at Mr. T's. In June he had a severe affliction, in the loss of his eldest son, who appeared, though only seven years old, to have had some impressions of divine things on his mind.

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(11.) **ALLAHABAD**—a fortified town, the capital of the province of the same name, situated at the confluence of the Ganges with the Jumna. North latitude, $25^{\circ} 27'$. East longitude, $81^{\circ} 50'$.*

Near this city, Brother Chamberlain wrote on January 10, 1815, to the brethren at Serampore, after leaving Sirdhana, (or Seerdhuna, North latitude, $29^{\circ} 11'$, East longitude, $77^{\circ} 28'$.) "We are all pretty well, and are moving down towards you. I embrace every opportunity of preaching the Saviour of sinners, and distributing tracts and books. At a large town, one evening, I distributed upwards of thirty Gospels. At Allahabad an immense assembly of Hindoos is now commencing. I gave Brother Kerr a large supply, which I hope he will send abroad. On the Lord's-day, I generally have much delight, in reading, teaching, and preaching, especially when near a large town. This does not always happen. The people seem to hear with gladness. There is room to hope that successive preaching will do great things, the Holy Spirit giving success to the gospel preached."

"Digah, January 25. Since I wrote from Allahabad I have had many engagements. Multitudes have heard the word, and so far as partial convictions go, mighty has been the power of the truth. I have had great delight in the work, and feel myself beginning to live in it."

In February Brother Chamberlain continued his journey. "18th. During the last seventeen or eighteen days, the weather has been unusually unfavourable; this, with the width of the river, (which is in these parts very wide,) and other circumstances, have combined to obstruct the progress of preaching. We staid at Digah with the brethren about eight days, with whom we had a pleasing interview. They have been much revived by the arrival of the 24th regiment of H. M.'s infantry, in which is a goodly number of brethren. The men are gone into the Goorka war, but their wives and children and a few of the men remain, to whom our brethren preach three or four times a week. I preached to them twice, and twice to those

* Mr. Kerr, in a letter of Oct. 1, 1814, observes, that the population of Allahabad amounts to 82,409 souls: houses, 40,312. Common people, 30,203; merchants and traders, 14,102; Musulmans, 13,313; Brahmuns, called Pruyaga residents, 9,711; Brahmuns and viragees, 2,519; Brahmuns and viragees who engage in secular concerns, such as the cloth trade, &c. 3,222; kayasthus, 3,324; kshutriyus, 4,824; and rajpoots, 1,191.

who regularly attend at the bungalow. Last sabbath and Monday we spent at Goamalty, with Mr. E. who, as he always does, showed us much kindness; and Tuesday with Mr. Andrews, at Chandny. At these places, for upwards of thirty years, Christianity has met with friends in India. The mission in it's infancy was nursed here, and now it meets at all times, from the worthy conductors of these factories, with parental regards. Krishna is now in these parts, but I saw him not, owing to the unfavourable weather. He is the first fruits of the mission: may his labour be attended with success. As yet, I hear of none who are seriously enquiring, but the people in these parts are nevertheless much prepared; and it is to be hoped, that the time is not far distant when the work of the Lord will appear with power. Yesterday, while the men went to market at Budula-poor, I walked out, and, on being saluted by a merchant, I began to discourse with him. He asked me to sit down in his warehouse: I did so. Many came together almost instantly, to whom I preached as well as I could. This being my first attempt in Bengalee, I found it difficult to give utterance as I could wish. It is now two years since I have had any preaching in this language, and now the Hindoost'hanee and Hindee present themselves foremost, and perplex me not a little. I expect to be thus troubled for some time. In the evening we walked out, and came to Duh-koola, where I entered into some conversation with a number of people; and, after preaching to them by moon-light, engaged in prayer, in which exercise I found myself at a great loss for appropriate words. The people heard as I have always found them do in Bengal. 19th. This morning, as I walked out, I was saluted by a great number of people, who, on seeing me coming, had repaired to the road to pay their respects to the Saheb. I preached to them, and felt much revived by their earnestness and attention. Still I love Bengal and the Bengalees, and could almost regret that I have been removed from them. I find many who have heard the word, and some who have books by them, which they have obtained in one way or other. Two years ago I preached at Duh-koola, and I was informed that the tracts which I then gave are still in being. The people, both yesterday and to-day, wanted books, which I had not to give them. One man said, 'If you could stay all day, then we could hear and be satisfied.' I find that my Bengalee will soon be recovered by practice. 20th. Yesterday, being Lord's-day, we stopped at Bogada Bogawlee, a very large

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village. Went out in the morning, and had a long discourse with some people at the kutcharee: one or two excepted, all appeared to hear gladly. After leaving them, a number followed me to the ghat, and one Hindoo made many enquiries respecting the Christian religion: at the ghat I remained till the afternoon, employed in a very pleasant manner. A Musulman came, and earnestly attended to the word. I had a copy of the Psalms, which I promised to give him in the evening: he can read Bengalee. After dinner, I crossed the river to a village on the other side, and there, at the kutcharee, met with some persons who apparently heard the words of salvation with pleasure. A few were very attentive. On my return, the Musulman came for the book which had been promised. All the Bengalee books and tracts I had, are given away. The Bengalee becomes more familiar. The people in these parts are mostly under Europeans, in the indigo line. Many of these gentlemen are, it is to be feared, irreligious, a dishonour to the Christian name; and hence their communications do this people little good. This was on the whole a pleasant day: had I had the scriptures and tracts to distribute, the pleasure had been complete. 22d. We are passing through a barren part of the country. Opportunities of preaching have not occurred these two days. This evening I fell in with some people in the field near Vijuya-poor, who heard well: it appeared they had never heard before. Multitudes are in the same situation, notwithstanding all that has been done. How desirable it is, that some should be continually moving about, preaching the gospel to the poor. 23d. Goaree. Walked out before the boats, and stopped at a factory, where I met with a few people who heard what I had to say. They recognized me as a Saheb of the Christian sect. Hence proceeded, and crossed the river to Krishna-gunj, where I came to a tree in the bazar, under which a stone is placed as a god, and a number of stones were placed just by for sale. I here sat down, and began to preach to a large congregation, in the midst of which I was engaged for a long time, till the boats came up. The people heard in a very encouraging manner. It was a reviving time."

February 7, 1815, Brother Norman Kerr wrote thus, from Allahabad:—"On the 1st instant, His Highness Jahan Geer, (son of the Emperor of Delhi,) sent a palanqueen for me, with a message that he was desirous of learning English. I immediately waited on His Highness, who requested that I

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would attend him every day, from nine to two. He has not yet said what allowance he will give me for my trouble; but his behaviour is very kind and obliging. I am glad to say, that he hears the gospel read almost every day. In case he wishes me to accompany him to any other station, should I do so? If on accompanying him, I find any inconvenience as to my Missionary work, I can leave him, and return to Allahabad."

Extracts from Brother Kerr's Journal.—"January 1. Four members sat down to the Lord's table: Narayuna-dasa was on a journey. 8th. A Musulman called to-day, who pleased me much by his questions respecting the Christian religion, and we had together a great deal of conversation. He told me, he wished to have the whole of the scriptures, that he might take into consideration their contents; after which he would give me an answer. I let him have a copy of the Four Gospels and of the Acts in Persian-Hindee. After reading to him from the Epistle to the Romans, he much wished to have it; but I refused, as I had only one copy left: he then begged for the loan of it for one day, to which I consented. 9th. At'hma-rama returned to-day from his country. The books he took with him he distributed, and while reading from the scriptures in one place, he was taken by a sipahee to a gentleman, (whose name I have not the pleasure of knowing,) who resided there. This friend to Christianity treated our brother very kindly, gave him some clothes, and cash for his road expenses. The Musulman who took the Epistle to the Romans yesterday, called, and promised to call every day. He brought a friend with him, who begged for the word, and took Matthew, John, and Acts, in Persian-Hindee. 10th. I had the greatest pleasure to-day, in seeing Brother and Sister Chamberlain. Brother C. gave me many books and pamphlets, which I much wanted. 18th. I had some conversation with two Hindoos, and while reading from the word, an old man was much affected at hearing that the blood of Jesus Christ cleanseth from all sin. 19th. Many Hindoos called, and some heard the word with conviction, and promised to call again. A Musulman about to go to Lucknow took a copy of John, and one of the Acts, in Persian-Hindee; and several others also, who were going to Lucknow, took portions of the word. 22d. A goldsmith, in whom, I humbly hope, a work of grace is begun, was at worship to-day. 27th. A Moulavee, very desirous of looking into our scriptures, sent for the word. I sent him from

Matthew to the Acts. 28th. Several heard the word to-day with delight. A Musulman came from his friends for the word, and took six of Matthew and one of Acts in Persian-Hindee. 30th. This day I removed to a house in Mootee-gunj."

Extracts from Kureem's Journal.—"January 2d. Conversed with six men, and among them with a viragee, who gives us much encouragement. 5th. A phukeer called and began a conversation, and said that he had never heard such words before. 7th. At Vanee-ghat spoke to many from Guya, and afterwards with a Brahmun, who said that idolatry was folly, but that he officiated for his maintenance. 19th. Spoke at a banker's, who said, Why do not you come every day?"

March 7, 1815, Brother Kerr writes—"I continue to attend His Highness four or five hours every day. If I should go to Delhi with him, I shall of course do all I can to make known the gospel at that place, and I hope that the Lord will be with me. Among other prospects, it may be, that the other members of the Royal Family may be desirous of learning English. Indeed, I humbly hope, that the Lord will open a door for me, and incline the hearts of multitudes to enquire into the gospel. I shall always be very happy to bring all my earnings into the cause of God; but that I shall be able to assist much in a pecuniary respect, I have not at present any great hopes. My love to the family at Serampore."

Extracts from Brother Kerr's Journal.—"February 1. A viragee called, to whom I read portions of the scriptures. He appeared pleased and affected, and took, with many thanks, a new testament in Sungskrita. 3d. Visited a respectable merchant at his own request, who treated me kindly, and made me sit by him, to read and expound the scriptures to himself and family. On my leaving him, he earnestly intreated me to call on him at least once a fortnight, to read from the same book. On the 10th and 14th, I again visited him: a pundit was there, who entered into a long argument, but accepted the Pentateuch in Sungskrita. 4th to 9th. Employed at the river side in reading from the scriptures, and speaking to many among the immense multitudes that came to bathe. Many received the word of God. 22d. Invited by a banker to sit down in a shop, where I read a tract: a man standing, said, 'There is a gentleman at Orissa also, who makes known the same words.' When taking leave of them, some called out,

‘Blessed, blessed: we never heard such words before.’ I said, ‘If these words are blessed, why not receive them?’ Some said, ‘We have received them.’ 23d. The viragee who called on the 1st, has begun to attend worship: may the Lord turn his heart. 24th to 26th. Employed at the river side, in reading from the word of God to the many who came to bathe. Two Brahmuns in the employ of the rajah of Benares took the word of God, and enquired a great deal respecting the Mission. It is not improbable, but that they called upon me at the request of the rajah, who has been here to bathe. Many amongst the rajah’s men took tracts and books. 27th. In His Highness’s presence had a great deal of conversation with a Musulman doctor on religion. His Highness himself asks questions now and then.”

Extracts from Kureem’s Journal.—“February 2d. At Keet-gunj, in a shop, where a banker begun to read the testament himself, a viragee very much approved of the word, and acknowledged the vanity of worshipping idols. 7th. At Keet-gunj, a banker seemed displeased at my not calling oftener. 8th. At the river side preached to many, who heard with attention. Some said, ‘The man who has drowned himself has destroyed his own soul.’ 9th. Two men drowned themselves in the river to-day. 20th. At Dara-gunj spoke to some who said, ‘Blessed, blessed,’ and asked many questions. 21st. A phukeer acknowledged idolatry was false. 22d. At the collector’s premises, a man heard the word with much affection, and asked me to call always.”

May 11, Brother Kerr wrote word, that he continued to wait on the prince, who had not yet made him any remuneration. May 26, he wrote thus, from Curra, near Allahabad :—“Many circumstances prevented my consulting you, as I ought to have done, previously to taking a step I have now to mention. I always had a desire to make known the gospel free from expence to any person, and thereby render myself under no other obligation for so doing, than the duty which I owe to my Creator and Saviour. With a desire to effect this purpose, I have been looking out for some employment, which might exonerate me from being burdensome, and afford me some leisure to preach the gospel to the Heathen; and I am happy to say that my brother has procured me a situation at Futtugur, which, respecting Missionary work, I trust will render me much more useful than I could otherwise be. For desiring the vacancy in his office, I gave the gentleman the following reasons.

Allahabad.

"1. My Missionary work might be done, if I spent an hour or so, either in the morning or evening, among the Heathen. I think I could accomplish this, notwithstanding I laboured at my office from ten to four. Besides which, I shall have the whole Lord's-day for Missionary work.

"2. The Missionaries now pay my expences, salary 40, and for four native brethren, 18 rupees a month. I wish to take this off their hands, and pay my own expences, and also the expences of native itinerants under me; while I still work in a Missionary capacity, according to my ability.

"3. The establishment of schools, where native children may learn Hindoost'hanee and Persian, that a way may be opened for their perusal of the word of God in those languages, has been thought a good means of diffusing gospel knowledge: my present income does not enable me to keep one.

"4. The Missionaries desire that every Missionary should pay his own expences as far as he is able.

"The salary attached to the situation is one hundred rupees per month. I hope that my acceptance of it will meet with your approbation: the only danger to be apprehended from it, is, that it may increase worldly attachment in me, but I hope for a continuance of that grace which enabled me, some years ago, to leave the world and its prospects, after I had for more than twenty years been in and of the world. I have received your letter of May 11th, enclosing one hundred rupees. You talk of more remittances; I beg you will not think of them any more. Henceforward I pay my own expences, and those of four native brethren under me. The account of their labours I will send you along with mine, every month."

Brother Kerr sent to Serampore, At'hma-ram's Journal for May 1815, which mentions many pleasing conversations with the natives. Numbers from the Punjab had heard him. On one occasion a hearer said, "This man speaks good words." A viragee at another place, said, "I approve of your words," and threw away his images, adding, "I will henceforth worship God, who is a spirit." On another occasion, his hearers said, "We are all in the dark." On the 8th a Brahmun said, "In vain do I look for salvation, except to Christ." Two others when they heard the words of Christ's death, said, "Blessed incarnation! blessed death! and blessed be the person who taught you these things." May 14th, a Jugunnat'ha Brahmun said, "The world is in darkness; your words are

true; I lead others wrong for a living: I know Jugunnat'ha is a piece of wood."

(12.) AGRA is a large city, the capital of the province of the same name, founded by the Emperor Achber, 1566, before whose time it was only a village. It is situated on the South-west side of the river Jumna. North latitude, 27° 12'. East longitude, 77° 56'.

Brother L. Mackintosh wrote thus from this station, February 15, 1815:—"I had but few opportunities during the last two months of the past year to speak to the people, as few come out this weather to the river side, either morning or evening. In the beginning of January, I went to Moobaruk-Munzil, and discovered about 80 vishnuvas within an old compound, with whom I talked about the absurdity of thus devoting themselves to a most wretched, cruel, and unprofitable life, sinning against God by forsaking their fathers, mothers, and other relations, to devote themselves to cruel austerities, and by being useless in the world; that they were greatly dishonouring God, by setting up themselves as gods, that sinners like themselves of the deluded Hindoos might fall down and adore them. I gave them four or five tracts, and advised them, that if they were sincere in seeking salvation, they would look for a more rational and sure way than following these corrupt customs. These yogees stopped at this place for a month, during which time we frequently visited and spoke to them. A good many, who came to pay respect to these people, heard us attentively, and two of the yogees promised to call on us. Some can read, but most of them are very illiterate. Many had only a tyger or leopard's skin on their backs, and a thick girdle of wood, ratten, or ropes, with a sling across their shoulders, made of twine; their bodies were daubed over with ashes: this was their only dress. They have fire constantly so close to them, as to scorch their backs and bellies. They were profusely fed with ghee, flour, sweatmeats, &c. from the people of the town for the month. A few days before the yogees left this place for Vrinda-vun, upwards of one hundred Bunjarees came with salt and bullocks from Jypore, and staid near the place where the yogees had been: to these people we spoke for a few days, and some of them heard us attentively."

Agra.—Nagpore.

March 20, 1815, Brother Peacock writes from Agra—
 “We have at present seven day-scholars: there is no likelihood of getting more at present. We have therefore thought it expedient to leave the bungalow, the rent thereof being very great, and have taken a small place at three rupees a month, to which our day-scholars continue to come.” Brethren Peacock and Mackintosh continue to hold their meetings as usual, and to converse with the Heathen as opportunity serves. Mr. Mackintosh has entered into the service of a gentleman at this place, which step, we hope, will rather forward than retard his labours.

THE MAHRATTA COUNTRY.

(13.) NAGPORE—(Nagapura, the town of serpents).—A large town in the province of Gundwana, capital of the territories of the Nagpore Mahrattas. North latitude, $21^{\circ} 9'$. East longitude, $79^{\circ} 45'$.

A nephew of Dr. Carey, at this station, informed him, on January 3, 1815, thus:—“The Goand translation is only advanced to the 10th of Mark, as Venauk-Ro has but very little time of late. He will however go on with it. Ram-mohun had a son born December 2, named Isaac. In respect to his labours here, he seems somewhat discouraged; he is making a little progress in the Mahratta and the Goandee.”

Ram-mohun, in a letter dated December 28, observes,—
 “The school goes on well; the boys read the word regularly; some carry it home, and read it to their parents.” He prays with them daily. In the other schools in the city the Christian books are sought for: some already use them. He sometimes visits these schools.

Dr. Carey's nephew writes, January 31, 1815—“In the inclosed from Ram-mohun, no doubt he mentions our being joined by his wife, who came before the church on Saturday last, and was baptized on Lord's-day evening, in a tank about two miles from the residency. In her experience she mentioned, that she had been from her youth up amongst Christians, and had been a good deal instructed from the word of God, in the nature of the Christian religion. She had long desired to join the church, especially of late, as she had been led to view herself a vile, wretched, helpless sinner; and said, that she knew there was no help for her, but in Jesus Christ, in whom she believed; who had died for her sins, and

shed his blood that she might be clean washed from them, and had risen again for her justification; and that, forsaking all sin, she would, through the influence of his Holy Spirit, devote the remainder of her days to his service, in the keeping of all his commandments. To the few spectators, Ram-mohun and myself spoke; but they heard with listless indifference. In the evening we all partook of the Lord's supper, which was a most refreshing season, I trust, to all present. Henry appeared a good deal impressed with the solemnity of the occasion, and I hope will become a candidate. He is now a writer in Mr. J.'s office. With the assistance of Ram-mohun he is making a pretty good translation of the Psalms into the Mahratta. I have got the books of Matthew and Mark completed. The Gospel of Luke is begun. Ram-mohun sits an hour or more almost every evening with Pykoo the Goand. He seems much discouraged by the listlessness of the natives in Nagpore and the adjacent villages: very few will attend even on the Lord's-day."

In a later letter, he says—"Ram-mohun was much rejoiced with the kind letter sent him by Dr. Steadman. Himself and family are a great ornament to the church; his prayers and discourses indicate great piety and love; his children are growing up in a very promising manner; and his wife seems to be of a most happy and mild disposition. Last Lord's-day we all partook of the Lord's supper, a time very refreshing to all our souls. I am happy to add, that Ram-mohun has of late been much better received, in his perambulations in the town, especially by some Musulmans, two of whom lately came from Calcutta, and had been over to Serampore, to hear and peruse the scriptures. They spoke in very great praise of Dr. Carey, and requested a testament, which will be presented them this evening. I greatly thank you for the Persian-Hindee new testament, and the other books. Most of the Artillery soldiers here attend every Lord's-day. The Goandee Testament is completed as far as the sixth chapter of Luke. Venauk-Ro is doing a little daily."

April, 1815, Ram-mohun sent a letter, describing his labours, but mentioning that the people were greatly afraid of the Mahratta raja, and therefore scarcely durst receive the scriptures. He describes them as heavily oppressed by exactions.

May, 1815, He writes more encouragingly. "Our adorable Saviour's good news is constantly made known in this country. I regularly go into the city, and talk about the

word, and have given the scriptures to numbers. Many are reading them with apparent affection, confessing that the worship of the gods is vain. The idol worshippers are angry with them, but without effect. If it be the Lord's will, in this barren country the word of the Lord will quickly bear fruit. To a magistrate under the king, named Ajmut-khah, with a number of Afghans in his company, I have given the sacred book, and they read it with eagerness and pleasure. I am going to-day to supply them with more books, at their request. With much affection, they invite us to their lodgings, and send their horses and servants back with us. They are very anxious for an Arabic bible."

June, 1815, Dr. Carey's nephew wrote thus from Nagpore:—"Henry, last Lord's-day proposed himself to us, as a candidate for baptism. He mentioned before the church, that of late his mind had been much impressed with a sense of his vileness through sin, and of his need of Christ as a Saviour. This conviction he ascribes chiefly to the merciful influence of God on his soul, in the perusal of Bunyan's Pilgrim's Progress, and a small tract, called Sambo and Tony, which he has lately been reading over to Ram-mohun and his family, and which has been a great blessing to them also, as Henry has a very easy and happy way of explaining it in Hindoost'hanee. Brother Ram-mohun explained to Henry the nature of baptism. Ram-mohun goes out in an evening, when he has opportunity, into the town and neighbouring villages. At times he is well received. A few encourage him to hope well; but the generality of his hearers give so little heed, that they neither ask questions nor offer any reply. In regard to my school, it seems so little to answer the purpose for which I instituted it, that I think of breaking it up, and of introducing the scriptures into other schools, paying for the schooling of such boys as are well advanced in reading and writing, and who will receive the scriptures and promise to read them at home; and will learn the ten commandments, and come once a fortnight to my bungalow, that I may witness their progress; when, to encourage them, I can distribute a few pice, and occasionally, through Ram-mohun, make the pundit a small present. Out of my school, about twenty or more have gone, who have received the scriptures and other tracts; some of whom are in other schools, and others have got employ, or are gone to their villages. Perhaps a few continue to read the books in their families; but I fear the greater part have laid them by.

My pundit has read the scriptures over repeatedly, and till of late has been very constant in repeating the Lord's prayer at stated times, yet he is become a more confirmed idolater than ever. I am sorry to say also that the Goand translation, for the present, is at a stand, as from many circumstances that have of late come to my knowledge, the person who was engaged in it is become a most inveterate enemy to the spread of the gospel, and has, I am afraid, been the chief cause of turning aside my pundit. It is, however, fairly written out by Henry as far as the sixth chapter of Luke, and I have been making every enquiry for a Goand who can write, but cannot yet obtain one. They are all so generally employed in the lower occupations of husbandry, cutting wood, &c. that it is an uncommon circumstance to meet with one who can read or write. If I do not succeed, Henry will be fully able, from his knowledge of the structure of the language, to do it by dictation, as it has hitherto been done by Pykoo; but as to its being printed for distribution, I really do not know what purpose it would answer. Could I get together a school of Goand boys, *who* would teach them? I must make amends to their parents for the time they would otherwise be employed under them. The idea also is perfectly novel and chimerical, for the natives think only of a probable and *present* good, and it is quite opposite to their customs and modes of life.*

* *Account of the Goands, in a letter from Nagpore.*—"Venauk-Ro, who has been making much enquiry into the manners of the Goands, for the information of a gentleman here, tells me, that the Goands are divided into three casts, whose language and objects of worship are different, but whose customs in most respects are similar. The principal, or Raj-Goand, speak the Kotoor, the next is the Korkoo, the other the Arruk. They each have their respective priests, chosen from among themselves, and do not either eat with, or marry into another cast, but will acknowledge each other in drinking together in their festivals, and on all occasions of meeting. In each one of the former-mentioned casts, there are four other casts, and a tribe beyond the Lanji Ghaut, whom they term only half a cast—in all twelve and a half. In every village they have a priest, or Bhoomuk, who receives yearly, at the time of harvest, a kind of titling of each landholder. This priest presides at all their ceremonies of worship and festivals, and as on all these occasions they are enjoined to drink even to great excess, the Bhoomuk is always to drink the first cup. On great occasions, he places before them their several objects of worship; namely, a round ball of iron, a small iron chain, a beetle-nut, a beetle-leaf, and a stone. These several things, the father of each family, or, if he is dead, the eldest son, keep in their houses. The Bhoomuk also, in or near the village, sets up a stone, which is covered over with red paint; but their great object of worship is Pharsi pen, or their great deity, presiding in the jungles, which is merely a log of wood, put up in an erect posture. In the worship of this deity, no woman is allowed to approach. The head

Should I make the trial, I am afraid the many enemies and ill-disposed people about me would render the endeavour futile. For any apparent good that, through the blessing of God, in his own good time, may arise, my chief hopes, under the divine guidance, are in the labours of Brother Ram-mohun, who is zealous in the cause; and should Henry prove sincere and stedfast, as I pray God he may, he will be of great assistance; though at present he is very much occupied in his situation as a writer. A very large body of Pindarees are now plundering the wretched inhabitants of this country: yesterday they were not afar off."

ORISSA MISSION.

(14.) **BALASORE**—A town in the province of Orissa, district of Mohurbunge, 110 miles South-west from Calcutta. North latitude, 21° 31'. East longitude, 87° 13'.

priest of the Goands is termed Buggut, of whom there is one in each district, or over a certain number of villages. When a Goand dies, either male or female, they express great joy, as they conceive they are in a state of blessedness, and are become gods. The friends of the deceased, therefore, meet together, and drink to great excess, and also sacrifice a pig or fowl on the place of interment, though some burn their dead. The Goands do not worship any of the Hindoo deities, neither do they pay any particular deference to the Brahmuns. The difference in regard to dress between the Kotoor and Korkoo tribe, is, that the women of the former wear the end of their cloth over the right shoulder, the latter over the left, and also are marked in the forehead with a burnt iron. They have no written character. When the Goand's rajah, under the reign of the Emperor Aebur, became a proselyte to the Mahometan faith, their correspondence with that court was carried on in Hindee, and in the Deva-Naguree character, and sometimes in Persian, through the help of Brahmuns, or others. The Goands originated from Chouragur; but afterwards the seat of government was removed more South, to Deoghur. The Kotoor Goands chiefly reside between the Wurda and Bain Gunga, on to the Nurbedda. The Korkoo, on the left of the Wurda, and as far North-west as the hills of Gialghur on to Narnulla, and from that Northwards, on to Hussinabad. The Arruk tribe are between the Bain Gunga, the Lanji hills, and extending to Omerkuntuk, or the sources of the three rivers. They are spread more or less over all the extent of country I have now mentioned. The Kotoor are the most numerous cast. The Goands who live in the hills are universally notorious robbers, and commit frequent murders. Those of them we see about Nagpore, appear to be a very hardy and industrious people, who, besides the cultivation of land, employ themselves much in cutting fire-wood for sale. Ram-mohun has been often into their villages, and says they hear the gospel with great attention: he prefers going amongst them to the Mahrattas, though they are more ignorant, and much more given to drinking."

January 5, 1815, Brother John Peter sent his Journal and accounts to Serampore, and informed the brethren there, that James Fox was recovered, and attended the means of grace regularly, with seven or eight soldiers. He adds, "The soldiers in the Barracks appear to be well inclined, and to love preaching. Khosalee goes out with me, with the books in his hand, and defends the truth and sings hymns with me in public: his mother and wife are afraid of losing cast. He says, he believes only in Jesus, and has no other ground of hope for his salvation."

Balasore, January 28, 1815, Brother Peter wrote again.— "I am sorry to inform you, (says he,) that poor George died at Cuttack, the day after I sent my last. George was strong in faith while he was here; I often prayed with him. He once said, 'I am vile, I am vile; I am a great sinner; I am nothing but sin; let Jesus do what he please with me.' I asked him whether he feared to die. He answered, 'If I am in fear, yet I must die; but the Lord Jesus is my all.' I greatly hope he obtained mercy. I go out to talk to the natives, who make many excuses; but I say unto them in general, Except ye repent, ye will all perish."

Extracts from John Peter's Journal.—"December 8, 1814. I went out and preached in four places; as I was praying the last time, the hearers seemed much affected. Eleven men, the same number of women, and four children, accompanied me home for farther instruction: I gave them a place in my compound, and some rice, split peas, milk, spices, tobacco, pots, and wood, that they might cook and eat: they slept under the trees in my compound, and expressed great gratitude; saying, 'This man not only teaches us the way of salvation, but gives us food for the body.' They were Brahmuns and their wives, from Marwar, subjects of Mohunsing, the raja of Lut-poor, many weeks' journey from Orissa. When their food was ready, I went and thanked God in their names; at the close of giving thanks, they all prayed for a blessing on me. After supper, my wife and others accompanying me, we sung with them the hymn, 'Jesus, the friend of the miserable, is come to save the world.' We concluded with prayer. I asked them if they believed in Jesus Christ, whom I preached: they said one by one, 'We do;' and repeated this blessed name. I left them, and retired at midnight. On the 9th they took leave, to go to Jugunat'ha's temple; but promised me they would not worship the idol, but the Lord Jesus Christ. 12th. This day I preached to a large company

of Brahmuns, (a thousand were assembled,) who had come to make offerings to a dead sugar maker. 14th. Twenty persons from Kashee, mostly Brahmuns, staid in my compound, cooked and ate at my expence, and heard the word: they appeared to be learned men, come on pilgrimage to Jugunnat'ha. They were present at worship: I preached in Hindoost'han from 'Behold I bring you good tidings, &c.' During prayer they all stood up, and repeated after me. Two Brahmuns said, 'We wish to stay here.' An old woman said, 'The light shined in my heart.' They took a Sungskrita testament with them to Benares. 16th. I spent two or three hours near a temple of Shiva, in Old Balasore, and had a number of hearers. A shoodra begged a book, and when I gave him the Orissa new testament, he read the first and second of Matthew. A viragee followed me home, saying he had heard these words in Hindoost'han, from a white man: he lamented that he had come on pilgrimage so many miles for nothing, getting only pain of body. 20th. A Brahmun from Behar, who had been to see the idol, came before my door, whom I addressed from 'Repent ye, for the kingdom of heaven is at hand.' 29th. A German, named Frederic Snail, called on me, and declared he was weighed down with his sins; that he was sick, and might die to-morrow; he wished to make a full confession to me, that he might obtain absolution and receive the sacrament. He wept bitterly, the tears falling from his eyes like rain. I pointed him to that Saviour who alone could absolve him. I explained the way of life to him, and read many scriptures: he went away with new strength, and not trembling as he came, and promised to come to worship. O Lord, the merciful God, thou canst prepare man for heaven; prepare this poor Frederic Snail for that blessed place. 31st. Spent a good deal of the day in reflecting on my five years ministry in Orissa. I should be speechless before God, were it not for free grace and a free Saviour."

John Peter's Journal continued.—"January 11, 1815. Talked with an Orissa raj-poot, and gave him a new testament, which he received with thanks, and said, 'If you had not used English food and clothes, thousands would have followed you before now.' Talked at home with Mr. B.'s sircar, and with two viragees. In company with Khosalee, at the custom-house door, spoke to twenty men for an hour. One Musulman said, 'I have no doubt but Jesus Christ liveth for ever, and that all other prophets are dead, and that he is able to save his followers.' A Brahmun said, 'I have no time to hear, or

to answer you.' A shoodra said, 'You will suffer in hell if you say Jugunnat'ha is a piece of wood.' 24th. Rode out to a distance and asked five natives, 'Do you seek the salvation of your invaluable souls?' One answered, 'I am ignorant; I know nothing; but I follow the world.' Another answered, 'What is my lot, that will be.' Another said, 'We do not want to hear Dhurma-poostuk.' 29th. Talked to two men, one of whom said, 'We believe all you say, and hope that God will have mercy on us. We have seen many many pundits, and religious men in our sect, but never heard from any one words like these; they cut our hearts like knives.'

"February 5, 1815, I obtained a bottle of red wine from a gentleman, and six of us partook of the Lord's supper. Indeed it was a pleasing and blessed hour, to sit down, and eat and drink in the presence of the king of heaven. I have hope of two or three persons, candidates for baptism. Talked with an Orissa Brahmunee, who said, 'I cannot embrace Christ, through fear of the Ooriyas.' 7th. Talked of salvation in two places: nearly one hundred heard me with attention. 8th. While engaged in prayer with two enquirers, an Oriya goldsmith, viewing us, said, 'I never before saw a man pray with tears;' I trembled, and could not look in his face. Afterwards went to Pool-bazar, and sat in the porch of a man's house. Seeing an Orissa school-master teaching his boys, I called to him, and read Proverbs the 8th, 'Doth not wisdom cry? &c.' and showed them that Christ was the wisdom of God. The teacher paid much attention, and explained the words from my mouth to others. 21st. Rode out, and saw a Hindoo bowing to a Musulman saint's grave. I whispered to him, 'Thou shalt not bow down thyself to them; nor serve them: for the Lord thy God is a jealous God.' Upon this the poor man said, 'I have no gooroo to teach me.' I said, 'Believe on him who made heaven and earth, and all things, and he will teach you the right path.' The poor man answered, 'I will no more from hence bow down to this.' A little further a Vishnurva followed me, and asked me, 'Sir, what do you think of our Jugunnat'ha?' I said, 'It is nothing at all.' He said, 'Oh, many English sahebs worship the idol, and you say, *Nothing at all*: how is this?' Five Musulmans were present, and said, 'We can burn the idol to ashes in five minutes.' I recommended to all of them the living and true God.

" March 5, 1815, Six of us surrounded the Lord's table: six spectators were present. 7th. Preached at Mooti-gunj to twenty hearers: two of them declared that this message must be from God. Two natives of distinction took me to walk with them: they like my company, but not my Redeemer; this pains my heart. 8th. Two Mouluvees called, who knew Sabat: they staid two hours, conversing. 9th. Went to Jharisura, and spoke to as many as five hundred, assembled at Shiva's temple. I read to them the ten commandments. A young Brahmun grossly insulted me: a Musulman defended me. 10th. One of the Mouluvees declared to-day, that he would become a Christian, if he could find in scripture any thing respecting his prophet. In the evening we went to the other Mouluvee, and sat reading and conversing till dark. 14th. One of the Mouluvees has been with me almost daily: he this day invited me to a rich Hindoo's, who received me very politely, offered me a chair, and some essence of utter. 15th. The Mouluvee declared, that he could prove from the Koran, that Jesus was the only and best prophet. He made several quotations. One or two of the Musulmans said, 'Your books are true, but how is it that men do not like them?' I assured him that it was because the hearts of men are evil, and therefore they do not come to the light. 23d. The Mouluvee has been here again, reading the new testament. To-day I had a large congregation at Sahajee's bazar, and spoke in four or five places, and was heard with affection: three persons obtained new testaments, which they promised to read in their villages. 27th. Spoke in two places, and witnessed a fierce dispute betwixt a Brahmun, a shoodra, and a Musulman; the Brahmun pleaded for transmigration; the Musulman maintained that men at death are fixed where they will remain for ever; the shoodra contended for no hereafter, that here were heaven and hell."

The month of April was spent in similar labours, though accompanied with weakness of body. On the 24th Brother Peter went to a Musulman mendicant's, who persuades people, that by his power with God, he can procure for them riches, children, husbands, &c. He has obtained a piece of ground to live upon, where he has established a market, and draws multitudes to him. "I went to him with my bible in my hand, (says Brother Peter,) and warned him in the name of God, that he must renounce this folly, or God would visit him with his wrath."

SURAT MISSION.

(15.) SURAT is a large and populous city, in the province of Gujrat, on the South side of the Tuptee river, twenty miles above it's junction from the sea. North latitude, $21^{\circ} 13'$. East longitude, $73^{\circ} 3'$. It is one of the most ancient, and is now one of the largest cities in Hindoost'han.

Brother Carapiet Chater Aratoon has been stationed here for a considerable time, and went, at the close of 1814, as far as Cambay, distributing the scriptures, and making known the way of life. He had numbers to hear him from day to day, and had some hope of a Musulman, upon whose mind impressions seemed to have been wrought. He found an antagonist in one man, who kept a towel over his mouth, lest he should destroy animal life; another urged the doctrine of the metempsychosis; and others that there was no heaven nor hell, as an excuse for continuing in sin.

Extracts from Brother C. C. Aratoon's Journal.—
 “March 3, 1815. Spoke to a number, two of whom were Gour-jees. They declared that my discourse and their opinions were perfectly alike. I assured them that in the gospel there was nothing of transmigration; that the uvutur I preached is not to be found in their books; and that the true shastra forbids the worship of stones and images.
 4th. Spoke to some people who were witnessing the giving of alms to the poor, in fulfilment of a vow to a peer, or Musulman saint. 10th. Tried to convince a number that the human soul is not God, but his gift. On the 13th, while I was preaching, a viragee who was standing among the hearers, whispered to another, ‘The person speaking is God.’ I found no difficulty, however, in soon convincing him that he had made a sad mistake. 15th. As I was preparing to go out before sun-rise, my servant came to tell me that two persons waited to speak to me. I ran out, and found them to be two Musulmans, who had been my fiercest opponents. How humble they were now! One of them said, ‘I did not bring my sword with me: your words yesterday disarmed me.’ An enquiring Hindoo asked many questions, being desirous of throwing away his cast, but wishing for others to be convinced. 22d. One of my hearers to-day was a Jew, whom I plied with passages from Isaiah and Daniel: these people are deceived by the false glosses of the Rabbies: this man would have it, that the words, ‘Wonderful, Counsellor, Mighty

God, &c.' related to Hezekiah; and when he could urge no farther, he said, 'Well, you Christians cannot be right—you believe in three Gods.' I quoted the passage in the first of Genesis, 'Let us make man, &c.' and other places. These people are not prevented from seeing, but by the evil of their own hearts, as Isaiah says. As our Lord declares, 'This kind goeth not out but by prayer, &c.' so let us not cease to pray for these poor natives, that they may turn and see and understand. 23d. This is the Hindoo Holi festival, when the natives fight with shoes, stones, bamboos, &c. in which not unfrequently some of the combatants lose their lives.* 27th. In contending with the heathen to-day, I put them to shame, by proving that they were greater than their gods, as the idols were the work of man, and man was the work of God. I have given away several English testaments and a bible, and a number of books in the country languages.'

April 4, 1815, he writes—'I see that the difficulties at Surat are almost gone: I hope we shall rejoice hereafter, in seeing the good seed sown in this dry and thirsty land, spring up. Many copies of the new testament and various tracts have been distributed; and though I do not see present fruit, yea, should I die without seeing the fruit, yet surely the brother who succeeds me will rejoice in the harvest which shall be gathered in here. Therefore I hope that my brethren, when they are on their knees, will address the throne of the great king of Israel, that he may pour down his Spirit on this people, and direct them how to come out of the thick wilderness, and that I may have some success, such as I had when stationed at my old and dearer place, Jessore. I am very glad to inform you, that here is a young Hindoo who wishes to embrace the gospel: this is the second time he has told me he wishes to throw his cast at the feet of our blessed Lord. An old man with a large family, has also shown a desire to embrace the gospel, but has hitherto been hindered by his friends: I do not despair of him.'

Our brother pleads earnestly for some one to join him; and if no one better than a boy from the Benevolent Institution, to begin a school there. He solicits books in the Mahratta, Hindoost'hanee, and Persian, and some English

* In Bengal the play of this festival is of a different kind. There they throw red powder at each other as they pass through the streets, and cover themselves and their clothes with it, in remembrance of Krishna, who in destroying a giant had the blood sprinkled on his body.

and Portuguese scriptures. He adds, "I am very glad to tell you that the copy of the Portuguese new testament which I sent to a friend at Daman,* has been taken by the brother of the Governor, and I am about to send the only copy I have. Sixty copies of the Persian are scarcely sufficient for the calls for them. Nabobs and rajas and other great men should have them."

May 1, 1815, he says—"Not a day passes without the word being being preached to many. April 1st. I had nine hearers, who at the close repeated Amen, with a loud voice. A young man came for a book, and went away with it, much pleased. 2d. During worship to-day, one of my hearers again and again bowed down while I was in prayer, and at last fell down at my feet. Sent some English tracts to a Lieutenant, who returned me his thanks. 3d. Some Brahmuns followed me home for rupees, thinking that if I gave books away, I should surely give rupees. 6th. Some Brahmuns replied to-day, that if idols were not proper objects of worship, yet it was no objection: their faith was right, for they worshipped God. I asked them what they would think of a child, who should bring home a chundala, turn out his father, and serve this man, of a degraded cast, instead of his father? Some even among the Brahmuns were rejoiced at this comparison. 9th. Endeavoured to prove to some Armenians, that though they might hate the Roman Catholics, yet their reverencing pictures in their churches was as unscriptural as the Roman images. They defended themselves by observing that sensible images were used in the sacraments. 11th. Several persons followed me home for books. 23d. Spoke to some soldiers about Sabbath-breaking: a serjeant was so ashamed that he could not hold up his head: a European woman brought and showed me a bible, a common prayer-book, and a Whole Duty of Man, and mourned that her husband hindered her from following Christ. Some natives invited others to come and see me, as they had never seen another man who came on purpose to speak about religion. 24th. A poor man laid hold of me in the crowd to-day, and would have worshipped me, as a person possessing something of divinity. 26th. Had a strong argument with a Parsee, who appeared to be an atheist. 29th. Had two

* A sea-port in the province of Aurungabad, 100 miles North of Bombay, taken by the Portuguese in 1531, which still remains in their hands.

Brahmins, one suyed, two Hindoos, and eighteen beggars, to hear me. In another place some people asked me whether I was come to take them to heaven or to England? 30th. Visited the hospital: only one man would read the tracts that I offered them." *Perishing, but refusing the remedy!*

The following letter, of a much later date, was received when the person to whom it is addressed was at Edinburgh, collecting for the Mission, July 26, 1816.

"Surat, Dec. 2, 1815.

"My dearest Brother R.

I received your most welcome letter by Mr. Skinner,* in September. I was exceedingly glad to hear from you. This affords me great pleasure indeed, because it was my earnest desire to have a regular correspondence with you, and with our much beloved and departed Brother Fuller, but not knowing how to embrace an opportunity, I was kept a long time from writing; but my mind was not easy, till I so suddenly and unexpectedly received your letter, and Brother Ivimey's: thus I had not only the pleasure of reading, but also a fair opportunity of writing. Though I think it is impossible for us to see each other in the flesh, yet let us keep our constant hope, that, by the mercy of the Lord Jesus, we shall meet and see each other in the holy world above.

"At our arrival in this land I found the country and people very different from what I had seen eighteen years ago, and from what I had heard more lately; however, I was unable to do so much as I expected, for I hoped to carry on the cause of God as well as in Bengal. Besides sickness stopped a long time at our house, till one was removed; but now, thank God, I and my wife and remaining child are in good health. I am daily out among the natives of Surat, proclaiming the good tidings of our Lord Jesus. Sometimes I have a whole crowd to hear me quietly, sometimes but few, sometimes can get none to attend, and sometimes they all set themselves against me: at times a few come to our house. Thus thousands have heard the word of life, and many have received the Gospels and religious tracts in their own language; some seem to hear with joy, and many have sent the Gospels to their own country. Surely all shall not be in vain. Let us keep all our hopes fixed on the Lord. He will give us success, for

* A worthy young man sent to Bombay by the Pædobaptist Missionary Society, who was set apart for his work at Bristol.

it is his own cause which we seek to advance, and without him not any good can be done.

"Surat is much larger than Bombay, and the inhabitants more than are stated in the view of our Mission for 1815, p. 17. The Hindoos here differ from those in other parts of India. They never eat any kind of flesh, and condemn those who do, as a very cruel people. Some of them are very rich, more so than the Parsees, Musulmans, Armenians, and Jews of this town. The Armenians are not as they were in former times, either as to number or trade. There are of that persuasion, only nine men, fifteen women, and nineteen children: they have one church, with a large garden, in which is their burial ground, and another small church. There are four times as many Hindoos as Musulmans, but the latter are very proud, wicked, and idle, full of superstitious compliments; I do not mean French politeness, that is another sort. The Musulman burying grounds are numerous, and their temples, which they call Much-ee-d, more so. The Parsees are not so rich as the Hindoos, but they are very active and rapacious. They may be found among all classes and employments, from an under-judge, to selling of vegetables, or acting as servants for three or four shillings a month. All round Surat, and for three or four days' journey they are thus employed, even in the villages. The Parsees never bury their dead, but lay them in a place which they call Dukh-ma. They have fifteen places of worship: five are called Ad-der-ree-an, and ten Ug-ee-yar-ee. The Romans are more numerous than the Armenians: they have three churches, and two burying grounds. Your nation has a burying ground, and a racket yard, where the European officers go to play at tennis-ball. Their state of life will appear by the Journals of Messrs. Fyvie and Skinner. But surely the good writer had reason for his observation, who said, 'When the Europeans leave their country, and cross the line for the East Indies, they are unbaptized.' However all these nations I have mentioned, are very busy with one another for worldly affairs, but they know nothing of Jesus. Some confess God with their lips, but their hearts are very far from him. There may be some good among the nominal Christians here, but the wickedness of the wicked is so much more powerful in this land, that it is hard to determine whether there is any good among them all, or not. Almost all that I can discern is a regard for the belly, for honour, and for greatness: for these three things they are very busy day and night.

Surat.—Columbo.

“Messrs. Fyvie and Skinner were well received by the Bombay Government, and also by the European gentlemen. They are both learning Gujaratee. Mr. Skinner is preparing a vocabulary of English and Gujaratee. He gets much help from Gilchrist's Hindoost'hane Dictionary.

I am,

My dear, dear brother,

Yours very affectionately,

CARAPEIT CHATER ARATOON.”

THE EAST INDIA ISLANDS.

CEYLON.

(16.) COLUMBO—the capital of Ceylon, situated on the South-west side of the island. North latitude, $7^{\circ} 2'$. East longitude, $79^{\circ} 50'$.

January 9, 1815, Brother Chater wrote thus to a friend in Calcutta :—“I have enjoyed tolerably good health ever since my illness in last year, of which you were informed. We have called our sixth child and fifth son, Andrew Fuller Chater. In my Missionary work, I have to sing of mercy and judgment. I have made as much proficiency in the Portuguese and Cinghalese languages, as to be able to commence, by writing my discourses at full length, to preach to many who know nothing of English. My preaching in Portuguese was at first so numerously attended, that I had determined to enlarge our meeting-house to double the size; but of late the hearers have fallen off, so that I fear it will not be necessary. I see no very flattering prospect of getting a Cinghalese congregation yet, though so much has been said about the number of Christians on this island. The work however is the Lord's, and when he exerts but a little of his power, every thing must give way: may he shortly make bare his arm for the good of many. My preaching in English has been but little attended for some time, but our congregation and church have been a little strengthened by His Majesty's 73d regiment, which came hither, from New South Wales. Several of the noncommissioned officers and privates attend preaching, and some of them are acceptable leaders of devotion in our prayer-meetings. On new-year's day, Mr. Campbell, the quarter-master and his

lady, two choice believers, were baptized, and joined us in church-fellowship. They are a great acquisition to us in a way of Christian friendship."

"Columbo, March 7, 1815.—Mr. and Mrs. Campbell continue to go on their way rejoicing. We find in them a considerable acquisition to our comforts. There are several in the 73d regiment that are truly pious: I hope some of them will soon follow the example of Mr. Campbell, who even in New South Wales was a leader among them. We hope the Lord is taking possession of the hearts of some, who have hitherto been strangers to religion. An Irish Catholic, who was some time ago condemned to be shot, but pardoned after the cap was drawn over his face, is now an attentive hearer. I visited him once or twice in the condemned cell, before the most awful things I could say made the least impression on his mind, though he considered himself even at that time a penitent. I left him on Saturday, telling him I had not the least hope for him; that it appeared to me he was to that moment a stranger to true penitence; and that if he did not begin to mourn for sin immediately, I feared he would weep, and wail, and gnash his teeth for it in hell for ever. He afterwards said, he thought me on this occasion very harsh. I visited him on Lord's-day morning, and found him in such a state, as it appeared to me, as I wished to see him—deeply sensible of his guilt, misery, and helplessness. I began then to point him to the Lamb slain for the sin of the world. Though he was deplorably ignorant, yet I hoped that he was brought to place his whole trust in the great atoning sacrifice. But one thing was not pleasant—that he could not be satisfied without having a priest, and confessing to him. On Monday morning, the time appointed for his execution, he appeared prepared to meet death. As soon as he left his cell, he said, 'This is a blessed day, the best I have ever seen.' The priest walked before him, to the place of execution, muttering latin prayers; Mr. Armour, who had also attended him in the cell, on the one hand; and myself on the other. I constantly warned him against false dependences; reminding him, that there is but one Saviour, one Advocate, one Intercessor. He gave appropriate answers to all I said, and appeared composed and happy. The same week that this occurred, we began a prayer-meeting at our house in the fort, at which, though he had to march for Candy at two the next morning, he was present, and seemed determined to seek the Lord. But after all he said, in the near prospect of death, I cannot think he

Columbo.

gives at present any sufficient evidence of true conversion. He is brought, however, to attend the means: we pray it may not be in vain.

“With regard to the inhabitants of Columbo, I can say but little. All classes of society are deeply sunk in earthly, vain delight; and, with a very few exceptions, no voice seems yet to have done the least towards awakening them. The person of whom (as also of his wife and son,) I once had some hope, who intended proposing himself for baptism when I began to preach in Portuguese, by a little heat of the sun of persecution appears to be scorched up, and withered away. When I preach in Portuguese, I generally have a full house. May we not hope, yea, ought we not to pray and expect, that the seed will not be sown in vain. I have now also delivered a number of discourses in Cinghalese; but after all that has been said of the many thousands of *Christians* in this island, I am not able yet, among the Cinghalese, even in the metropolis, to find fifty who have so much regard for religion as to wish to hear a sermon. I hope, when I have so far advanced in the language, as to enable me to preach oftener, that I shall have to send you better information.

“The king of Candy is now a close prisoner in the fort. You will have better information than I can give of political events. As Missionaries we rejoice most of all in the reduction of the whole island under the British Government, in the hope that this conquest will prepare the way for one of another kind: one that will make all the conquered, not only as this does many, more happy in this world, but eternally blessed. Hasten it, O Lord, is the language of our hearts. ‘Let thy work appear unto thy servants, &c.’

“Mr. Harvard, who is to reside at Columbo, as the head-station of the Methodist Mission, arrived lately from Bombay. Mr. Burls gave him a letter of introduction to me, which I received sometime ago. We would not look upon the Missionaries sent by other denominations of Christians as rivals, but hope that all will tend to the greater general good. Mr. Squance, was brought by a particular providence last December, to endure a heavy affliction under our roof. We treated him as we should one of our own Society. And he evidently felt every little kindness shown him, more, probably, than he would the same things from one of his brethren. His life was long despaired of, but he recovered, and is now at Galle, in better health, it is said, than he ever enjoyed since he has been on the island.

“As we have now five boys, and the means of educating and providing for them in this country are so scanty, we have embraced a favourable opportunity that offered, of sending them home to the care of Mrs. Chater’s father. You will conclude, that with the fear of God before our eyes, we could not take a step of so much importance, without mature deliberation and much prayer. We have only to pay 200 rix dollars each for their mess. The vessel is a transport, chartered by Government; the passage therefore is free. We have met with a suitable person who will take care of them, without requiring any more recompense than her provisions while on board, which are readily granted her from the mess. Should they never become Missionaries, we shall be more pleased with the idea of their being in England than here. If they are designed by the Head of the church to labour for him, we conceive that they will gain much more than they will lose, by going home. They will have to learn the languages of this country as we do; but they will obtain an enlargement of idea, a store of knowledge, and energies of body and mind to do good, such as they could not acquire here. And if they are qualified and disposed to become Missionaries, their parents being engaged in the work, will be, we may suppose, an additional inducement to lead them on.

“At the beginning of this year, several circumstances concurred to induce me to purchase a house. My school having failed, we wanted a smaller one than that which we before occupied. A gentleman offered one for sale at a very reasonable price. It had cost him 8000 rix dollars; he sold it to me for 4000. I purchased it in my own name, and took up money to pay for it: the interest is 30 dollars per mensem; the rent we paid before was 72. So that should I have to continue in the present way, to take up the money at nine per cent. per annum, the advantage is great: but if the Society’s funds will allow of my drawing on them for the amount, concerning which I have written to them, the advantage, as you perceive, will be still greater. It was owing to the kindness of the Governor that we got a passage for our boys. Lord Molesworth, who is going in the ship, has kindly promised to pay them every attention in his power.”

“April 29, 1815. I accompanied our two eldest boys to Point de Galle, and had a pleasant trip; in which I was by no means out of my way as a Missionary. I was from home sixteen days, during which time, at Galle, and on my way home, I preached in English twice, in Portuguese three times,

and in Cinghalese six. I believe too, that both going by sea and returning by land were useful, in recruiting my health and spirits. I have had a better opportunity of seeing the country than I have had since my first arrival. Truly the harvest is plenteous. Scarcely any part of the road, for any considerable distance, is without inhabitants; and there are many larger villages, in which are good churches, (any one of which would be a good Missionary station,) in which they have no instruction. The poor people perish for lack of knowledge: their eyes behold not the face of any teacher; nor is there any voice behind them, saying, 'This is the way, walk ye therein,' when they turn aside to the right hand or to the left. I hope the Society will soon send out several more Missionaries, for this island, such as will rejoice to lay themselves out for this blessed work. Mr. Siers takes leave of his situation to-day, and will begin to employ himself in the work of making known the way of salvation to sinners, in which he will find great delight. I have great hopes that he will be made a blessing to our infant cause in this country. He has on his side, knowledge, experience, a ready utterance, and aptness both to learn and teach. Mr. Ault, one of the most promising of the Wesleyan Missionaries, who resided at Balticaloa, died about a month ago. His brethren requested my place to preach in, last Lord's-day; but the Rev. Mr. Twisleton wished it to be preached in the Government church in the Fort. The Governor and his lady invited all the Missionaries to dine with them that day, which we did, and after dinner His Excellency and his lady, with many others, attended to hear the sermon. The service was conducted according to the usual manner of the Methodists: hymns were sung, and prayer and preaching both extempore. The Rev. Mr. Bisset, with another gentleman of the settlement, have just returned from an excursion on the continent. I paid my respects to Mr. B. yesterday. He is one of the best friends I have in this country.

"Owing to the expense of transferring the house we have bought, of doing some repairs, and of sending our boys home, I shall be obliged to draw on May 1, for 300 Sicca Rupees, in addition to the 150 which I informed you in my last I should for a while need monthly. Mr. Burls informs me that he sent you £100. sterling, from Mrs. C.'s father. If you please, the 300 Rupees may be out of that, and as soon as you authorize me I will draw for the remainder. Mrs. C. is so weak, that she drags through her work every day. She has at present 16 pupils. I have to be thankful for good health."

A letter to the Society from Brother Chater has been received, dated,

“Feb. 7. 1816.

“Dear Fathers and Brethren,

Though I have but little to communicate, yet as the present is the most favourable season for sending to you, it must not be neglected. You heard of our *great trial*,* I believe, before we did ourselves. Since which, from my communications to some of your number, you have heard how the same hand that inflicted the stroke supported, yea, more than supported us under it: and the same year which removed our two dear first-born sons, added to us a son and a daughter, now full three months old. The little boy we have named Daniel Sutcliff Chater. We trust they will be spared to us. At first we despaired of Mrs. C.’s life, and she is still very weak. But had she gained her usual degree of health and strength, which was never very great, her hands would be too full to admit of continuing her school. We are much disappointed at not being able to support ourselves, which would have been to us one of the greatest gratifications in the world. Had we remained in Bengal I have no doubt it would have been in our power: but I trust we have done right in coming hither.

“The last letter I received from your late invaluable Secretary, whose loss we mourn with unfeigned grief, he said that he saw but a faint prospect of the Island Stations being maintained, unless they could support themselves. This representation coming to hand just as we had a double increase of family, and our hopes of doing what we had done towards our own support were taken away, was a discouragement of no small weight. It filled my mind with sorrow for some days. I hope, however, it partook more of the state of the mind of the much-lamented writer than was needful, which I should gather from the general strain of this letter. I trust the Lord has led us to this place that we may do some good, and then I am sure he will in some way provide me food and raiment, having which I shall be content. But so expensive is living here, that with all the care and economy we can employ, I have no idea that I can support my family for any thing less than 250 Sicca Rupees, including expenses

* The *Arniston*, in which his two eldest sons were going to England, with Lord and Lady Molesworth, was lost.

written under the head of Mission : and if the exchange with England be not as favourable as with Bengal, something must be allowed for that also. Exchange at par is 18 fanams for the Sicca Rupee. We generally get 21 or 22. Brother Ward informs me that you are about to have the different Missions more under your own immediate charge, on which account I thought it proper to send you this information by the earliest opportunity.

“ It seems pretty evident that there is but little to be done at present at Columbo in the Cinghalese language. Mr. Armour has gathered a congregation among the washermen. With this exception, I know of nothing that has yet been accomplished by others more than by myself, which is nothing. I lately published for worship in our meeting-house four times, but got no hearers. Since I have done with my school I have made some attempts in the villages within our reach. I began by going to Biagam, in the Hina Corle, which, had there been any disposition in the people to attend, would have been a fine field. But we went to places where five or six hundred who profess to be of the reformed religion might easily assemble, till not a single individual came near. Just at the time of this disappointment I had an invitation to Jael, a village more than 12 miles on the road to Jaffna. Here the people seem more disposed to attend than at any other place to which I have gone. The Mobandiram, (a term for an order of Cinghalese headman,) who invited me to go, exerts himself much to prevail with the people to attend, and not without effect ; so that I hope something may be done. If the Lord will work who shall hinder it ? What need have we to fear, on account of the weakness of the instruments, the unfavourableness of the soil, or any other obstacle ? As to the inhabitants of Columbo, they are more likely to be benefited by preaching in the Portuguese language, than in any other. I preach in this therefore once a week in the Fort, and once in Pettah. In the latter our place is sometimes almost filled. A very trifling difficulty, however, prevents most of my hearers from attending. No longer than a week ago a black cloud kept them all away, but one or two. It must, however, be allowed in their favour, that sometimes such a cloud pours down torrents which it would be very unpleasant to encounter. In the Fort a house is granted us rent free, a pulpit has been erected, and lights are furnished without any expense or trouble to me or to the congregation. I hope we shall yet live to see the unreasonable prejudice which as

a Baptist I have had to encounter, so die away as not to impede my success. According to my present plan, I should visit Jael, alternately with Brother Siers, every other week; but too often we are prevented by a message from my friend the Mohandiram, saying that something has prevented his collecting a congregation. When I go to Jael, I return in time to preach in English in the evening. Those weeks that I do not go thither, I preach, besides twice in Portuguese, four times in English—on Lord's-day afternoon in the Fort, in the evening in the Pettah, on Wednesday in the garrison hospital, and on Thursday evening in the regimental school. The attendance of the soldiers, who are almost the only hearers I now have in English, is not numerous—seldom so many as a hundred, and often not half that number: but four or five at least give pleasing evidence that they are renewed in the spirit of their minds, and confirm the assertion, If any one be in Christ he is a new creature.”

ISLE OF FRANCE—

An island in the Indian sea, first discovered by the Dutch, in 1598, and by them called *Mauritius*, in honour of the Prince of Holland. The French took possession of it in 1720, from whom it was taken by the English in 1810. It is situated in South latitude, 20° 12'. East longitude, 58° 27'.

(17.) PORT LOUIS—November 30, 1814, Brother Forder and the members of the church in the 22d regiment, now stationed here, wrote thus to Serampore:—"Dear brethren, we were long expecting to hear from you, and our expectations have been fulfilled by the arrival of Captain Cornish. We were much afraid you had forgotten us, but we see by these few lines that you bear us still in memory, for which we thank you, and rejoice in the glorious prospects you have before you. Our number at present is small: five of us only unite in the commemoration of our dear Lord's death; one of whom, John Kidd, was baptized on the 16th of this month. Our hopes in respect of our poor fallen brethren are very faint: those who attend seem to be hopeful.

"The Lord still grants us opportunity of enjoying the means of grace every evening: three times a week we have preaching; the rest of the evenings are spent in reading the scriptures, singing, and prayer. We have reason to hope that the Lord

Isle of France.—Rangoon.

meets with us, blessed be his name. We are free from all persecution; our superiors neither encourage nor hinder us, and our fellow-men pass us by, as though they knew us not. Mr. La Brun, a Missionary belonging to the Independent connexion, is arrived at this Island. Dear brethren, may the Lord bless you all: we return you many thanks for the present of tracts and magazines, and hope you will frequently correspond with us. We have the Rev. Mr. Chamberlain's letter, and will answer it the first opportunity."

BURMAN EMPIRE.

(18.) RANGOON, (or Yanghong,) is the principal sea-port in the Burman empire, in the province of Pegu. North latitude, 16° 47'. East longitude, 96° 9'. The foundation of it was laid by the victorious Alompra, the first of the present Burman dynasty. It is also named Dzangoon, which signifies, *Victory achieved*.

January 3, 1815, Brother Adoniram Judson thus wrote:—"Mr. Felix Carey returned from Ava, about two months ago. The king has endeavoured to compensate him for all his losses, by many valuable presents. His Majesty, moreover, nominated him as ambassador to the government of Bengal, charging him with official dispatches, and authorizing him to adjust the differences between the two governments.* He is now employing himself on his dictionary, the manuscript of which was left in the smaller boat, when the vessel was lost. This boat, with some provisions and furniture and many people, never reached Ava. It was attacked by robbers, and plundered of every thing that was valuable to Burmans. Two men on board it were killed. Mr. Carey found the boat on his way back, and recovered some articles, and the manuscript, for which, of course, the robbers had no use. The press is also preserved, but the types are gone. A copy of the translation of the Gospels was left with me. This Mr. F. Carey has taken, and is about revising.

* We fear more for this poor young man from the snares of prosperity, than from all his former calamities. His good father laments in a letter to Dr. R. that his son is "shrivelled from a Missionary into an ambassador." Let all his father's friends pray that God would recover him from a state of religious declension.

"Mrs. J.'s complaint has been gradually increasing for several months. She was on the point of going to Bengal, with Captain Hitchins, two or three months ago, in which case she could have speedily returned. But as she seemed to be better for a few days, we neglected the opportunity. And now if she went in the vessel that will carry Mr. Carey, she could not probably return, on account of the season, under several months. We therefore think of embracing an opportunity of going to Madras, in which case the season will permit to return in March or April. Some medical assistance she must soon have, or we fear her disorder will become fixed. Mr. C. thought it was a species of dropsy. But it is a very unpleasant circumstance attending her going to Madras, that she will lose a visit to Serampore, which, since we have been so entirely cut off from America, has become to us 'kindred and friends and native land.'

"I have lately begun to read the Pali Dictionary of Names, a work similar to the Sungskrita Dictionary published by Mr. Colebrooke. It was with a view to this, that in my last to Brother Carey, I requested him to send me the Cosha, and his own Sungskrita Grammar, as they would be of great use to me in my present studies."

Mrs. Judson writes thus to Mrs. Lawson, January 16, 1815.—"I wish I could write you something new about Rangoon, but it is an old station, and intelligence is exhausted. Were it not for our hope in the power and mercy of God, we should despair of ever seeing a church of Christ formed from among these low, degraded people. Their religious tenets seem so plausible to themselves, their ideas of the Divine Being are so erroneous, and their lives and feelings so vicious, that we feel, should any of them become savingly acquainted with the pure and self-denying religion of Jesus, that it would be a miracle of grace. Yet such grace we confidently hope to see exerted, such power displayed. We hope and believe, that the time is not far distant, when this barren wilderness will rejoice and blossom as the rose.

"Madras, February 13, 1815. I began this letter, my dear Mrs. L. sometime since in Rangoon, but as I had no opportunity of sending it, I brought it with me. I arrived here yesterday, after a very sick passage of eighteen days. I have also seen a physician, who has not yet told me what he thinks my complaint is, but has forbidden my going out, or taking the least exercise. I should have preferred coming to Bengal, but as there was no ship for Calcutta, I was obliged

Rangoon.

to take a passage for this place. I hope my continuance here will not be long, as I left Mr. Judson in a very lonely state at Rangoon. We did not think it best for him to leave his studies to accompany me, though we earnestly wished it. The Viceroy of Rangoon gave me permission to take a woman with me, free from all expense, which favour is never granted under the price or bond of several thousand rupées. I considered and received it as a very special favour."

March 17, 1815, during Mrs. Judson's absence, Mr. Judson thus describes his situation at Rangoon:—"I live alone, in one corner of my house, since Mrs. J. is gone. I have not, alas, one person with whom I can pray, or have any Christian communion. It is a sad state, and one that, I believe, (whatever other trials you may meet with at Serampore,) you have never experienced. The loss of dear Christian society is the greatest bereavement attached to a Missionary's residence in this place. But, alas, I have no just reason to complain. I now see that I never improved this choice blessing as I ought to have done, while it was vouchsafed me; and have to look back on innumerable misspent seasons. I keep myself as busy as possible, reading and conversing with the natives. The latter I prefer, because I am more deficient therein than in the former. I find myself still very inadequate to communicate divine truth intelligibly; though, in some instances, I have been so happy as to secure the attention, and somewhat interest the feelings of those who heard me. I have no reason, however, to hope, that in a single instance, any permanent impression has yet been produced."

Rangoon, April 22, 1815.—"Mrs. J. returned ten days ago. During her stay at Madras, the Doctor did not permit her to leave Brother Loveless's house, and since her return she is quite confined at home. But we trust that she has gained the end for which she visited Madras, having, under the care of a physician, safely passed the period, in which she has ever been unfortunate, and the recurrence of which, without medical advice, we had much reason to fear would prove fatal. Mrs. J. has adopted an orphan child, about eight years old, which she brought from Madras, and calls Emily Judson. She belonged to the family of our friend Mr. Vansomerén, where she was favourably situated, and had much attention paid to her education.

"With regard to the Mission, what shall I say? I am still labouring and toiling at the language. I hope I am not idle. But my attainments hitherto are very disheartening, and the

use I have made of them as yet unavailing. I cannot deny that in this wretched place, and in the exercise of but little faith, I sometimes pass some gloomy hours. Yet I live in hope, and desire to live by faith, trusting that God will grant His blessing in that way which infinite wisdom sees best. Our times are in his hands, and he reigns; therefore we should rejoice. I beg you will sometimes remember us, particularly at the throne of grace."

The following letter received October 7, 1816, was dated Rangoon, January 16, 1816.—"Your kind letter of last March, I have received with real satisfaction. A letter from Mr. Fuller about the same time has miscarried, at which I am the more grieved, as I can never expect another. Him and Mr. Sutcliff, and several others of that character, I have long learned to love and respect above most men upon earth, and that too before I agreed with them in every point.

"You wish to know something of my history, and propose several questions, which I will endeavour to answer. My father is pastor of a congregational church, in Plymouth, Massachusetts. His views of evangelical truths accord with those of President Edwards, and sentiments of that description I was early taught to embrace. But subsequently I forsook them, and all religion whatever, and became a disciple in the school of Godwin. When I awoke from the dream of false philosophy, I became convinced of my miserable state by nature and practice, and after trying many foolish schemes, was led at last to that rock which affords the only rest to the weary soul, Jesus Christ. To God be all the praise for ever and ever. I immediately looked forward to the ministry, to which I always had a predilection, occasioned probably by my father's example, but of which I never dared to think, until I hoped I was renewed. In my preparatory studies, my attention was turned to the Heathen, chiefly by means of Eastern publications, and I thought it was good to become a Missionary. It is true, as you surmise, that I was once in England; I went thither in quest of that patronage and support, which at first I despaired of obtaining in my own country. On my return, however, I found what I had gone abroad to seek, and soon after sailed for the East, under the 'American Board of Commissioners for Foreign Missions.' My subsequent change of sentiment has occasioned the dissolution of my connection with this Society, and I have lately received instructions from a new Baptist Society, with whose history you are doubtless acquainted.

Rangoon.—Java.

"I am now trying to qualify myself to tell the Burmans of the God that made them, the Saviour that died to redeem them, and the eternity to which they are hastening. May the Lord prepare me for the work, and make me instrumental of some good before I die. I am daily expecting company from America, my dear Brother Rice* and others. I have no society at present but Mrs. Judson. I can hardly expect to be remembered particularly, among the many that you mention at the mercy seat; but I have the consolation of hoping, that I am one of the happy number, that are interested in all the prayers of the church; and still more in the everlasting love of Jesus: glory be to his dear name for ever."

By a letter from Mr. Ward, dated May 3, and received November 21, 1816, it appears that Mr. and Mrs. Hough had arrived safely at Serampore, in their way to Rangoon.

JAVA MISSION.

(19.) *JAVA* is a large island in the eastern seas, situated between the sixth and ninth degrees of South latitude, extending nearly in the direction of East and West, about six hundred miles in length, and the average breadth about ninety-five. The soil exceeds in fertility that of most countries in the world. The predominant religion is the Mahometan, adulterated by many superstitious notions and observances, retained from the religion of the ancient inhabitants. The

* Mr. Luther Rice having returned to America, after he was baptized at Serampore, has been travelling through the United States, to stir up the zeal of the Baptist churches in the cause of Missions, and has succeeded in raising among them above seventy Missionary Societies. He has not yet returned to Rangoon, but the Rev. George Hough, his wife, and two children, with Mrs. White, set sail for that purpose, in December, 1815; Mr. Edward Thompson, an opulent Merchant in Philadelphia, having had the kindness to offer them a passage to Calcutta, without any compensation whatever. The thanks of the whole denomination are his due. They were set apart for this service at a meeting held in the Second Baptist church in Philadelphia. The brethren who engaged in prayer on that occasion, were Dr. Allison of Burlington; Rev. Mr. Ely, pastor of the Presbyterian church, Pine Street; Brethren Hewson, Staughton, and White, of Philadelphia; and Brother Baker, of Providence, Rhode Island. Several appropriate addresses were delivered on the occasion. Dr. Atlee, a public preacher among the Friends, brother to Mrs. White, gave a short and pleasing address, and fervently engaged in prayer. See the *Massachusetts Baptist Missionary Magazine*, No. IX. Vol. IV. pp. 274—276. In the following number of the same publication, are some very interesting extracts from Mrs. Judson's Journal, and letter to her sisters. pp. 308—314.

English government greatly improved the state of things in this island, which was restored to the Dutch, in expectation of the marriage of the prince of Orange, with the Princess Royal. We have here four Missionaries: Mr. Robinson near Batavia, and Mr. Trowt and Mr. Bruckner near Samarang, who we hope are by this time joined by Mr. Phillips, lately a student in the academy at Bristol.

BATAVIA—on the North-west end of the island. South latitude, $6^{\circ} 10'$. East longitude, $106^{\circ} 51'$. SAMARANG—which is also on the North side, is South latitude, $6^{\circ} 54'$. East longitude, $110^{\circ} 38'$.

Brother Robinson in a letter to Serampore, dated Batavia, December 7, 1814, observes—"I returned to my own house about ten days ago, but am far from recovering so fast here as I did at Weltevreden. My strength is so small, that I am afraid it will be long ere I can preach again. The more I see of the native Christians, and the general state of things here, the more I am convinced, that if any thing is done effectually, my whole time must be given to the work here. Brother Carey says, 'Spend your life in establishing Christianity among the native Christians.' This is just what I want to do, and feel to be necessary; many of them are nearly as ignorant as Heathens: how can they be otherwise, when the greater part have no bible, nor any religious book that they can read? Here then is plenty of work for one man, to preach in different places, write small books, and translate a part of the scriptures; for however excellent the Malay bible may be, it is useless here."

"January 7, 1815. I wrote to Dr. Carey an account of the fever I had in the beginning of November, on December the 23d. Before I was sufficiently recovered to preach, I had another attack of fever, attended with dysentery, and enlargement of the spleen. A few days after, Mr. Ross, the Dutch minister, invited me to reside at his house till I was better. This I accepted, and also his kind offer of calling in a Dutch doctor, fearing an English physician would put me under another course of mercury. At my first removal I was very ill indeed; the doctor told me one day, that I must take the medicine according to his directions, and keep up a constant perspiration, or I should have the fever the next day, and perhaps die the next afternoon. I think it not improbable that I should have died, had not Brethren Trowt and Brown

come to my assistance; the one as nurse, the other to administer medicine. I seem now to be recovering apace."

"Molenvliet January 21, 1815.—When Dr. Carey's letter came, I was so ill, that I was obliged to wait several days before I could read it. I am still at Mr. Ross's, and regain strength very slowly. My wife is still very ill with a tertian fever. Several Dutch ladies, have endeavoured to procure me a small house at Ryswick, not far from the hospital. It is but just large enough for myself and my wife, there being but two small rooms and a small hall; there is a long slip of ground behind, but no out-offices except a cook room; yet the rent is twenty-five dollars a month. I told one of the ladies it was too dear, but she pleaded the salubrity of the situation, and intimated that they would build me such out-houses as I should want of bamboo, and also pay the rent. I could then no longer refuse. The Lord has been very gracious in sparing my life under these afflictions, nor do I think it a small mercy that such a healthy situation is at last provided for me.

"A translation of the New Testament, into the language of Batavia, has been commenced, by direction of the Java Bible Society. It was resolved, November 4, 1814, that Mr. Kool, a Malay translator to Government, and myself, should prepare for the press a version of the New Testament in the Malay of Batavia. Mr. Kool has gone through the Gospel of Matthew, and presented it to the Governor. Mr. Kool is a native of Batavia, born of a Dutch father and native mother; he is above forty years of age, and has been many years Malay translator to Government, and is well acquainted with the colloquial dialect. I long for health again, if it be the will of God, that I may commence preaching once more. Many express an earnest wish to hear the gospel again, in a language which they understand; others I fear, have forgotten what they heard. I hope, when recovered, to preach four times a week, besides visiting from house to house. I find that if I would know what people are, I must see them at home, and get intimately acquainted with them. Some have deceived me by their discourse: I was ready to think them pious, but afterwards discovered that they were living in gross sin."

"Molenvliet, February 21, 1815.—It affords me great pleasure to begin this letter, by informing you that I am once more in a good state of health. I hope to preach in a private house next Lord's-day, and on the following in the church. My wife has had a second relapse, but seems now to be

recovering. I expect to remove to my new house next month, and from the salubrity of the situation, I have great hopes of enjoying better health there.

"Yesterday, by the Governor's desire, I was present at a meeting of the Bible Society; when it was proposed that I should undertake the translation of the Gospel of Luke."

Extract of a letter from Mr. Reily, Weltevreden, April 15, 1815.—"Being on the point of sailing for Samarang, I thought it proper to inform you before our leaving Batavia. Our passage money, and freight for our things, amounts to 200 paper dollars, or 300 Sicca Rupees. We expect to sail on Monday or Tuesday next. As soon as I arrive at Samarang, it is my intention to do all the good I can in Malay, and to acquire the Javanese. As I understand there are some native Christians there, I hope to get a few to hear me in Malay. Mr. Robinson preaches four times a week in Malay, to the native Christians here, some of whom, we have reason to hope, are seriously enquiring what they shall do to inherit eternal life. Mr. Trowt, for some time back, has been engaged in preaching to the soldiers of H. M.'s 78th regiment once a week, three of whom were baptized by him yesterday. Mr. Robinson, who was present, with some of the native Christians, addressed them in Malay: he intends, on the departure of Brother Trowt to preach to the soldiers every Lord's-day,

THE ISLAND OF AMBOYNA.

This island is estimated at thirty-two miles in length, and ten miles the average breadth. It lies off the South-west coast of the island of Ceram, in the eastern seas. South latitude, 3° 40'. East longitude, 128° 15'. It was discovered by the Portuguese in 1515, who did not take possession of it till 1564. It was conquered from them by the Dutch in 1607. The English obtained possession of Cambello castle, through the friendship of the natives, but were soon compelled to abandon it; but continued to have a factory here till 1622, when they were cruelly tortured, and put to death. It continued under the Dutch government until 1796, when it was captured by the British, who found 515,940 pounds of cloves in the warehouses. It then contained 45,252 inhabitants, of whom 17,813 were Protestants, and the rest Mahometans, except a few Chinese and slaves. It was restored to the Dutch

Amboyna.

at the peace of Amiens, and recaptured in 1810 by the English.

(20.) Brother Jabez Carey was invited to go to this island, where he is appointed inspector of the schools. No news was received from him during this half year, from January to June, 1815, excepting a short letter to his cousin Eustace Carey, dated February 28, in which he said—"I received yours of November 18, 1814, on February 8, 1815. I am glad that you are safely arrived, and have been blessed with a little one. I am sorry I have not had the pleasure of being personally acquainted with you. But seeing one another is not of so much consequence as doing our duty. This island calls for Missionaries. O that they would come; then in a few years, thousands might be converted and turned to the Lord."

Since this number went to the press, we have received a copy of the following letter to his father.

"Amboyna, March 3, 1815.—I am continually employed in attending to my charge in the school, in the discharge of which duty I feel very happy. The number of scholars under my own immediate superintendence is 303. On the 16th of January, I was appointed to the office of manager of the Poor Fund, with this enrolment attached to it; namely, that of attending to the wants and good of the poor. The fund was very rich once, and will be so yet, if the English Government should return the loan made by it to the Dutch Government, which is more than 20,000 rix dollars, besides which I have in hand about 6000 rix dollars. Last December I visited the small neighbouring islands of Saparooa and Harooka. The sea was very rough, so that I expected the boat to upset. I had very short notice of this opportunity of writing, so that on account of attention to other duties I must be very brief. It is thought here that we shall retain these islands. European news reaches us, by the whalers and cruising frigates, perhaps as soon as it does you. I have not the least wish to leave this island, and something more than common must force me hence. I have been poorly once or twice, but have never been obliged to keep away from the duties of the school. This place is very healthy to Europeans, but to the natives twice in the year, it is very unhealthy. In the school it is often the case, that at these seasons two or more fall sick every day; and in almost every house there are some sick. I was glad to receive a Malay new testament from Bengal.

Amboyna.—Falmouth.

We are waiting with great anxiety for those which are yet to come here."

JAMAICA.

(21.) FALMOUTH.—North latitude, 18° 31'. West longitude, 77° 31'. The Rev. John Rowe, a member of the Baptist church at Yeovil in Somersetshire, educated at the Baptist Academy in Bristol, was stationed here. "By one of those mysterious operations of the divine hand, which sometimes remove from the scene of labour those who have been toiling in the preparatory stages of cultivating the moral wilderness, and give to others the more pleasing task of reaping the fruits of their arduous exertions, this excellent man has been called to receive his eternal reward. Though stationed at a place where the most minute parts of his conduct were liable to the severest scrutiny, he conducted himself with such prudence and meekness, as at length to gain the confidence and respect of the most prejudiced, and at his decease to produce that regret which a consistent and elevated display of the Christian character will extort, even from the profligate and careless. He has left behind him a memorial of the benevolent views of the Society which patronized him, and of the excellence of the sacred truths, which it was the business of his life to propagate: if not distinguished by the literary attainments of a Martyn or a Carey, yet to none, probably, of those worthies who have laboured in heathen lands, was our lamented friend inferior in that wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

His journals, during his whole residence on the island, strongly evince his earnest desire to promote the spiritual welfare of all around him, in connection with the most careful concern not to give any unnecessary offence, by taking a step out of his proper line. While he was allowed to give public instructions, he united diligence, zeal, and caution, in all his conduct; and when prohibited from preaching, he laboured to support himself by a school; and at the time of his death he had a fair prospect of success, and expected to refund to the Society, a part of the expense they had incurred in sending him out, and supporting him. The chief magistrate of the district, and other neighbouring gentlemen, being fully convinced of the purity of his views, the former was determined

to grant him legal protection, and permit him to resume his his public labours, had he lived till August. His partner, who had been greatly afflicted, recovered her health, and appeared to be inured to the climate, and they began to congratulate each other, on the pleasing prospect before them.

It would, perhaps, give offence if any direct reference was made to the testimonies of respectable gentlemen concerning him, but one of the Secretaries was assured, that "Mr. Rowe was much respected by the Custos and many inhabitants of Trelawney, as a man of worth and piety, and perfectly suited for the office he was appointed to fill."

Moses Baker, a man of colour, of the Baptist denomination, who has for many years been employed by some of the planters, to instruct their negroes, gives the following account of Brother Rowe's death:—"June 21, 1816, Brother Rowe left Falmouth for Montego Bay, being then in good health. On Wednesday 26th, he sent word that he wished very much to see me. Thursday 27th, very early in the morning, I received a message saying, that the doctors had given him over. I immediately got horses, and took Mrs. Baker with me to Montego Bay, but by the time we got there he was departed, and Mrs. Rowe was taken to another house. One of the Baptist sisters who attended my ministry for many years was there; who went as soon as she heard of his illness, and attended him to the last. I enquired of her, and of the good woman of the house, whether he was sensible. The latter said, she had told him at his coming that it was court week, and she wanted her room. He replied, that he intended leaving the Bay, and if not, he would quit her house on Thursday. The sister told me that the doctors had ordered him to be kept out of the room where Mrs. Rowe was, who was also very ill, having been first taken with the fever. But he was anxious to see her, and went to the door, and when he found it fastened he seemed very unhappy. He clapped his hands together, and said, 'Oh me! what shall I do?' He then began to bleed at the nose, and fell on his knees, putting his hands together for prayer. The blood then began to clod together, and choked him, and so he departed. The good woman said, she was persuaded that he was desirous of taking leave of his wife. I begged Mrs. Baker to stay by the corpse, and said I would go and try to comfort Mrs. Rowe. When I got there, I sent in to her, and she told the lady of the house, that I was a particular friend of Mr. Rowe's: I was then called in, and found her overcharged with grief.

She said to the lady, 'If you have no objection, this friend will pray with me.' I then put up a prayer, earnestly entreating the Lord to look upon her in her trouble, and grant her heavenly consolation.

"I have now been labouring these thirty years in the work of the gospel, and when I reflect how long I have been crying to the Lord for help, and now this brother came, and a sweeter-tempered man I never met with, and he is taken away, it seems to put me to a stand. But the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord. Had I full liberty to call all my congregation together, I speak within bounds when I say I could call two thousand, all in a state of slavery. And now if God please to call me away to-morrow, what is to be done for these people? I think I feel that my departure is at hand. But I trust I can in some degree use the language of St. Paul—'I have fought a good fight.' I must close, wishing you and all the Baptist Missionary Society every needful blessing, from the God of all grace, whose fulness is sufficient to supply all our wants."

Mrs. Rowe is safely returned to Bristol.

(22.) KINGSTON, Jamaica. North latitude, 18°. West longitude, 76° 33'. Mr. Lee Compere is removed to this station, having left his situation near Old Harbour, Saint Dorothy, on the pressing invitation of the Negro Baptists, who amount to several thousands, in or near Kingston. He thinks there are among them a considerable number of truly pious people, though for want of some one to teach them the way of God more perfectly, they have been led into various extravagances and mistakes; and been split into parties, under the guidance of unskilful and ignorant preachers, some of whom have made a prey of them. But the most suitable remedy seems to be, allowing them a faithful minister of their own denomination; and the last accounts received encourage us to hope, that Mr. Compere, who has received a license from the Mayor of Kingston, will be very useful among them. The charges given to Mr. Compere when he was sent out, to abstain most cautiously from all interference with political concerns, and to inculcate on all his hearers, and particularly on those who are slaves, the conscientious discharge of all relative duties, and especially to remind them of the instructions

given by the apostles, to those in such a condition,* have been earnestly recommended to his attention, since his removal to Kingston; and we trust he is fully aware of their importance.

The following extracts are made from his last letter, dated August 5, 1816, received October 9.—“Your counsel is always welcome, and if I were so near that I could obtain it at every turn when I need it, I would not move a step without it. But things in this island are sometimes so critical, that if I were always to wait for advice from home, before I made a movement, I might be falsely charged as an evil doer, by some malicious, designing persons, and thus be exposed to the penalty of the law. I feel, however, uneasy, lest you should suppose I have taken an imprudent step; but let me beg of you to take every thing into serious consideration before you condemn me. Many things you might expect I should meet with from irreligious men, which it might be imprudent to state in writing from this country. We have left our native land, our Christian friends, our father's house, and are become sojourners in a barren land, surrounded with enemies: ours is the hardship and the trial; we have to bear the burden and heat of the day, and we do it cheerfully: nor would we exchange our toilsome employment, for all the ease and pleasure of an English station; but if God should bless our labours, and our friends at home are satisfied, we shall be amply rewarded. I think I can say with truth, that I work hard, and preach often, and have no other interest in view, but the honour of Christ, and the good of souls. If I have done any thing imprudently I am sorry for it, but in all my movements I have acted conscientiously.”

“Lord's-day, July 6, 1816. I preached in the morning at six o'clock, again at half-past ten, and at half-past two in the afternoon, after which I, for the first time in my life, administered the ordinance of the Lord's supper, to about two hundred communicants. There are more than ten times as many, who have been members of the different Baptist churches, into which the Negroes about Kingston have been divided; but in consequence of their circumstances as slaves, and the irregularities that have prevailed among them, we had no more at this time, who were admitted to communion. Their ignorance is so great, that I am obliged to assume more power than I should wish to take upon me, if there were a

* Ephes. vi. 5—8. Col. iii. 22—25. 1 Peter ii. 18—26.

number of judicious Christians, with whom I could consult, and place any dependance on their judgment."

July 7, Mr. Compere having heard of the death of Mr. Rowe, took a journey to Falmouth, in which he appears to have been influenced by very kind and proper motives, fearing his widow would be left in circumstances of perplexing distress. Had he known that so much attention would have been paid her by others, and that she would have had immediate opportunity to return to Bristol, he would have saved himself the fatigue, and the Society the expence of such a journey. He returned that day week, and preached three times on Lord's-day, July 21. On Monday he was much gratified, in hearing that there was a remarkable awakening among the slaves on three or four different estates.

Lord's-day, 28th, he began reading the book of Genesis, at the morning prayer-meeting, with expository remarks, to enlarge the knowledge of his hearers. In the afternoon the congregation appeared to be exceedingly affected under the word, which excited him to pray more earnestly for divine influences on himself and his people. "I felt, (says he,) as I never felt before, while speaking of the sufferings of the Redeemer. I could willingly have died in the pulpit. I enjoyed an unusual degree of utterance, accompanied with an agonizing desire of plucking souls as brands from everlasting burnings. In this frame I continued till my attention was arrested by the appearance of my audience. Many appeared exceedingly impressed, and the greater part were in tears. After the evening service I was so fatigued, that I was obliged to go very early to rest. This has been a distressing week: Mr. Burgar, the Methodist Missionary, who got a licence to preach in Kingston at the same time that I did, has exchanged worlds. How wonderful are the ways of God! He just allowed this young man to surmount the opposition that was made to him, (he had been twice refused a license,) and then he took him to himself. I think I feel this removal of one of the labourer's out of the Lord's vineyard, as much as any of their own Missionaries can do. Lord's-day, August 4, 1816, I preached as usual, and administered the Lord's supper, after the evening service, to about four hundred communicants. In consequence of Mr. Burgar's death, I preached in the morning from, 'The harvest is great, and the labourers few, &c.' In the afternoon I preached a funeral sermon for him, from 'For me to live is Christ, and to die is gain.' Do pray for us, and send us speedily as much help as you can."

Kingston.—Proceedings at Home.

N. B. It appears from former letters, that Mr. C. had used a great deal of time and pains, in examining those whom he admitted as members of his church; though the detail of particulars would render the account of this Mission too prolix.

Since this sheet went to press, a letter has been received, dated October 7, received December 10, 1816, in which Mr. Compere thus writes:—"Through the good providence of God, I am still on this side the grave, how long this will be the case, I cannot tell. I am growing very weak, and have had some indisposition, which makes me think it may not be long. But I wish to leave it in the Lord's hands. Whatever is his will is certainly best, and ought to be mine. I trust, whether I live or die, that I am his, redeemed from all iniquity by the precious blood of the Lamb. Under this impression, I seem to have little concern for myself, whether I live or die. I hope if I live I shall live to the Lord, and if I die I shall die to him. I have never thought so much about death before, perhaps, because it never appeared so near. If I had conversed with it oftener, I might have walked more humbly in the ways of God, and have been more concerned for the advancement of his kingdom, and the good of immortal souls. It is good for all men to converse often with death, especially for a minister, and most of all for a Missionary; it sweetens life under every difficulty, makes a Saviour exceedingly precious, and raises the affections from this world to a better, and thus fits us to depart from this life, and prepares for the eternal enjoyment of heaven. A wicked man when he thinks of dying, may taste the bitterness of death; but a true Christian, though he sees that he is a sinner, a great sinner, destitute of every thing in himself to recommend him to the divine favour, yet knows that there is a Saviour, able and willing to save to the very uttermost all that come unto God through him; and committing the keeping of his soul into his hands, finds in him all his salvation and all his desire. Let me beg an interest in your prayers, for myself, and my dear partner, for Mr. T. and his; but above all for the success of the gospel in this wicked land."

PROCEEDINGS AT HOME.

The annual meeting of this Society was held in Birmingham, at the Meeting-house in Cannon Street, on Oct. 9th, 10th, and 11th, 1816. The business of the Committee was conducted

Proceedings at Home.

with great unanimity, and several important resolutions were passed respecting the future management of it's concerns.

The public services having been noticed in the Baptist Magazine, need not be here detailed. The Rev. John Birt of Hull preached on Tuesday evening, and the Rev. Dr. Steadman of Bradford, and Mr. Saunders of Froome, on the Wednesday morning.

Wednesday afternoon, October 16, 1816, After prayer by Dr. Steadman, Dr. Ryland moved,

I. That W. Burls, Esq. of London should take the chair; which, being seconded by the Rev. Isaiah Birt, was unanimously carried.

After a few prefatory remarks, the chairman called on Mr. Hinton to read the minutes of the last meeting, and to give some statement of the latest intelligence received from our Missionaries abroad. An interesting report was accordingly read, which gave general satisfaction to the members of the Society present, and

On the motion of Mr. Ivimey, seconded by Mr. Birt, it was resolved,

II. That the report should be printed.

It was moved by Mr. Robert Hall, seconded by Dr. Steadman, and resolved unanimously,

III. That the thanks of the Society be given to Mr. King the Treasurer, for his past services, and that he be requested to continue them another year.

After acknowledging the sense he entertained of the kind approbation of the Society, and expressing his willingness to serve it, Mr. King moved,

IV. That whenever the balance in the hands of the Treasurer shall exceed the sum of £500. it should be vested in Exchequer bills, or other public securities, to be deposited in the hands of three trustees on behalf of the Society, and that Messrs. Owen Johnson, Richard Brinton, and W. Burls, Esqrs. of London, be appointed trustees accordingly.

This resolution was seconded by Joseph Hall, Esq. of Northampton, and passed unanimously.

It was moved by Mr. Birt, seconded by Mr. Joseph Hughes, and resolved unanimously,

V. That the thanks of the Society be given to Dr. Ryland and Mr. Hinton, the Secretaries, for their services, and that they be requested to continue them.

On the motion of Mr. Saunders of Froome, seconded by Mr. Gray of Chipping Norton, it was resolved uananimously,

Proceedings at Home.

VI. That the thanks of the Society be given to the Committee for their services, and that the following brethren constitute the Committee for the ensuing year:

1. Anderson Rev. Christopher, Edinburgh;
2. Barclay Rev. George, Kilwinning;
3. Birt Rev. Isaiah, Birmingham;
4. Birt Rev. John, Hull;
5. Blundell Rev. Thomas, Northampton;
6. Burls William, Esq., London;
7. Coles Rev. Thomas, Bourton-on-the-water;
8. Cox Rev. F. A., Hackney;
9. Deakin James, Esq., Glasgow;
10. Dent Mr. Joseph, Milton;
11. Dyer Rev. John, Reading;
12. Edmonds Rev. Thomas, Cambridge;
13. Fawcett Rev. Dr., Halifax;
14. Gutteridge Joseph, Esq., London;
15. Hall Rev. Robert, Leicester;
16. Hall Rev. John, Kettering;
17. Hall Joseph Esq., Northampton;
18. Hobson Mr. James, Kettering;
19. Hogg Rev. Reynold, Kimbolton;
20. Hollick William, Esq., Cambridge;
21. Hughes Rev. Joseph, Battersea;
22. Ivimey Rev. Joseph, London;
23. Jarman Rev. John, Nottingham;
24. Kinghorn Rev. Joseph, Norwich;
25. Lomax Mr. James, Nottingham;
26. Morgan Rev. Thomas, Birmingham;
27. Newman Rev. William, Stepney;
28. Nicholls Rev. William, Long-Collingham;
29. Page Rev. Henry, Bristol;
30. Palmer Rev. John, Shrewsbury;
31. Potts Thomas, Esq., Birmingham;
32. Ragsdell Rev. William, Thrapston;
33. Roberts Rev. Thomas, Bristol;
34. Saffery Rev. John, Salisbury;
35. Shaw Benjamin, Esq. M. P., London;
36. Steadman Rev. Dr., Bradford;
37. Thomas Rev. Micah, Abergavenny;
38. Tomkins William, Esq., Abingdon;
39. Wilks Rev. Mark, Norwich;
40. Wilson Mr. W., Olney;
41. Winterbotham Rev. W., Horsely;
42. Yates Mr. John, Leicester.

Proceedings at Home.

It was moved by Mr. King, seconded by Mr. John Hall, and resolved unanimously,

VII. That this meeting gratefully acknowledge the services rendered to the Society by Thomas Potts, and J. C. Gotch, Esqrs. as auditors of accounts, and that they be requested to act in that capacity for the ensuing year.

On the motion of Mr. Saffery, seconded by Mr. Dyer, it was resolved unanimously,

VIII. That the very cordial thanks of this meeting be given to the friends of the Baptist Mission in Scotland, both in the Establishment, and among all classes of Dissenters, for their liberal contributions, in the course of this year, to the funds of the Society.

It was moved by Mr. Ivimey, seconded by Morgan, and resolved unanimously,

IX. That this meeting view with great satisfaction, the increase of Assistant Societies, and the aid derived from penny-a-week subscriptions, and congregational collections, and recommend the friends of the Society at large to promote these exertions to the utmost of their power.

On the motion of Dr. Ryland, seconded by Mr. Kinghorn, it was resolved unanimously,

X. That it be referred to the general Committee, to consider the propriety of forming a Corresponding Committee in India, and if such a measure meet their approbation, that they proceed to such appointment.

It was moved by Mr. Coles, seconded by Mr. Edmonds, and resolved unanimously,

XI. That the next Annual Meeting of this Society, be held at Oxford, as early as may be found convenient in the month of October, 1817.

Mr. Burls having left the chair, it was taken by Mr. Hinton; on which it was moved by Mr. Winterbotham, seconded by Mr. Jarman, and resolved unanimously,

XII. That the thanks of this meeting be given to William Burls, Esq. for his able conduct in the chair this day, as well as for the various and important services, which he has been constantly rendering to the Mission. The meeting was closed in prayer by Mr. Robert Hall.

The Committee at their subsequent meeting resolved, That Mr. William Adam, who formerly was a Student at St. Andrews, and has been supported by the Society for above twelve months at Bristol, should be permitted to prosecute his studies at Glasgow for one session. Also

Proceedings at Home.

That George Jayne, upon his being recommended by the church in Eagle Street, London, to which he belongs, should be accepted on probation as a Missionary Student, and placed under the care of some minister in the country, till the Committee-meeting in June next.

Resolved also, That the Committee chuse a Sub-committee of nine, to be selected from the different vicinities in which the general Committee reside; that the kingdom be divided into the under-mentioned districts; and that the brethren whose names are affixed do constitute such Sub-committee for the ensuing year.

- | | |
|----------------------------------|--------------------|
| 1. Leicester, Northampton, &c. | Rev. R. Hall; |
| 2. Nottingham, &c. | Rev. J. Jarman; |
| 3. Birmingham and it's Vicinity, | Rev. I. Birt; |
| 4. Berks, Oxford, &c. | Rev. J. Dyer; |
| 5. Wilts, Hauts, &c. | Rev. J. Saffery; |
| 6. London, | W. Burls, Esq. |
| 7. Bristol and Gloucestershire, | Rev. T. Coles; |
| 8. Cambridge and Norfolk, | Rev. J. Kinghorn; |
| 9. York and Lancaster, | Rev. Dr. Steadman. |

That the Sub-committee thus appointed shall meet in December and March ensuing, on such days and at such places, as the Secretaries shall judge preferable, and that a fortnight's notice of such meeting shall be given to each member.

That the Treasurer shall close his accounts in future on June 30th, in every year, in order that they may be audited and passed at the general meetings of the Society in October.

That Christopher Kitchen be admitted as a probationer for Missionary labours, and that he be continued under the care of Dr. Steadman, at Bradford.

Subscriptions, Collections, & Donations,

OCTOBER 1, 1815, to SEPTEMBER 30, 1816.

Contributions to the Parent Society, and Small Auxiliary Societies.

BEDFORDSHIRE and BUCKINGHAMSHIRE.		£.	s.	d.
<i>Amersham</i> Auxiliary Society.....	7	0	0	
<i>Bedford</i>				
Collection, by Rev. Mr. Griffin	16	0	0	
King Rev. Mr. by Mr. Upton..	1	1	0	
<i>Bedfordshire</i> Baptist Association, collected at <i>Little Staughton</i> , by Mr. R. Saunders, Treasurer	11	0	0	
<i>Bledlow</i> —Third part of Collection, by Rev. J. Shepherd, at Rev. Mr. Stephens's Church.....	4	6	0	
<i>Buckingham</i> —Allen Mr. by Rev. Joseph Hughes, 2 years.....	2	2	0	
<i>Carlton</i> Church, by Rev. C. Vorley	3	0	0	
<i>Chenies</i> —Lewis Rev. Mr.....	1	1	0	
<i>Chesham</i>				
Collection, at Rev. Mr. Sexton's	7	9	0	
Collection, at Rev. W. Tomlin's	26	3	6	
Friend.....	0	5	6	
Friend, by Rev. W. Tomlin...	1	10	0	
Mead Miss.....	1	1	0	
Produce of Two Lots on <i>Amersham</i> Common.....	5	0	0	
Tomlin Rev. W.....	1	1	0	
<i>Colnbrook</i> Collection, by Rev. Samuel Rowles.....	7	6	0	
<i>Dunstable</i>				
Anderson Rev. William.....	1	1	0	
Anstie Mr.....	1	1	0	
Chambers Mr.....	0	10	6	
Collection.....	9	8	6	
Eames Mr.....	1	1	0	
Field Mr. a Donation.....	1	0	0	
Field Mrs. a Donation.....	1	0	0	
Flower Mr.....	0	10	6	
Freeman Mr.....	0	10	0	
Groom Mr.....	0	10	6	
Gutteridge Mr. jun.....	1	1	0	
Gutteridge Mr. sen.....	2	2	0	
Partridge Mr.....	1	1	0	
Scroggs Mr.....	0	10	6	
<i>Hill End</i> —Young Miss.....	1	1	0	
<i>Ivinghoe</i>				
Cox Mr. William.....	1	1	0	
Meacher George, Esq.....	1	1	0	
<i>Keysoe</i>				
Brown Rev. W.....	0	10	6	
Ditto for 1814, by Executors of Rev. John Sutcliff....	1	18	6	
<i>Leighton Buzzard</i>				
Saunders Mr. 2 years.....	2	2	0	
<i>Neuport Pagnel</i> —Ward Mr. 2 yrs.	2	2	0	
<i>Olney, &c.</i>				
Andrews William, Esq.....	2	2	0	
Fry Rev. T. Emberton.....	1	1	0	
Hands Mr. Joseph.....	1	1	0	
Harris Mr. Fenny Stratford....	1	1	0	
Herbert Mr.....	1	1	0	
James Mr.....	1	1	0	
Lovell Mr.....	1	1	0	
Osborne Mr.....	1	1	0	
Penny Society.....	10	0	0	
Soul Mr.....	0	14	0	
Wilson Mr.....	1	1	0	
Added to make up even money	0	0	2	
<i>Princes Risborough</i> Auxiliary So- ciety—one third of the annual Subscriptions and Donations	5	14	0	
<i>Ridgmont</i> —Keeley Rev. Mr....	1	1	0	

Contributions to the Parent Society, and Small Auxiliary Societies.

£. s. d.				£. s. d.			
Specn Collection, by Rev. W. Groser, jtm. 2 10 6				Collection at Counterslip, by Rev. Mr. Cox. 19 1 10			
Waddeson Hill, by Mr. Sheuston 7 12 6				Collection at Pithay, by Rev. Mr. Winterbotham. 26 7 0			
Woburn—East Mr. William. 5 0 0				Covil Mrs. 1 1 0			
Westlingworth				Cox Mrs. Abmondsbury. 0 10 0			
Curtis Rev. Mr. 2 years. 4 4 0				Daniell Miss Beatrix. 1 1 0			
Ditto and Friends. 4 8 11				Daniell Miss Eliza. 1 1 0			
BERKSHIRE and OXFORDSHIRE.				Daniell Mr. Edward. 5 0 0			
Newbury, &c. by Mr. Winterbotham				Daniell Mr. John, 2 years. 2 2 0			
Andrews Mr. B. a Donation 1 0 0				Day Rev. William. 0 10 6			
Atlee Mr. R. 1 1 0				Dighton Mrs. 1 1 0			
Baker Mr. W. a Donation. 0 10 6				Evans Drs. Widow. 5 5 0			
Barfield —, Esq. Thatcham. 5 0 0				Ditto, Second Donation. 5 5 0			
Bicheno Mr. 1 1 0				Foulks Arthur, Esq. Redland. 1 1 0			
Bull Mr. Charles, a Donation 1 0 0				Foulks Miss, Ditto. 1 1 0			
Bunny B. Esq. 1 1 0				Friend, by Rev. Mr. Holloway 20 0 0			
Bunny Miss. 0 10 6				Fripp James, Esq. 1 1 0			
Collection. 11 12 0				Fripp Mr. E. B. 1 1 0			
Deane Mr. Thomas. 1 1 0				Fuller Mr. J. G. 1 1 0			
East Mr. W. 1 1 0				Hall Mrs. St. Vincent's Parade. 10 0 0			
Edkins Mr. Samuel. 1 0 0				Harwood Mr. William. 2 2 0			
Eladwin Mrs. 1 1 0				Hillier Miss. 1 1 0			
Elkins Mr. Samuel. 1 1 0				Hodges Mrs. E. Ashton. 10 0 0			
Female Friend, Thatcham. 1 1 0				Holden Mr. Adam, 2 years. 2 2 0			
Graham Mr. Thos. a Donation 1 0 0				Hughes Mrs. 1 1 0			
Hall Mr. John. 1 1 0				James Mr. Isaac. 1 1 0			
Hedges Mr. Thomas. 1 1 0				Jones Mr. Thomas. 1 1 0			
Herbert Mr. W. 1 1 0				Livett Mr. Andrew. 1 1 0			
Holditch Mr. Edw. a Donation 1 1 0				Lyon Mr. James. 1 1 0			
Ditto, Subscription. 1 1 0				Mokereth Gebinah. 2 2 0			
Holditch Mrs. a Donation. 1 0 0				Muller —, Esq. Clifton, Donation. 1 0 0			
Lewis Mrs. a Donation. 0 10 6				Nash Miss Hephzibah. 1 1 0			
Lodge Mr. Thomas. 1 1 0				Page Mrs. Stokes Croft. 1 1 0			
Nias Miss. 1 1 0				Page Rev. Henry, A. M. 5 5 0			
Nias Mr. Thomas. 1 1 0				Parsons Miss, near Bristol. 1 0 0			
Odd Sums. 1 2 5				Phillips Mr. Peregrine, Donation 2 2 0			
Peck Mr. John. 1 1 0				Ditto, Subscription. 1 1 0			
Perry Mrs. 1 1 0				Phillips Mr. Robert. 1 1 0			
Sargeant Mr. John. 1 1 0				Phillips Mr. William. 1 1 0			
Stibbs Mrs. 0 10 6				Pill a Friend at. 1 1 0			
Tanner J. Esq. 1 1 0				Protheroe John, Esq. Clifton. 2 2 0			
Toome Joseph, Esq. a Donation 1 0 0				Ditto, left at present in the			
Welsh Rev. Thomas. 1 1 0				hands of the Bristol Education			
Winter Rev. John. 1 1 0				Society, who will pay interest			
Woodley Mr. James. 1 1 0				for the same. 105 0 0			
Wright Miss, a Donation. 0 10 6				Protheroe Miss Maria. 1 1 0			
BRISTOL and its VICINITY.				Protheroe Miss Eliza. 1 1 0			
Ariel Mr. sen. 2 years. 2 2 0				Protheroe Mrs. Burfield. 6 6 0			
Auxiliary Society. 78 5 5 }				Ryland Rev. Dr. 1 1 0			
Juvenile Branch. 55 7 8 }				Sherring Mr. Joseph. 1 1 0			
Bompass Mr. George, Downend. 1 1 0				Skinner Mr. and Mrs. for a			
Bonville Mr. Thos. 2 2 0				Native Preacher. 22 10 0			
Box in Museum. 4 11 6				Stephenson Mrs. by Mr. Skinner 3 0 0			
Brydges Rev. Dr. 1 1 0				Stock Dr. 1 1 0			
Chandler Mr. J. S. 1 1 0				Thorne Mr. Emanuel. 1 1 0			
Child, a little boy. 0 3 0				Thorne Mr. John. 1 1 0			
Collection at Broadmead, by Rev.				Tozer Mr. Robert. 1 1 0			
Mr. Foster. 87 13 6				Vimpany Miss. 1 1 0			
Added by two poor persons 0 2 0				Wait Mrs. sen. 1 1 0			
				Weare Mrs. Ashton. 20 0 0			
				Webb Rev. Joseph's Widow. 1 1 0			
				Wills Mr. H. O. 2 2 0			

Contributions to the Parent Society, and Small Auxiliary Societies.

BUCKINGHAMSHIRE.
See Bedfordshire and Buckinghamshire.
CAMBRIDGESHIRE.

	£.	s.	d.
Cambridge Auxiliary Society, including Subscriptions and Donations from <i>Royston</i> and <i>Melbourn</i> , by Mr. Ed. Randall	70	0	0
Isleham			
Friend	1	0	0
Riste Mr.	1	1	0
Sparke Mr.	0	10	6

CUMBERLAND
and NORTHUMBERLAND.

<i>Broughton</i> Collection	6	0	0
<i>Carlisle</i> Collection	9	13	7
Duerden Mr.	2	2	0
<i>Newcastle</i> Juvenile Society, by Rev. Mr. Pengilly	3	0	0

DERBYSHIRE
and NOTTINGHAMSHIRE.

Derby			
By Mr. Bridgett	1	1	0
General Baptist Church, New Connexion, by Rev. J. Pike	19	10	0
<i>Gronby</i> —Hall Miss	1	1	0
Ilkistone			
Churchill Mrs.	1	1	0
Friend, by Mr. Jarman	1	1	0
West Mr.	1	1	0
Ditto, Second Subscription	1	1	0
<i>Mansfield</i> —Booth Mr. Abraham	1	1	0
Newark			
Bland Mr.	1	0	0
Collection at Baptist Meeting	8	0	0
Deeping Mr.	1	0	0
Robinson Mr.	1	0	0
Terewech Miss	1	0	0
North Collingham			
Collection, by Rev. John Birt	9	10	0
Nicholls Mr. W. 2 years	2	2	0
Penny-a-week Society	4	4	0
Nottingham, &c.			
Ashwell Alderman	1	1	0
Ashwell Miss and Brothers	1	1	0
Bampton Mr.	1	1	0
Bardsley Mr.	1	1	0
By Mr. Wells	1	1	0
Capes Rev. Mr. <i>Loughbo</i>	1	1	0
Collection, by Rev. R. Hall	55	7	6
Friend, by Mr. Atherstone	1	1	0
Friend, by Mr. Atherstone	1	1	0
Friend, by Mr. Jarman	10	0	0
Jarman Rev. John	1	1	0
Keep Mr.	1	1	0
Lomax Mr. 2 years	2	2	0
Small Baptist Society, Mount Street, a Donation	1	1	0
Wells Mr. 2 years	2	2	0

DEVONSHIRE and DORSETSHIRE.

	£.	s.	d.
<i>Bovey Tracey</i> , by Rev. Mr. Sprague	6	8	2
<i>Bradinch</i> Baptist Meeting, by Rev. C. Sharps	2	7	0
Exeter			
Charlock Mrs.	1	1	0
Comin Mr.	0	10	6
Culverwell Mr.	1	1	0
Female Auxiliary Society	6	15	0
Friend, by Mr. Moxey	0	10	6
Halse Mr.	1	1	0
Kilpin Rev. Samuel	1	1	0
Moxey Mr.	1	1	0
Pope Mr.	1	1	0
Tomkins W. Esq.	1	1	0
Welsford Mr.	0	10	6
Welsford Mr. Enos	1	1	0
Welsford Mr. N.	0	10	6
Westlake Mr.	1	1	0
Wileox Mr. J. C.	2	2	0
<i>Honiton</i> —Pearce Mr. Wm. Lyfe	0	10	6
Kingsbridge, &c.			
Elliott Mrs. Sutton, 2 years	2	0	0
Nicholson Rev. John	1	1	0
Touring Mr. James, <i>Chillington</i>	1	0	0
Weekly Subscriptions	10	8	3
Weymouth Captain	1	0	0
Widow a	1	0	0
<i>Loughwood</i> Baptist Church	1	10	0
<i>Lyme</i> Baptist Society	20	0	0
<i>Weymouth</i> —Welsford Geo. Esq.	1	1	0
ESSEX and HERTFORDSHIRE.			
<i>Braintree</i> , by Mr. Challis	10	0	0
<i>Colchester</i> Auxiliary Society, by Mr. Richard Patmore	16	0	4
<i>Hertford</i> Auxiliary Society, by Rev. W. James	14	9	3
<i>Ilford</i> Penny-a-week Society, by Rev. J. Smith	18	0	0
Malden			
Pattison Mrs. by Mrs. Cousens	0	10	0
<i>New Mill</i> Collection, by Rev. Mr. Clarabat	12	16	3
Tring			
Arnsden Mr. Thomas	1	1	0
Butcher Mr. Thos. a Donation	1	0	0
Female Auxiliary Society, by Mrs. Hunt	5	18	0
Grover Mr. Wm. <i>Tring Wharf</i>	1	1	0
Hunt Rev. Thomas	1	1	0
Kingham Mr. Thomas, <i>Tring Grove</i> , a Donation	1	0	0
Olney Mr.	1	1	0
Price Mr. Thomas	1	1	0
Sutton Mrs.	1	1	0
<i>Watford</i> Auxiliary Society, by Rev. W. Groser, sen.	12	11	6
<i>Wingrove</i> Collection, by Rev. Mr. Hunt	4	0	4

Contributions to the Parent Society, and Small Auxiliary Societies.

GLOUCESTERSHIRE
and HEREFORDSHIRE.

	£.	s.	d.
<i>Gloucester</i> —Flint Rev. Thomas...	1	1	0
<i>Gloucestershire</i> Friend in.....	5	0	0
<i>Nailsworth</i> —Campbell Rev. Mr.	5	0	0
<i>Ross</i> Penny Society.....	3	3	0
<i>Tetbury</i>			
Overbury Miss Margaret.....	1	1	0
Overbury Mr. Anthony.....	1	1	0
Overbury Mr. John.....	1	1	0
Overbury Mr. Joseph.....	1	1	0
Overbury Mr. William.....	1	1	0
Penny-a-week Society, by Miss Burchell.....	6	6	10
<i>Tewkesbury</i> Collection.....	15	1	2
Easthope the late Miss.....	0	15	0
Holland Thomas, Esq.....	1	1	0
Jones Mr. Samuel.....	1	1	0
Oakley Mr. Peter.....	1	1	0
Society of Females.....	7	6	1
Society of Young Men.....	4	6	4
Sowley Mr. William, <i>Hardwick</i> , near <i>Tewkesbury</i>	1	1	0
Sunday School.....	0	14	10
Trotman Rev. Mr.....	1	1	0
<i>Thornbury</i> —Rolph Miss E.....	0	10	6

HAMPSHIRE.

Aliquis, a Hampshire Friend....	5	0	0
<i>Lymington</i> —Mursell Rev. Mr....	8	0	0
<i>Petersfield</i> —Budden Rev.....	1	1	0
<i>Portsea</i> —Neave Mr.....	3	3	0

HEREFORDSHIRE.

See Gloucestershire and Herefordshire.

HERTFORDSHIRE.

See Essex and Hertfordshire.

KENT and SUSSEX.

<i>Aslford</i> Collection, by Rev. Mr. Broadly.....	2	0	0
<i>Cranbrook</i> Baptist Church, by Rev. Mr. Upton.....	4	0	0
<i>Deal</i> Religious Conversation So- ciety, by Mr. Upton.....	2	11	6
<i>Eythorne</i> —Friend, by Mr. Giles..	1	0	0
<i>Folkstone</i> Auxiliary Society.....	20	0	0
<i>North End, Crayford</i>			
Smith Mrs.....	1	1	0
Turner Mr. James.....	1	0	0
<i>Seven Oaks</i> , by Mr. Comfort,			
Barcham Mr. Archer, 2 years	2	2	0
Collection, by Rev. Mr. Shirley	7	0	0
Comfort Mr. Robert, 2 years..	2	2	0
Crouk Mrs. Elizabeth, for 1815	1	1	0
Green Mr. Samuel, 2 years....	2	2	0
Green Mrs. 2 years.....	2	2	0
Maynard Mr. John.....	0	10	0

	£.	s.	d.
Parker Mr. Thos. jun. 2 years	2	2	0
Quinnell Mr. 2 years.....	2	2	0
Shirley Rev. Mr. 2 years.....	2	2	0
Skinner Mrs. Susan, 2 years..	2	2	0
Wearing Mr. Samuel, 2 years	1	1	0

LANCASHIRE.

<i>Liverpool</i> Juvenile Association, Lime Street Chapel, by Mr. George Blackburn.....	13	12	11
Juvenile Branches of a Family	1	11	6

LEICESTERSHIRE.

<i>Arnsby</i> Auxiliary Society.....	7	19	6
Hurst Mr.....	0	10	6
Stevens Mr. S.....	0	10	6
<i>Bruntingthorpe</i> —Flude Mr.....	1	0	0
<i>Countesthorpe</i>			
Basset Mr.....	1	1	0
Humphrey Mr.....	1	1	0
<i>Enderby</i> —Evans Rev. B.....	0	10	6
<i>Fleckney</i> —Carter Mr.....	1	1	0
<i>Foxton</i>			
Chapman Mr. William.....	2	0	0
Collection and Penny-a-week Subscriptions, by Rev. J. Burton.....	4	0	0
Stretton Mr. Thomas.....	1	0	0
<i>Hinckley</i> —Freestone Rev. Mr... <i>Leicester</i>	0	10	6
Collection, by Rev. R. Hall...70	9	5	
Deacon Rev. John.....	0	10	6
Fielding Mr. Thomas.....	1	1	0
Hudson Mr. Isaac.....	1	1	0
Mitchell Rev. G. B. Vicar of St. Mary's.....	1	1	0
Parr Mr. R.....	1	1	0
Penny-a-week Society.....14	15	1	
Purser Mr. John.....	0	10	6
Smith Mr. W.....	1	1	0
Yates Mr. John.....	0	10	6
<i>Leir</i> —Goodacre Mr.....	2	2	0
<i>Loughborough</i>			
By Mr. Kane.....	1	1	0
Wallis Mr. Surgeon.....	1	1	0
<i>Market Harborough</i> —Nunneley Mr.	1	1	0
<i>Mowsey</i> —Smith Mr.....	1	1	0
<i>Oadby</i> —Waldren Mrs.....	1	1	0
<i>Sheepshead</i>			
Collection, by Mr. Jarman....18	8	0	
<i>Sutton-in-the-Elms</i> Penny-a-week Society, by Mr. Burdett....33	0	0	

LINCOLNSHIRE and RUTLAND.

Collected by Rev. Mr. Millar, at <i>Belton, Gretton, Morcott</i> , and <i>Oakham</i>	6	7	2
<i>Donington</i> (near <i>Boston</i> .) Society	5	0	0
<i>Lincoln</i> Baptist Congregation....	6	8	0

Contributions to the Parent Society, and Small Auxiliary Societies.

LONDON and its VICINITY.

	£.	s.	d.		£.	s.	d.
Adams Mr. Thos. High Holborn	1	1	0	Borrett Mr. Joseph, Adam Street	1	1	0
Adams Mr. Thos. jun. Ditto	0	10	6	Bousfield Mr. Wm. St. Mary Axe	1	1	0
Agutter Mr. James, Deptford	1	1	0	Bowyer Mrs. Byfleet	1	1	0
Aiken Mr. W. Bermondsey Street	1	1	0	Bowyer Robert, Esq. Ditto	1	1	0
Allen Mr. Elbow Lane, Dowgate	1	1	0	Broad Mr. Charles, Oxford Street	0	10	6
Amicus, by Rev. Mr. Newman	5	0	0	Brooks J. S. Esq. John Street	1	1	0
Arnett Mr. and Mrs. Wood Street	2	2	0	Brown Rev. Mr. Buntingford	1	1	0
Arnold Mrs. Elizabeth, No. 1, Crown Court, Bankside	1	1	0	Bryson Archibald, Esq. Rose Lane	1	1	0
Arpthorpe Mr. No. 102, Borough	1	1	0	Bult Mr. John, Wigmore Street	1	1	0
Ashlin Mr. Great Portland Street	1	1	0	Bult Mr. Tho. North Audley Street	0	10	6
Auxiliary Society at Devonshire Square, by Mr. Edward Smith	13	7	0	Burford Mr. Benj. East Smithfield	1	1	0
Auxiliary Society at Eagle Street, by Mr. Napier, jun.	50	0	0	Burford Mr. David, Poultry	1	1	0
Auxiliary Society at Goodman's Fields, by Mr. Morris, Treasurer	34	0	0	Burford Mr. T. P. Hackney	1	1	0
Auxiliary Society at Ipswich	13	12	6	Burls Mr. Charles, Walthamstow	1	1	0
Auxiliary Society at Keppel Street, by Mr. Keen	44	8	0	Burls Mr. William, Lothbury	1	1	0
Auxiliary Society at Maze Pond	34	13	2	Burls Mr. William, jun. Ditto	1	1	0
Auxiliary Society at Mr. Upton's, by Mr. R. Pontifex	45	7	1	Burnside Rev. W. Palmer's Rents	1	1	0
Auxiliary Society, Potter's Street, by Rev. Mr. Bain	5	10	0	Buttenshaw Mr. Holborn Bridge	1	1	0
Auxiliary Society at St. Albans, by Rev. J. Carter	5	13	8	Butterworth Joseph, Esq. M. P. Bedford Square	2	2	0
Auxiliary Society at Stoke Green	7	3	0	Butterworth Mr. J. H. Fleet Street	1	1	0
Bagster George, Esq. Pancras	1	1	0	Button Miss A. Paternoster Row	0	10	6
Bagster Mr. George, jun. Beaufort Buildings	1	1	0	Button Mr. Ebenezer, Ditto	1	1	0
Bagster Mr. Samuel, Strand	1	1	0	Button Mr. S. J. St. Paul's Ch. Yard	1	1	0
Bailey Miss, Homerton	1	1	0	Button Mr. Wm. Paternoster Row	1	1	0
Bainbridge Thomas, Esq. Guildford Street	2	2	0	Button Mrs. Ditto	0	10	6
Ball Mr. Greenwich	1	0	0	Button Rev. William, Ditto	1	1	0
Barber Mr. C. Chancery Lane	1	1	0	By Dr. Jenkins, Waltham	20	5	0
Barfield Mr. George, Islington	1	1	0	Capes Rev. G. by Mr. Newman	1	1	0
Barker Mr. J. G. St. Mary Axe	1	1	0	Cardale Wm. Esq. Bedford Row	1	1	0
Barling Mr. J. by Mr. T. Palmer	0	10	6	Careless Mr. William, Gamlingay	1	1	0
Barry R. Esq. by Rev. Basil Wood	1	1	0	Carroll Mrs. A. Bishopsgate Street	5	0	0
Bartlett Mr. W. P. Nicholas Lane	1	1	0	Chamberlain Mr. Philip, Basinghall Street	1	1	0
Bateman Mr. Peter, Bunhill Row	1	1	0	Chandler Mr. Benjamin, St. Paul's Church Yard	2	2	0
Beatson Mr. Anby, Pancras Lane	1	1	0	Chandler Mr. John, Ditto	1	1	0
Beddome Mr. J. Bearbinder Lane	1	1	0	Chandler Mrs. Bexley	1	1	0
Bellis Mr. John, Tower	1	1	0	Chapman Miss. St. Mary Axe	5	0	0
Benham Mr. A. Blackfriars Road	1	1	0	Chapman Miss M. Camden Row	1	1	0
Benwell Joseph, Esq. Battersea	4	4	0	Chevalier Thomas, Esq. South Audley Street	1	1	0
Benwell Joseph, Esq. jun. Ditto	1	1	0	Clack Mr. Thos. Pittfield Street	1	1	0
Bickham Mr. Thomas, Cheapside	1	1	0	Clark James, Esq. Shoreditch	1	1	0
Blackett Mrs. Smithfield	1	1	0	Clark Mr. Geo. Bermondsey Street	1	1	0
Bligh Mr. D. St. Martins-le-Grand	1	1	0	Clark Mr. Thomas, Skinner Street	1	1	0
Blight Mr. Gilbert, Hackney	1	1	0	Clarke Mr. Charles, Wapping	1	1	0
Blight Mr. R. Bow Lane	1	1	0	Clayton Rev. John, Highbury	1	1	0
Blight Mrs. G. Hackney	1	1	0	Clodd Mrs. M. A. Finsbury	1	1	0
Bliss Mr. Thomas, Barbican	1	1	0	Coade Mrs. Eleanor, Camberwell	3	3	0
Boddington Thomas, Esq. Grosvenor Square	2	2	0	Colebrook Mrs. St. Mary Axe	1	1	0
Boggis Mr. Jos. Prescott Street	1	1	0	Colebrook Sally (Schools)	0	10	6
Booth Mr. Isaac, Hackney	1	1	0	Coleman Mr. Wm. Orton, Wapping	1	1	0
Booth Mrs. Ditto	1	1	0	Collection at Battersea Fields, by Mr. Kingsford	5	10	0
				Collection at Eagle Street	12	0	10
				Collection at Spa Fields and Zion Chapel	30	9	8
				Collection by Mr. Hemming	2	12	0
				Collins James, Esq. Stamford Hill	1	1	0
				Conder Mr. Josiah, St. Paul's Church Yard	1	1	0
				Cooke & Hammond, Wood Street	5	5	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Cook Mr. John, Houndsditch...	1	1	0	Fox Mr. William, jun. Hackney...	1	1	0
Cook Mr. Joseph, Ditto.....	1	1	0	Foxwell Mr. J. Winchester Street	1	1	0
Cook Mr. Thos. 24, Brook Street	1	1	0	Francis Mr. Wm. Oxford Street	0	10	6
Cooke Mrs. S. Aldersgate Street	1	1	0	Frene William, Esq. Tower Hill	2	2	0
Cornwell Mr. Wm. Oxford Street	1	1	0	Friend by Dr. Rippon.....	5	0	0
Cowell Mr. John, Ware.....	1	1	0	Friend by Mr. W. Fox.....	0	3	0
Cowell Mr. John, jun. Cumberwell	1	1	0	Friend by Mr. Pritchett.....	1	0	0
Cox Mr. John, Bream's Buildings	1	1	0	Friend by Rev. Mr. Kceley....	1	0	0
Cox Mrs. Bromley.....	1	1	0	Friend by Rev. Mr. Keeley....	0	10	0
Cox Rev. F. A. Hackney.....	1	1	0	Friend by Rev. Mr. Love.....	1	1	0
Coxhead Miss, Bermondsey Street	1	1	0	Friends at Hitchen, by Miss A.			
Coxhead Mr. Benjamin, Ditto....	1	1	0	Bradley.....	13	0	0
Cozens Mr. Wm. Wilderness Row	1	1	0	Fulford Mr. Lad Lane.....	1	1	0
Crathern Rev. W. B. by Mr. Button	1	1	0	Gale Mr. John, Paternoster Row	1	1	0
Creed Mr. 155, Whitechapel Road	1	1	0	Gale Mr. Sam. Basinghall Street	1	1	0
Crowthier Mr. Thornhaugh Street	1	1	0	Gale Mr. William, Ditto.....	1	1	0
C. U. by Mr. Burls.....	1	1	0	Gamble Mr. H. Fish Street Hill..	1	1	0
Curtis Mr. Thos. Edgeware Road	1	1	0	Gamble Mr. J. Ditto.....	1	1	0
Danford Mr. John, Minories....	1	1	0	Gardiner Mr. Thos. Princes Street	1	1	0
Davies Miss, Walthamstow.....	1	1	0	Garwood Mr. J. Prescot Street	1	1	0
Davies Robert, Esq. Ditto.....	1	1	0	Gatfield Mr. Cha. Newgate Street	1	1	0
Davis Mr. William, Whitechapel	1	1	0	Gaviller George, Esq. Clapton....	2	2	0
Davis Mrs. C. 22, Hoxton Square	1	1	0	Gayton Mr. by Dr. Rippon.....	1	1	0
Dawson Mr. Thomas, Grace-				George Mr. John, Holywell Street	1	1	0
church Street.....	1	1	0	George Mr. T. Greek Street, 2 yrs.	2	2	0
Day Mr. William, Newgate Street	1	1	0	Gibson Mr. A. 2 years.....	2	2	0
Deane Mr. Geo. Monument Yard	1	1	0	Giles Mr. Edward, Clapham.....	1	1	0
Dell Mrs. Islington.....	1	1	0	Giles Mr. Thomas, Walthamstow..	1	1	0
Dennis Mr. John, Grove, Hackney	1	1	0	Giles Mr. William, Bank.....	1	1	0
Dennis Mr. S. Aske Place, Hoxton	1	1	0	Giles Mr. Wm. Stock Exchange	1	1	0
Desbois Mr. D. Red Lion Square	1	1	0	Gillman Mr. Joseph, Shoe Lane	1	1	0
Dixon Mr. Henry.....	5	0	0	Gillman Wm. Esq. Bank Buildings	1	1	0
Duguid Mrs. Eliza, by Mr. Napier	0	10	6	Goode Rev. John, Islington.....	1	1	0
Dunkin Miss Mary, West Square	1	1	0	Goodings Mr. Wm. Stewart Street	1	1	0
Dunkin Mr. Summerhays, Ditto	1	1	0	Gordon James, Esq. Hill Street,			
Dunkin Mrs. S. Ditto.....	1	1	0	Berkeley Square.....	5	0	0
Dunt Mr. John Charing Cross...	1	1	0	Gosnell Mr. Samuel, Queen Street	1	1	0
Dyer John, Esq. Admiralty.....	1	1	0	Gouldsmith Misses M. & E. Islington	0	10	6
E. by Mr. Button.....	2	0	0	Gouldsmith Mr. Jesse, Ditto....	1	1	0
Elliott Charles, Esq. Clapham....	1	1	0	Gouldsmith Mrs. Ditto.....	1	1	0
Elston Mr. William, Cloth Fair..	1	1	0	Grant Charles, Esq. Russell Square	3	3	0
Evans Mr. Richard, 8, White Row	1	1	0	Gregory Mr. R. Edmonton.....	1	1	0
Evans Mr. Thomas, Addle Street	1	1	0	Griffin Rev. Thomas, King Street	1	1	0
Exeter Mr. John, Bank.....	1	1	0	Griffiths Mr. Robt. Oxford Street	0	10	6
Fairey Mr. John, Freeman's Lane	1	1	0	Groves Mr. Thos. Charing Cross	1	1	0
Fauntleroy Mr. R. Pottersfields	2	2	0	Gurney John, Esq. Serjeant's Inn	1	1	0
Favell Samuel, Esq. St. Mary Axe	1	1	0	Gurney Miss Walthamstow.....	1	1	0
Fell Mr. George, Tavistock Street	2	2	0	Gurney Mrs. Martha, Ditto.....	1	1	0
Fell Mr. John, Ditto.....	0	10	6	Gurney W. B. Esq. Essex Street,			
Female Auxiliary Society, Alie				2 years.....	3	3	0
Street, by Rev. W. Shenston.....	24	0	0	Gutteridge Jos. Esq. Denmark Hill	2	2	0
Female Auxiliary Society, Little				Gutteridge Mrs. Ditto.....	1	1	0
Wild Street, by Miss Gale....	8	3	2	Gwennap Mr. by Mr. Button....	1	1	0
Firth Mr. John, Minories.....	1	1	0	Haddon Mr. J. Tabernacle Walk	0	10	6
Flight Miss Christian, Hackney....	1	1	0	Hagger Mr. Thos. Watling Street	1	1	0
Flight Mr. Banister, Ditto.....	1	1	0	Hale Mr. William, Wood Street..	1	1	0
Flight Mr. Jos. Coventry Street	1	1	0	Hammond Mr. George, Homerton	1	1	0
Flight Mrs. St. Mary Axe.....	1	1	0	Hanson Mr. Jos. Newgate Street	1	1	0
P. M. S. by Mr. Burls.....	5	0	0	Harcastle J. Esq. Old Swan Stairs	2	2	0
Forbes Jas. Esq. Albermarle Street	1	1	0	Harper Domestic of the Hon.			
Forster Mrs. Mount St. Lambeth	1	1	0	Lady Frances.....	9	0	0
Fotheringham Miss, Homerton				Harrison Mr. German, Helmet Row	1	1	0
Terrace.....	1	1	0	Harvey Mr. Grand Junction Wharf	1	1	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Hay Mr. Alex. Red Lion Street	0	10	6	Lillingston A. L. Esq. by Rev.			
Hayward Mrs. by Mr. W. Gillman	0	10	6	Basil Woodd.....	5	5	0
Heard Mr. John, Cateaton Street	2	2	0	Lister Daniel, Esq. <i>Huckney</i>	3	3	0
Heath Mr. Job, Blackman Street	1	1	0	Lloyd Mr. W. F. Mason's Hall..	1	1	0
Heath Mr. William, Minories....	1	1	0	London Tavern—received at, (the			
Hems Mr. William, Whitechapel	1	1	0	Name lost.).....	2	0	0
Henderson Mr. Jas. Broad Street	1	1	0	Lonsdale Mr. Ralph, Great Marl-			
Henson Mr. Tottenham Court Road	1	1	0	borough Street.....	1	1	0
Hepburn Mr. John, Long Lane... 2	2	2	0	Low Mr. Jas. Gracechurch Street	1	1	0
Hill Captain Thomas, King Street	1	1	0	Low Mr. John, Leadenhall Market	1	1	0
Hill Mr. David, Whitechapel....	1	1	0	Lowther Mr. Rich. Gerrard Street	1	1	0
Hill Mr. J. C. Ditto.....	1	1	0	Lucas Miss, St. Mary Axe.....	0	10	6
Hill Mr. John, Broad Street,				Macaulay Z. Esq. Birchin Lane..	1	1	0
Westminster.....	1	1	0	Macfarlane Mr. James, <i>Islington</i>	1	1	0
Hill Mrs. Fore Street.....	2	2	0	Maitland Ebenezer, Esq. <i>Clapham</i>	2	2	0
Hoby Mr. Geo. St. James's Street	1	1	0	Mann Rev. J. Botolph Lane....	1	1	0
Hoby Rev. James, <i>Waltham</i>	1	1	0	Marriott Mr. Wm. Broad Street	1	1	0
Hole Mr. Robt. Fenchurch Street	1	1	0	Marshall Mr. John, High Holborn	1	1	0
House Mr. by Mr. Upton.....	1	0	0	Marten Mr. R. G. Catharine Court	1	1	0
Houston Mr. Sam. Great St. Helens	1	1	0	Marten R. H. Esq. <i>Plattow</i>	1	1	0
Hudson Mr. David, Snowsfields	1	1	0	Martin A. Esq. Charlotte Street..	2	2	0
Hughes Rev. Joseph, <i>Battersea</i> ...	1	1	0	Mason Mr. Thos. High Holborn	1	1	0
Humphrey Mr. Dan. Hyde Street	1	1	0	Masset Mr. T. Bishopsgate Street	1	1	0
Huntley Miss, Saville Place.....	1	1	0	Mather Mrs. 24, North Street,			
Ilkington Mrs. by Rev. Basil				City Road.....	1	1	0
Woodd.....	0	10	6	Mayo Mr. by Mr. Button.....	1	1	0
Ireland Mr. Sam. Cannon Street..	1	1	0	Medley Mr. Threadneedle Street	1	1	0
Ivimey Rev. Jos. Harpur Street	1	1	0	Mersey, Mr. S. Long Acre.....	1	1	0
Jackson Mr. Abraham, Barking				Middleton Mr. St. Martin's Lane	2	2	0
Church Yard.....	1	1	0	Middleton Mr. Robt. Fleet Street	1	1	0
Jackson Mr. Sam. <i>Huckney</i> , 2 yrs.	2	2	0	Mills Mrs. <i>Islington</i>	2	2	0
Jackson Mr. Thos. Bottlehay Yard	1	1	0	Mills Samuel, Esq. Finsbury....	2	2	0
James Mrs. Delia, by Mr. Button	1	1	0	Mitchell Mr. Thomas, Holborn..	1	1	0
James Philip, Esq. <i>Huckney</i>	1	1	0	Miton Mrs. Tavistock Place....	1	1	0
Jameson Mr. William, Lawrence				Moor Mr. John, Barbican.....	1	1	0
Poultney Hill.....	1	1	0	Moore Mr. George, Heath Place	1	1	0
Jacques Mr. Thos. Leather Lane	1	1	0	Morland Miss, <i>Clapham</i>	2	0	0
Jay Mr. William, Poland Street..	1	1	0	Mortlock Mr. J. by Rev. B. Woodd	1	1	0
Jessop Mr. Joseph, Minories....	1	1	0	Mortlock Mr. W. by Ditto.....	1	1	0
Johnson Mr. David, Mill Street	1	1	0	Muggeridge Mr. N. Tlames Street	1	1	0
Johnson Mr. J. Bishopsgate Street	1	1	0	Murray Mr. <i>Knightsbridge</i>	1	1	0
Jones Miss S. St. Paul's Ch. Yard	1	1	0	Murray Mr. John, Princes Street	1	1	0
Jones Mr. M. G. Ditto.....	1	1	0	Muston Mr. James, Hatton Garden	1	1	0
Jowett Benjamin, Esq. <i>Canberwell</i>	1	1	0	Napier Mr. Thomas, Grand Junc-			
Keeble Rev. Mr. Brown Street..	1	1	0	tion Wharf.....	1	1	0
Keene Mrs. Frances, John Street,				Napier Mr. William, Ditto.....	1	1	0
Edgware Road.....	0	10	6	Neale Mrs. St. Paul's Church Yard	2	2	0
Keep Mr. <i>St. Albans</i> , by Mr. Hems	1	1	0	Neale Mrs. B. Ditto.....	1	1	0
Kemp Mr. Francis, <i>Huckney</i>	0	10	6	Neale Mr. John, Rosamonds Row	1	1	0
Kipps Mr. 50, Great Mary-le-				Newman Rev. William, <i>Stepney</i> ..	1	1	0
bone Street.....	1	1	0	Nicholls Mr. R. Bartholomew Close	1	1	0
Kitchen Mr. Wm. Blandford Street	1	1	0	Nicholson Mr. Jon. Thames Street	1	1	0
Kitson Mr. John, <i>Waltham</i>	1	1	0	Noble Mr. John, Oxford Street..	0	10	6
Ladies' Auxiliary Society, <i>Ipswich</i>	9	0	0	Nokes Mrs. Kent Road.....	1	1	0
Lea Richard, Esq. Old Jewry....	1	1	0	Northern District of the Eastern			
Legacy of Mrs. Wrights, of £50.				Baptist Association, by Mr.			
Imperial 3 per Cents. with 7½				John Evans, Secretary.....	47	15	0
years interest thereon.....	41	10	0	Ostle Mr. Daniel, 6, Jubilee Place	1	1	0
Legacy of Sarah Crisp, by Rev.				Overbury Miss, Vine Street.....	1	1	0
Mr. Ward, of <i>Diss</i>	5	0	0	Page Mr. John, Borough.....	1	1	0
Legg Mr. William, Oxford Street	0	10	6	Paine Mr. by Mr. Newman.....	1	1	0
Lepard Mr. B. Panderson Place	1	1	0	Palmer Mr. Thos. Swallow Street	0	10	6
Lepard Mrs. Ditto.....	1	1	0	Parken Mr. J. P. Barward's Inn	1	1	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Parker Mr. W. P. Barnard's Inn	1	0	0	Rutt Mr. Benj. Leadenhall Street	1	1	0
Parker Rev. J. K. <i>Barking</i>	1	0	0	Rutt Miss A. Ditto.....	1	1	0
Part of a Collection at Rev. J. Upton's.....	7	0	0	Rutt Mr. Geo. Fenchurch Street	1	1	0
Pask Mr. Oliver, Curtain Road..	1	1	0	Ryley Mr. R. Orange Street....	1	1	0
Payne Mr. Geo. Newgate Street	0	10	6	Sabine William, Esq. <i>Islington</i> ...	1	1	0
Payne Mr. James, Ditto.....	0	10	6	Salem Chapel, <i>Ipswich</i> ,—Con-			
Pearson Dr. John, Golden Square	2	2	0	gregation.....	2	13	0
Pearson Mr. William, <i>Hamerton</i> ..	1	1	0	Salter Mr. David, <i>Watford</i>	1	1	0
Pedley Mr. by Rev. W. Shenston	1	0	0	Salter Mr. Sam. Newgate Street	1	1	0
Penny-a-week Society, by Rev. Mr. Uppadine.....	5	5	2	Salter Mr. William, Holborn Hill	1	1	0
Penny Mr. John, Scotland Yard	1	1	0	Sanigear Mr. Samuel, Aske Place	1	1	0
Penny Rev. John, Ditto.....	1	1	0	Saunders Mr. Wm. Francis Street	1	1	0
Perkins Mr. W. Cranbourne Street	1	1	0	Savill Wm. Esq. <i>Clapham Common</i>	2	2	0
Perrau Mr. John, Whitechapel	1	1	0	S. B. by Rev. Timothy Thomas..	1	1	0
Perrau Mrs. by Rev. Tim. Thomas	1	1	0	Sergeant Mr. Jim. St. Catherine's	1	1	0
Pewtress Mr. J. B. <i>Margate</i>	2	0	0	Servant by Mr. Ivimey.....	1	1	0
Phillips Mess. J. & J. Oxford Street	2	2	0	Shanks Mr. J. Bernondsey Street	1	1	0
Phillips Rev. James, <i>Clapham</i>	1	1	0	Sharp Mr. John, Lisson Grove...	1	1	0
Phillips Mr. Thomas, Pottersfields	1	1	0	Shaw B. Esq. M. P. London Bridge	1	1	0
Phippis Miss, Shoreditch.....	0	10	6	Shaw Mrs. Ditto.....	1	1	0
Pierpont Mr. W. H. Broadway...	1	1	0	Shenston Mr. J. B. Shoreditch...	1	1	0
Pond Mr. S. <i>Islington</i>	1	1	0	Shenston Mrs. <i>Stepney</i>	0	10	6
Pontifex Mr. Russel, Lisle Street	1	0	0	Shenston Rev. William, Mile End	1	1	0
Poole Mr. James, Patent Office...	1	1	0	Shepherd Mrs. <i>Hackney</i>	1	1	0
Poole Mr. John, <i>Ilford</i>	1	1	0	Shrewsbury Mrs.....	1	1	0
Pope Mr. Sam. jun. Dalby House	0	10	6	Shrubsole Mr. William, Bank....	1	1	0
Pope Samuel, Esq. Ditto.....	1	1	0	Sitch Mrs. <i>Harton</i>	1	1	0
Potter Mr. Peter, <i>Kewish Town</i> ...	1	1	0	Small Sums from <i>Watford</i>	0	10	6
Poulson Mr. Jabez, East Smithfield	1	1	0	Smith Rev. Dr. Pye, <i>Hamerton</i> ...	1	1	0
Powell Mr. George, <i>Islington</i>	1	1	0	Smith John James, Esq. <i>Watford</i>	2	2	0
Powell Mr. T. White Cross Street	1	1	0	Smith Messrs. T. & J. Houndsditch	2	2	0
Pratt Rev. Josiah, Doughty Street	1	1	0	Smith Miss Mary, <i>Camberwell</i> ...	1	1	0
Preston Mr. Thomas, <i>Walsworth</i> ...	1	1	0	Smith Mr. Edward, Houndsditch	2	2	0
Priestly Mrs. <i>Islington</i>	1	1	0	Smith Mr. James, <i>Watford</i>	1	1	0
Pritt James, Esq. Wood Street...	2	2	0	Smith Mr. Jeffery, Burr Street...	1	1	0
Pudner Captain, <i>Hackney</i>	1	1	0	Smith Mr. Wm. Leopard, <i>Watford</i>	1	1	0
Pudner Mrs. Chatham Place, <i>Ditto</i>	1	1	0	Smith Mrs. <i>Hamerton</i>	1	1	0
Purser Mr. Joseph, Finch Lane...	1	1	0	Smyth Mr. T. Ratcliff Highway	1	1	0
Rabbeth Mr. J. Red Lion Street	1	1	0	Snell Mr. Richard, <i>Paddington</i> ...	1	1	0
Radley Mrs. John, Fleet Street...	1	1	0	Souter Mr. John, <i>Knightsbridge</i> ...	1	1	0
Rayner Mr. Sam. Blandford Street	0	10	6	Sparkall Alexander, Esq. <i>Plaistow</i>	1	1	0
Redford Mr. P. Kingsland Road	1	1	0	Spencer Mrs. <i>Pekham</i>	1	1	0
Reid Mr. Thomas, Minories....	1	1	0	Stennett Mrs. Paternoster Row...	1	1	0
Reid Mr. William, Ditto.....	1	1	0	Stennett Mr. Joseph, Ditto.....	0	10	6
Reynier Joseph, Esq. Mark Lane	5	5	0	Stennett Mr. Samuel, Ditto.....	0	10	6
Rickword Mr. R. Red Lion Street	1	1	0	Stevenson Mr. George, Bow Lane	1	1	0
Ridland Capt. Peter, King Street	1	1	0	Stone Mr. Nicholas, Aldermanbury	1	1	0
Ridley Mr. Sam. Newgate Street	1	1	0	Storks Mr. R. L. Lawrence Lane	1	1	0
Ring put into the London Collection, with a small addition....	1	15	6	Stringer Mr. Thomas, Borough...	1	1	0
Rippon John, D. D. Grange Road	1	1	0	Stringer Mr. Thos. Portland Street	1	1	0
Rivers Mr. William, Cornhill....	1	1	0	Summers & Son Mess. Bond Street	2	2	0
Rivers Mrs. Ditto.....	0	10	6	Sunday School Children, Alie Street, by Rev. Wm. Shenston	0	13	0
Roberts Mr. Nath. Bedford Street	2	2	0	Sutcliffe Mr. Edw. Queen Street	1	1	0
Roberts Mr. Josiah, Gould Square	2	2	0	Swaine Mr. Jas. Bethnal Green	0	10	6
Robins Mr. Joshua, <i>Bar</i>	1	1	0	Swaine Mrs. S. <i>Camberwell</i>	1	1	0
Robinson Sam. Esq. Albion Street	2	2	0	Sweatman Mr. Thornhaugh Street	1	1	0
Rose Mr. Church Court, Old Jewry	1	1	0	Tarn Mr. Joseph, Earl Street...	1	1	0
Ross Mr. E.....	1	0	0	Tatham Mr. Henry, Charing Cross	1	1	0
Russell Mr. Giles, <i>Healey</i>	1	1	0	Taylor Rev. Dan, Mile End.....	0	10	6
Rust Mr. Ebenezer, <i>Wapping</i>	1	1	0	Thickbroom Mr. Abington Street	1	1	0
				Thomas Miss Louisa, St. Paul's Church Yard.....	1	1	0

Contributions to the Parent Society, and Small Auxiliary Societies.

£. s. d.			NORFOLK and SUFFOLK.		
			£. s. d.		
Thomas Rev. Thomas, <i>Peckham</i>	1	1	0	Burnham Church, by Rev. Mr.	
Thomas Rev. Timothy, <i>Islington</i>	1	1	0	Carrington	2 0 0
Thornton S. Esq. King's Arms Yard	3	3	0	Diss—Simpson Rev. W. W.	2 2 0
Towle Mr. Joseph, <i>Walsworth</i>	1	1	0	Ingham	
Tritton Henry, Esq. <i>Clapham</i>	1	1	0	By Mrs. Cooke	1 0 0
Tucker Benj. Esq. <i>Kentish Town</i>	2	2	0	Collection, by Rev. T. Pickers	2 3 0
Tucker Mr. Rich. Thames Street	1	1	0	Cooke Mr. H.	1 1 0
United Mites at <i>Woolwich</i>	2	10	0	Cooke Mr. Samuel	1 1 0
Unknown Friend, by Mr. Upton	1	0	0	Corbit Mr. B.	1 0 0
Upton Rev. Jas. Brunswick Street	1	1	0	Rogers Mr.	1 0 0
Vonderhoyde Mrs. Bermoudsey				Silcock Mr. O.	1 1 0
Street	1	1	0	North Walsham Collection, at Rev.	
Walkden Mr. J. Red Lion Court	1	1	0	J. Browne's	3 0 0
Walley Josiah, Esq. <i>Hackney</i>	2	2	0	Norwich, &c.	
<i>Walsworth</i> Quarterly Missionary				Adams Mr. S.	1 1 0
Prayer Meeting, Locks Field,				Annis Mr. John	0 10 6
by Rev. George Clayton	21	0	0	Auxiliary Society, at Mr.	
Wardell Mr. Henry, Gravel Lane	1	1	0	Kinghorn's	11 18 4
Warrington Mr. J. Gracechurch				Beare Mr. Thomas	1 0 0
Street	1	1	0	Beare Mr. W.	1 0 0
Warrington Mr. John, Leadenhall				Bignold Mrs.	1 1 0
Market	1	1	0	Bignold—jun. Esq. a Donation	10 0 0
Warrington Mr. Joseph, Ditto	1	1	0	Ditto, Subscription	2 2 0
Watson Mr. Geo. <i>Coton</i> , 2 years	2	2	0	Brewer Mr. J. S.	1 0 0
Watson Mr. Samuel, <i>Walsworth</i>	1	1	0	Brightwell T. Esq.	1 1 0
Waymouth Hen. Esq. <i>Wandsworth</i>	2	2	0	Clamrock Mr. Robert	1 1 0
Webber Mr. <i>Woolwich</i>	0	10	6	Collection at Rev. Mr. Hull's	7 11 7
Weekly Subscriptions, <i>Phipps</i>				Collection, at Rev. Mr. King-	
Bridge, by Mrs. S. Pratt	8	0	0	horn's	9 5 2
West Mr. Ebenezer, Holborn	1	1	0	Collection, at Rev. Mr. Wilkes's	38 0 10
Westley Mr. Francis, <i>Somers Town</i>	2	2	0	Colman Mr. Jeremiah, 3 years	3 3 0
Westley Mr. Robt. Cullum Street	1	1	0	Copeman Mr. J.	2 0 0
White Mr. Abraham, Curtain Road	1	1	0	Cozens John, Esq.	5 0 0
White Mr. Wm. Basinghall Street	1	1	0	Cozens Mr. James, 3 years	3 3 0
Whitwell Mrs. Ann, <i>Hackney</i>	1	1	0	Culley Mr. Henry, 3 years	3 3 0
Wilkinson Mrs. <i>Clapham</i>	1	1	0	Culley Mr. John, jun. 3 years	3 3 0
Wilkinson Mrs. St. Saviour's	1	1	0	Culley Mr. John, sen. 3 years	3 3 0
Williams Mr. James, Oxford Street	1	1	0	Culley Mr. Richard, 2 years	2 2 0
Williams Mr. Thomas, Ditto	1	1	0	Culley Mr. Samuel, 3 years	3 3 0
Williams Mrs. Winchester Street	1	1	0	Davey J. Esq. <i>Eton Hall</i>	2 0 0
Wilson J. B. Esq. <i>Buttersea Rise</i>	5	5	0	Davey Miss, Ditto	5 0 0
Wilson John, Esq. Wood Street	2	2	0	Davey Mrs. Ditto	5 0 0
Wilson John, Esq. jun. Ditto	1	1	0	Elliot Mr. J.	1 0 0
Wilson Jos. Esq. <i>Clapham Common</i>	5	6	0	Glover Rev. E.	1 0 0
Wilson Joseph, Esq. Milk Street	2	2	0	Grout Mr. George	1 0 0
Wilson Mr. Richard, East Cheap	1	0	0	Hawkins Mr. Thomas	1 1 0
Wilson Mrs. <i>Clapham</i>	2	2	0	Kinghorn Rev. J. 3 years	3 3 0
Wilson Mrs. Susanna, <i>Hackney</i>	2	2	0	Legacy of Mr. E. Wigg, by	
Wilson Thomas, Esq. <i>Islington</i>	2	2	0	Mr. T. O. Springfield	10 0 0
Wilson William, Esq. Basinghall				Ling Mr. J.	1 1 0
Street	1	1	0	Nick Mr. W.	1 1 0
Wolff George, Esq. Mincing Lane	5	0	0	Norton Mr. W. 3 years	3 3 0
Wood Mr. Henry, Red Lion Court	2	2	0	Parkinson Mrs.	1 1 0
Wood Mr. Thomas, Ditto	1	1	0	Parkinson Samuel, Esq. <i>Thorpe</i>	1 1 0
Wood Rev. Basil, <i>Puddington</i>	1	1	0	Theobald Miss	1 1 0
Woodhouse Mrs. Oxford Street	1	1	0	Theobald Mr. T. 3 years	3 3 0
W. R. by Mr. Button	1	1	0	Walter Mrs.	1 0 0
Wright Mr. David, <i>Pentonville</i>	1	1	0	<i>Stalham</i> —Cooke Mr. Samuel	1 1 0
X. Y.	0	10	0	Woodbridge Society in Aid of	
Yallowley Mr. Jac. by Mr. Powell	1	1	0	Missions, at Rev. Mr. Price's	5 0 0
Young Ladies, a few at School,				Worsted Collection, at Rev. R.	
by Mr. Cornwell	1	6	0	Clarke's	11 10 8
Young Mr. Thos. Mile End Green	1	1	0		
No. XXX.					

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Yarmouth				Duxbury Mr. Henry	0	10	6
Collection, at Rev. A. Creak's	7	15	3	Friend.....	1	0	0
Collection, at Rev. E. Goymoin's	6	13	8	Hill Mr. William.....	1	1	0
Collection, at Rev. Mr. Sharp's	2	13	6	Lecte Mr. Benjamin.....	0	10	6
Creak Rev. A.....	1	1	0	Lewin Mr.....	0	11	0
E. C.	2	2	0	Marshall Mr. William.....	0	10	6
Hurry James, Esq.....	1	0	0	Small Sums.....	8	10	6
NORTHAMPTONSHIRE.				Southwell Mr. William.....	0	10	6
Blisworth Penny Society	4	6	8	Stevenson Mr. J. J. and Family	1	6	0
Braybrook—Ayer Rev. John	0	10	6	Tebbutt Mr. Samuel.....	1	0	0
Bugbrook				Tenny Mr.....	0	10	6
Legacy, by Miss Eliza Turland	30	0	0	Weed Mr. Joseph.....	0	10	6
Clipsstone Church, by Mr. Green..	6	0	0	Wellingborough			
Hanslope—Adams Mr. John.....	1	1	0	Robinson Mrs. 2 years.....	2	2	0
Kettering				Weston, near Weedon			
Coles Mrs.....	1	1	0	Baptist Church, by Rev. Mr.			
Green Miss, a Donation.....	0	10	0	Clark.....	10	0	0
Hall Rev. J. K.....	2	2	0	SHROPSHIRE and STAFFORDSHIRE.			
Hobson Mr.....	9	16	0	Harlescotte Penny Society	2	5	3
Middleton Cheney				Holbrook—Deacon Mr.	1	1	0
Baptist Congregation.....	10	0	0	Meolbroke—Flavel Miss	1	1	0
Milton Penny Society	1	0	0	Shrewsbury			
Moulton Baptist Church	7	0	0	Friend, by Mr. Palmer.....	1	1	0
Northampton, &c.				Palmer Rev. J.....	1	1	0
Barnes Mr.....	1	1	0	Smith Rev. William.....	1	1	0
Blundell Rev. Thomas.....	0	10	6	SOMERSETSHIRE.			
Brown Mr.....	0	10	6	Bath			
Clark Mr.....	0	10	6	Davies Rev. Dr.....	1	1	0
Dent Mr. Joseph, <i>Milton</i>	1	1	0	Elkington Mrs.....	1	1	0
Edens Mr.....	0	10	6	Evill James, Esq.....	5	0	0
Female Society.....	1	15	0	M. P. B. Mrs.....	1	1	0
Friend, by Mr. M. Smith.....	0	10	6	Thomas Mr. J. a Donation by	5	0	0
Goodacre Mrs.....	1	1	0	Ditto, Subscription.....	2	2	0
Hall Joseph, Esq.....	1	1	0	Welsman Mr. James.....	1	0	0
Holtham Mr. Thomas.....	0	10	6	Bridgewater Monthly Collection,			
Lampson Mr.....	1	1	0	by Rev. Mr. Vincy.....	4	11	2
Manning Mr. Rich. <i>Kingsthorp</i>	1	1	0	Chard			
Marshall Mr.....	0	10	6	Brown Mr. Samuel, jun.....	1	0	0
Plumpton Miss.....	0	10	6	Friend, by Mr. Tucker.....	0	5	0
Ratnett Mrs.....	1	1	0	Tucker Mr. Charles.....	0	10	6
Small Society.....	13	13	0	Walter Mr William.....	1	1	0
Small Society.....	15	0	0	Were Mrs.....	1	1	0
Smeeton Mr.....	0	10	6	Frome			
Smith Mr. Michael.....	1	1	0	Legacy of Mrs. Pasco, by Mr.			
Tear Miss.....	0	10	6	T. Allen.....	20	0	0
Northamptonshire Association of				Saunders Rev. William.....	1	1	0
Independent Ministers, by				Sheppard John, Esq.....	1	1	0
Mr. Inkersole.....	50	0	0	Holnicote—Ackland Sir T. Dyke ..	10	0	0
Orundel Collection	4	13	6	Paulton, by Rev. Mr. Dear	8	8	0
Road				Taunton			
By Rev. Mr. Heighton.....	6	4	8	Horsey Mr. Thomas.....	1	1	0
Penny Society	3	9	7	Horsey Rev. Richard.....	1	1	0
Thrapston				Wellington Baptist Congregation	6	8	2
Abbot Mr John.....	0	10	6	Elworthy Mr. Thomas.....	1	1	0
Attenborough Mr. John.....	0	10	6	Gay Mr. John.....	0	10	6
Bateman Mr. Richard.....	0	10	6	Horsey Mr. William Day.....	0	10	6
Beal Mr. William.....	1	1	0	Wrington—Knowles Miss	1	1	0
Blunsome Mr. William.....	0	10	6	STAFFORDSHIRE.			
Bonner Mr. James.....	0	12	0	<i>See Shropshire and Staffordshire.</i>			
Chew Mr. Thomas.....	1	1	0				
Collier Mr. H.....	0	14	0				

Contributions to the Parent Society, and Small Auxiliary Societies.

WARWICKSHIRE
and WORCESTERSHIRE.

	£.	s.	d.
<i>Bromsgrove</i>			
First Baptist Church.....	4	10	0
Second Baptist Church.....	3	0	0
<i>Coveney</i>			
Baptist Church.....	20	0	0
Ditto.....	20	0	0
Booth Mr.....	1	1	0
Butterworth Mr. H.....	1	1	0
Butterworth Mr. H. 1815.....	1	1	0
<i>Evesham, by Rev. L. Butterworth</i>			
Acton Mr. J.....	0	10	6
Bomford Mr. H.....	0	10	6
Bomford Mr. J.....	0	10	6
Butterworth Rev. L.....	0	10	6
Collection.....	2	15	9
Comfield Mr. J.....	0	10	6
Hughes Mr. A.....	0	10	6
New Mr. J.....	0	10	6
<i>Kenilworth</i>			
Showell Miss, a Donation.....	1	0	0
Warwick Penny-a-week Society..	5	0	0
<i>Worcester Baptist Church, by</i> Rev. Mr. Belcher.....	7	7	0

WILTSHIRE.

<i>Cable—Stennett Rev. Joseph....</i>	2	0	0
<i>Melksham—Phillips Edward, Esq. 1</i>	1	1	0
<i>Rhode Bridge—Ledyard Miss....</i>	1	1	0
<i>Rhode Hill—Ledyard Mrs.....</i>	1	1	0
<i>Trurobridge</i>			
Anstie Mr. Peter.....	1	0	0
Ditto, printed short last year	0	1	0
Butcher Mr. Philip.....	0	10	6
Chubb Mr. Samuel.....	1	0	0
Collection, by Rev. T. Roberts	8	18	0
Cooper Mr. John, jun.....	1	0	0
Cooper Mrs. sen.....	1	0	0
Cooper Rev. John.....	1	0	0
Dunn Mr. Joseph.....	1	0	0
Dunn Mr. Jos. jun. and Sisters	2	9	0
Dunn Mr. William.....	1	0	0
Dunn Mr. William, jun.....	1	0	0
Edwards Messrs.....	0	10	6
Friend, by Mr. Waring.....	0	10	6
Harris Miss.....	0	10	6
Harris Mr. John.....	0	10	6
Harris Mr. Richard.....	1	0	0
Kelson Mr. George.....	0	10	6
Long Mr. Charles.....	1	0	0
McFarlane Rev. P.....	0	10	6
Marshman Mr. Robert.....	0	10	6
Marshman Rev. Benjamin....	1	0	0
Salter Mr. S.....	1	1	0
Small Weekly Subscriptions, for 1815.....	18	4	4
Stancomb Mr. John.....	1	0	0
Stancomb Mr. Joseph.....	1	0	0
Stancomb Mr. William.....	1	0	0

	£.	s.	d.
Stevens Mr. James.....	0	10	6
Wearing Mr. Richard.....	0	10	6
Witt Miss A.....	0	10	6
Witt Miss A. for 1815.....	0	10	6
Turkey—Stroud W. F. Esq.....	5	0	0

WORCESTERSHIRE.
See *Warwickshire & Worcester.*

YORKSHIRE.

<i>Boroughbridge</i>			
Doraborough Rev. Thomas....	5	5	0
<i>Brillington</i>			
Collection at Baptist Chapel..	6	13	8
Penny-a-week Society, at Baptist Chapel.....	16	1	0
<i>Hall, 4s.</i>			
Anonymous, by Rev. J. Birt..	1	1	0
Beach Mr.....	1	1	0
Bowden Mr. J. S.....	1	1	0
Briggs Mr. William.....	2	2	0
Second Donation.....	1	1	0
Bromby Rev. J. H.....	1	1	0
Carriek J. Esq.....	1	1	0
Clarke Rev. John.....	1	1	0
Collection at George Street....	20	10	6
Collection at Irish Street.....	10	15	7
Collection at Princess Street..	10	10	0
Collection at Salt House Lane	3	10	1
Cross J. N. Esq.....	1	1	0
Dikes Rev. T.....	1	1	0
Female Association, at George Street Chapel, by Mrs. Kirkbride.....	35	0	0
Friends at <i>Beewley</i>	2	2	0
Frost Mr. John.....	1	1	0
Green Mr. John.....	1	1	0
Gregson Mr. W.....	1	1	0
Hall Mr. Thomas, 4 years....	4	4	0
Hall Mr. W. 2 years.....	2	2	0
Kirkbride Mrs.....	1	1	0
Lambert Rev. G.....	1	1	0
Locking Mrs.....	0	10	6
Mission Boxes, at George Street Chapel.....	4	4	0
Purdon Mr.....	1	1	0
Rennard J. Esq.....	1	1	0
Rennard Mr.....	1	1	0
Rhodes Mr.....	1	11	6
Riddell Mrs.....	1	1	0
Rush Mr.....	2	2	0
Rutherford Mr.....	1	11	6
Sample Mr. Bishop Burton....	1	1	0
Scott Rev. John.....	1	1	0
Stephenson Mrs.....	2	2	0
Tate Mrs. <i>Packington</i>	1	1	0
Thompson Thomas, Esq. M. P.	5	5	0
Thompson Mrs. and Son.....	1	1	0
W. by Rev. J. Birt.....	1	1	0
Watson Mr. G.....	1	1	0
Wilkinson Mr.....	1	1	0
Wilson Mr. J.....	1	4	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Scarborough				Edinburgh			
Ainsworth Mr.	0	10	6	Anderson Mr. Christopher....	1	1	0
Archer Mr.	1	1	0	Auxiliary Missionary Society..	90	0	0
Collection at Baptist Chapel..	4	4	8	Blackwood J. S. Esq.	2	2	0
Cornwall Mr. J.	0	10	6	Blackwood J. S. Esq. for 1815	2	2	0
Gibson Mr. a Donation.	1	1	0	Bog Mrs. Queen Street, for 1815	2	2	0
Gibson Mr. Subscription.	1	1	0	Coutts Mrs. Dairsie, for 1815..	2	2	0
Hague Mr. Thomas.	1	1	0	Friend, by Mr. A. Balfour....	0	10	6
Hague Rev. W.	1	1	0	Gentleman, by Mr. Oliphant..	0	10	0
Hill Mr. C.	2	2	0	Moubray Christopher, Esq.	1	1	0
Hill Mr. F.	1	1	0	Ditto, for 1815.	1	1	0
Hinderwell Mr. T.	1	1	0	Moubray Mrs. Christopher....	1	1	0
Macey Mr. W.	1	1	0	Ditto, for 1815.	1	1	0
Newham Mr. W.	1	1	0	M. W. S. for a Native Preacher	10	0	0
Parker Mr. Thomas.	0	10	6	Oliphant Mr. William.	0	10	6
Penny-a-week Society, at Mr.				Plenderleath Robert, Esq.	1	1	0
Hague's.	5	17	0	Ditto, for 1815.	1	1	0
Philliskirk Mrs.	0	10	6	Stevenson Miss.	2	2	0
Rawson Mrs.	1	1	0	Gilmorton, near Edinburgh			
Richardson Mrs. H.	1	1	0	Collection.	1	3	1
Smith Mr. Matthew.	0	10	6	Glasgow Auxiliary Society.	480	0	0
Smith Mr. W.	1	0	0	Youth's Auxiliary Missionary			
Smith Mrs.	0	10	6	Society, by Mr. Wardlaw..	40	0	0
Stock Mr. Thomas.	1	1	0	Hawick Baptist Church, by Mr.			
Taylor Mr. John.	1	1	0	Thorburn, for 1815.	2	0	0
Tindale John, Esq.	2	2	0	Hill Cliff Collection, by Rev.			
Tindale Robert, Esq.	1	1	0	Moses Fisher, Liverpool....	10	6	0
Watkinson Mr.	1	1	0	Iverkeithing Missionary and Bible			
Shadwell—Fletcher & Son Messrs.	4	4	0	Society.	5	0	0
Water Fulford, near York				Lasswade, near Edinburgh			
Key Thomas, Esq.	100	0	0	Sunday School Children, by			
York				Mr. Hemming.	1	8	0
Crosby Mr. 2 years.	2	2	0	Leith			
Lund Mr. W.	2	2	0	Ladies' Sabbath Evening School	1	10	0
Richardson Mrs.	1	0	0	Lerwick—Reid Rev. Mr. Part of			
Richardson Rev. W. a Donation	1	1	0	a Collection after Sermon... 5	0	0	0
				Libberton, near Edinburgh			
				Weekly Collection, by Rev.			
				J. Howard Hinton.	2	0	0
				Morton—Trotter Mrs. for 1815...	1	1	0
				Musselburgh—Stewart Miss.	0	10	6
				Perthshire Juvenile Missionary			
				Society, by Mr. John Bower	5	0	0
				St. Ninian's Female Society.	5	5	0
				Sterling Missionary Society.	10	0	0
				COLLECTIONS AND DONATIONS RECEIVED			
				IN THE COURSE OF A JOURNEY BY DR.			
				RYLAND, THE SECRETARY, ACCOMPANIED BY MESSRS. SAFFERY AND DYER,			
				IN JULY AND AUGUST, 1816.			
				Aberdeen			
				Female Servant Society.	10	0	0
				Juvenile Society, Chronicle			
				Street.	2	2	0
				Eckford Auxiliary Bible and Mis-			
				sionary Society.	1	2	0
				Edinburgh, &c.			
				Collection at Elder Street—			
				Rev. Mr. Innes.	26	10	4
				Collection at Richmond Court—			
				Rev. Mr. Anderson.	35	0	0

IRELAND.

Dublin Juvenile Society, by Rev.			
Mr. West.	2	15	0

SCOTLAND.

Alloa			
Bald Robert, Esq.	2	2	0
Macfarlane Peter, Esq.	1	1	0
Anderson Missionary Help Society	25	0	0
Auchtermuchty—Gilmor Mr. J.	1	1	0
Biggar Association, by Mr. Brown	3	0	0
Cupar Fife			
Second Collection, at a Monthly			
Prayer Meeting for the Suc-			
cess of the Gospel, by Jona-			
than Watson, for 1815.	1	1	0
Third Collection, at Ditto, 1815	1	1	0
Fourth Collection, at Ditto, 1815	1	14	6
Dalkeith Friends, by Mr. Thorburn	1	1	0
Drylaw—Baillie Mrs.	2	2	0
Dunfries			
B. Mrs. and Friends, for the			
Support of Native Preachers	14	0	0
Missionary Society.	10	0	0
Dundee Missionary Society.	10	0	0

Contributions to the Parent Society, Small Auxiliary Societies, and Miscellaneous.

	£.	s.	d.		£.	s.	d.
Erskine Miss, <i>Laurieston</i> , by				<i>Burmouth</i>			
Dr. Stuart	1	1	0	Mercedith Mrs.	0	10	6
Erskine Miss Christian, by Ditto	1	1	0	Part of a Fund of a Penny-			
Ladies' Society	30	0	0	a-week Society	1	10	0
Moucrieff William Scott, Esq.				<i>Caerleon Baptist Church</i>	1	6	6
for a Native Preacher	10	0	0	Jenkins Mr. David	1	1	0
Penny-a-week Subscriptions, by				Jenkins Mr. John	1	1	0
Rev. Mr. Innes	38	14	8	Penny Society, by Mr. J. Jenkins	5	5	0
<i>Elgin</i> —Few Baptist Friends	2	10	0	<i>Lysfaen</i> —Rees Mr. Henry	1	1	0
<i>Glasgow Auxiliary Society</i>	44	0	0	<i>Merthyr Tydrill</i>			
D. M. Two Donations, by Mr.				Collection, by Rev. D. Saunders	67	0	0
Deakin	10	5	0	<i>Newport</i> —Lewis Mrs.	0	10	6
Mission Help Society, by				<i>Pontnewydd Penny Society</i>	3	15	0
Mr. Love	10	0	0				
<i>Greenock</i>							
Female Missionary Association	10	10	0				
<i>Inverness</i>							
Murray Misses	10	0	0				
Prayer Meeting, by Mr.							
M'Kenzie	3	0	0				
<i>Port Glasgow</i>							
Female Missionary Association	10	10	0				
<i>Tweedmouth</i>							
Burn Mr. A. a Donation	1	1	0				
(See Translations.)							
WALES.							
<i>Abergavenny, &c.</i>							
Conway Mr. Benjamin	0	10	6				
Conway Mr. Geo. <i>Pontnewydd</i>	1	1	0				
Conway Mr. William, <i>Ditto</i>	1	1	0				
Conways Miss	1	1	0				
Daniel Mr. John	1	1	0				
Harris Mr. John, <i>Gecilion</i>	1	1	0				
Jenkins Mr. William, <i>New Works</i>	1	1	0				
Jenkins Mrs. <i>Ditto</i>	1	1	0				
Rowland Rev. John	0	10	6				
Thomas Rev. Micah	0	10	6				
Wyke Mr. Isaac	1	1	0				
<i>Bala</i>							
Davies John, Esq.	1	1	0				
Williams Miss	1	1	0				

MISCELLANEOUS.

PERIODICAL ACCOUNTS

<i>Abergavenny</i>	0	4	6
Arnsby, by Mr. Flude	2	6	6
Bath	1	3	0
Birmingham, Eight Volumes	2	16	4
Bond Street	3	3	0
Cannon Street	3	4	6
Bristol	0	15	0
Dunstable	0	6	1
Evesham	0	17	6
Hants and Wilts Society	6	17	6
Isleham	0	12	0
London	2	10	7
Newbury	0	14	6
Northampton	5	5	0
Norwich	0	12	0
Nottingham	4	0	0
Oakham	0	15	0
Olney	1	0	10
Sheepshead	1	15	6
Shrewsbury	0	2	6
Tewkesbury	1	9	0
Yorkshire and Lancashire			
Society	7	13	5
Odd Halfpence	0	0	8

Auxiliary Societies furnishing a detailed List of Contributors.

BERKSHIRE ASSISTANT SOCIETY.

Newbury, &c. £. s. d.

Andrews Mr. Shaw	1	1	0
Ashe Rev. William, <i>Thatcham</i>	1	1	0
Atlee Mr. D.	1	1	0
Baker Mr. William	0	10	6
Bance Mr. Richard	0	10	6
Barfield John, Esq. <i>Thatcham</i>	1	1	0
Bicheno Mr. J. E.	1	1	0
Bull Mr. Charles	1	1	0
Bunny Mr. Brice	1	1	0
Collection at Baptist Meeting	8	9	6
Deanel Mr. Thomas	1	1	0
Deare Mr. <i>Leicester</i>	1	0	0
Dewe Mrs.	0	10	6

Edkins Mr. S.	0	10	6
Elkins Mr. John	1	1	0
Gladwyn Mrs.	1	1	0
Graham Mr. W.	1	1	0
Hall Mr. John	1	1	0
Heath Mr. J.	0	10	6
Hedges Mr. Thomas	1	1	0
Hedges Mr. William	1	1	0
Herbert Mr. William, <i>Speen</i> ..	1	1	0
Holditch Mr.	1	1	0
Keens Mr.	0	10	6
Lamb Mr.	1	1	0
Lewis Miss	0	10	6
Lodge Mr. Thomas, <i>Copyhold</i> ..	1	1	0
Nias Miss	1	1	0
Nias Mr. Thomas	1	1	0

Auxiliary Societies furnishing a detailed List of Contributors.

	£.	s.	d.		£.	s.	d.
Peck Mr. John.....	1	1	0	Sprigg Mr. James.....	1	1	0
Perry Mrs.....	0	10	6	White Mr. J.....	0	10	6
Sarjeant Mr. John.....	1	1	0	<i>Miscellaneous Contributions.</i>			
Stibbs Mrs.....	0	10	6	Auxiliary Society at Bond Street 38	8	1	
Weedon Mr. T.....	1	1	0	Auxiliary Society, Cannon Street 76	18	0	
Welsh Rev. Thomas.....	1	1	0	Collection at Cannon Street.....	88	9	6
Winter Rev. John.....	1	1	0				
Woodley Mr.....	1	1	0				
Small Sums.....	1	15	0				
<i>Onkingham</i> Collection.....	5	16	7				
Heelas Mr. W.....	1	1	0				
Mitchell Mr.....	1	1	0				
Whatley G. K. Esq.....	2	2	0				
<i>Reading</i>							
Christian Union Society.....	5	0	0	<i>HANTS and WILTS ASSISTANT SOCIETY.</i>			
Penny-a-week Society, 1st Don.	10	10	0	<i>Prampton</i> Collection.....	2	10	0
<i>Wallingford, &c.</i>				<i>Beckington</i> Collection.....	7	0	10
Alnatt C. A. Esq. a Donation	1	0	0	<i>Blandford</i>			
Alnatt Mr. C. <i>Crownmarsh</i>	0	10	6	George Mr.....	0	10	6
Blissett Miss.....	0	10	6	Stradling Mr.....	1	1	0
Castle Mr. Thomas.....	0	10	6	<i>Bradford</i> Collection.....	18	10	0
Clarke Mr. Richard.....	0	10	6	Children of the Sunday School	0	4	0
Collection.....	8	15	4	<i>Bratton</i> Collection.....	3	14	10
Cooper Rev. Samuel.....	0	10	6	Blatch Mr. J. G.....	1	1	0
Cox Mr. H.....	0	10	6	Edminson Rev. R.....	1	1	0
Dobney Rev. J. T.....	1	1	0	Weekly Contributions.....	12	4	11
Faulkner Mr.....	1	1	0	Whitaker Mr. P.....	2	2	0
Field Mr.....	1	1	0	<i>Bridgewater</i> Collection.....	1	0	8
Gammon Mr. John.....	0	10	6	<i>Brisham</i>			
Juvenile Association.....	1	11	8	Collection, by Rev. S. Kilpin	4	0	0
Lovegrove Mrs.....	1	1	0	<i>Broughton</i> Collection.....	14	16	8
Pittman Mr. <i>Cholsey</i>	1	1	0	<i>Chapmanslade</i> Collection.....	3	0	5
Sadler Mrs.....	1	0	0	<i>Chard</i> Collection.....	3	15	3
Saunders Mr.....	0	10	6	<i>Collumpton</i> Collection.....	2	16	3
Tilson Col. <i>Wallington Park</i>	1	1	0	Humphrey Rev. R.....	1	1	0
Venimore Mr.....	0	10	6	<i>Crockerton</i> Collection.....	2	8	0
Wallis Mr. <i>Shillingford</i>	0	10	6	<i>Devizes</i> —A Donation.....	5	0	0
Wells Mr. <i>Slade End</i>	1	1	0	<i>Downton</i> Collection.....	4	8	6
				General Baptist Collection.....	0	15	1
				<i>Forton</i> —Tilley Rev. T. & Friends	7	1	0
				<i>Frenchmore</i> Collection.....	2	4	0
				<i>Gosport</i>			
				Absalom Mr. H.....	1	1	0
				Goodeve Benjamin, Esq.....	1	1	0
				Goodeve John, Esq.....	2	2	0
				Goodeve Joseph, Esq.....	1	1	0
				Goodeve Joseph, Esq. jun....	1	1	0
				Munday Mr.....	1	1	0
				<i>Hatch</i> Collection.....	1	10	1
				<i>Heytesbury</i> —Everett W. M. Esq	1	1	0
				<i>Laverton</i> Collection.....	2	11	8
				<i>Lockerly</i> Collection.....	3	13	0
				<i>Loughgood</i> Collection.....	1	5	11
				<i>Lynnington</i> Collection.....	7	6	0
				Munsell Rev. W.....	2	0	0
				West Mr.....	2	0	0
				<i>Lyndhurst</i> Collection.....	3	0	0
				<i>Melksham</i> Collection.....	8	0	6
				Hook Misses.....	1	0	0
				Pocock Mr.....	0	10	0
				Sunday School Girls, Penny-a-week Subscription.....	3	0	0
				Ward Mrs.....	0	10	0
				Young Ladies at the Miss Hooks'	0	16	0
				<i>Newport</i> Collection.....	2	8	0
				<i>Poole</i> Collection.....	4	4	0
				Shoveller Rev. J.....	4	1	0

**BIRMINGHAM
AUXILIARY SOCIETIES.**

Beilby Mr. T. jun.....	2	2	0
Brinton Mr. R.....	1	1	0
Cave Rev. B.....	0	10	6
Deakin Mr. John, a Donation...	40	0	0
Deakin Mr. John, Subscription	2	2	0
Feidler Mr. A.....	1	1	0
Friend.....	10	10	0
Friend.....	5	0	0
Hale Mr. T.....	1	1	0
Harwood Mrs. Ann.....	1	1	0
Hensman Mr. T.....	0	10	6
Johnson Mr. O.....	1	1	0
King Mr. Thomas.....	3	3	0
Morgan Rev. T.....	1	1	0
Pearce Miss.....	1	1	0
Perry Mr. J. C.....	1	1	0
Pope Mrs. to 1814.....	1	1	0
Potts Mr. Thomas.....	1	1	0
Round Mr. P.....	1	1	0
Showell Mrs.....	0	10	6
Simmonds Mrs.....	0	10	6

Auxiliary Societies furnishing a detailed List of Contributors.

	£.	s.	d.		£.	s.	d.
Portsea and Portsmouth				Tiverton Collection	2	4	4
Absolam Mr. J.....	0	10	6	Quick Mr.....	1	0	0
Auxiliary Society, Meeting-				Standerwick Mr.....	1	1	0
house Alley.....	47	8	10	Troubridge—Cuzner Mr.....	2	0	0
Baily Mr.....	1	1	0	<i>Twittingate, Newfowland</i>			
Blake Mr. G.....	0	10	6	Moore Mr. J.....	1	0	0
Bubb Mr.....	1	1	0	Smith Mr. C.....	1	1	0
Byerley Mr.....	0	10	6	<i>Uffculm</i>			
Clay Mr.....	0	10	6	Baker and Veales Messrs.....	0	12	0
Collection at Ebenezer Chapel	2	5	6	Hill Mr. and Miss.....	1	1	0
Collection at Salem Chapel...	2	5	0	Watchett Collection.....	5	17	4
Ellis Mr. J.....	0	10	6	Wellow Collection.....	8	0	0
Ellis Mr. W.....	1	1	0	Wells Collection.....	2	8	0
Ellis Mr. W. jun.....	1	1	0	<i>Westbury</i>			
Fricker Mrs.....	0	10	6	Collection, by Rev. Mr. Gough	11	16	0
Friend a Female.....	1	0	0	Glass Mr.....	1	1	0
George Mr.....	1	1	0	Haynes Mrs. a Donation.....	1	0	0
Gollop Mrs.....	0	10	6	Haynes Robert, Esq.....	1	1	0
Grey Honourable Sir George	5	0	0	Overbury Mr.....	1	1	0
Headden Rev. J.....	0	10	6	Wilkins Mr.....	1	1	0
Hinton Mrs.....	1	1	0	<i>Whitchurch & Long Parish Collection</i>	13	10	6
Horsey Mr. James.....	0	10	6	<i>Winborne Collection</i>	2	14	9
Horsey Mr. Joseph.....	0	10	6	<i>Yeovil Collection</i>	2	9	2
Ireland Mr.....	1	1	0	Small Sums short printed last year	0	0	6
Keet Mr.....	1	0	0				
Kemp Mrs.....	1	1	0	HUNTINGDONSHIRE SOCIETY IN			
Lacy Mrs.....	1	1	0	AID OF MISSIONS.			
Laing Mr.....	1	1	0				
Mew Mr.....	1	0	0	<i>Godmanchester Subscriptions</i>	4	4	0
Miall Mr. M. jun.....	1	1	0	<i>Great Gidding Collection</i>	6	0	0
Miall Rev. D.....	1	1	0	<i>Ramsey Annual Subscriptions</i>	4	4	0
Mould Mr.....	0	10	6	Moiety of Collections, at the			
Phillips Mr.....	0	10	6	Second Anniversary Meeting	8	13	5
Pitt Thomas, Esq.....	2	0	0	Penny Society, One Quarter..	6	0	0
Price Mr.....	1	1	0	<i>St. Ives Annual Subscriptions</i>	5	15	6
Puntis Mr.....	0	10	6	Penny Society.....	6	10	0
Ralfe Mr.....	1	1	0	<i>St. Neots Annual Subscriptions</i> ..	6	5	0
Smithers Mr.....	0	10	6	Penny Society.....	10	0	0
Spicer Samuel, Esq.....	1	1	0	<i>Spaldwick Penny Society</i>	3	17	0
Stockman Mr.....	1	1	0				
Sunday School Children, Meeting				OXFORDSHIRE, &c.			
house Alley, by Mr. Ellyett..	19	15	9	AUXILIARY SOCIETY.			
Tilly Mr. W.....	0	10	6				
Webb Mr. John.....	0	10	6	<i>Abingdon Collection and Subscrip-</i>			
Webb Mr. sen.....	1	0	0	tions, by Rev. Mr. Kershaw	20	18	2
Whishaw Miss.....	0	10	6	<i>Alcester</i>			
Whitewood Mr.....	0	10	6	Collection, by Rev. Mr. Price	15	0	0
Young Rev. J.....	0	10	6	<i>Aston—Hanks Mr. Thomas</i>	1	1	0
Prescott Collection	0	13	7	<i>Astwood</i>			
Monthly Prayer Meeting.....	1	0	0	Collection, by Rev. Jas. Smith	15	7	2
Rockborne Collection	0	12	1	Smith Rev. James.....	0	10	6
Romsey Collection	6	6	0	<i>Banbury—Belsher Mr.</i>	0	10	6
Salisbury Collection	26	16	2	<i>Blockley and Camden</i>			
Collection from Young People	2	12	3	Penny-a-week Society.....	3	11	4
Earlsman Mr.....	1	0	0	Smith Mr. C.....	1	1	0
Fowler Dr.....	1	1	0	Smith Rev. E.....	1	1	0
Friend, by Rev. J. Saffery...	1	0	0	Wilkes Mr. G.....	1	0	0
Whitchurch S. Esq.....	2	2	0	<i>Bourton-on-the-water</i>			
Shrewton Collection	1	10	3	Anonymous, by Rev. T. Coles	0	5	6
Southampton Collection	15	1	6	Ashwin Mr. James.....	1	1	0
Bullar Mr.....	1	1	0	Coles Rev. Thomas.....	1	1	0
Stogomer Collection	5	9	4	Collection by Rev. Thos. Coles	7	8	0
Thurton Collection	1	12	6	Foster Rev. John.....	1	1	0

Auxiliary Societies furnishing a detailed List of Contributors.

WOOLWICH AUXILIARY SOCIETY.			Bacup		
	£.	s. d.		£.	s. d.
Austin Mr.....	1	1 0	Heap Mr. James.....	0	10 6
Bcavan Mrs.....	1	1 0	Hirst Rev. John.....	0	10 6
Booth Mr.....	1	1 0	Holt Mrs.....	0	10 6
Broad Miss.....	0	10 6	Hoyle Mr. John.....	0	10 6
Brockwell Mrs.....	0	10 6	Hoyle Mr. Timothy.....	0	10 6
Clarke Mrs.....	0	10 6	Lord Miss Ann.....	1	1 0
Constable Mr.....	1	1 0	Ormerod Mrs.....	0	10 6
Constable Mrs.....	0	10 6	<i>Barnoldswick</i>		
Culver Rev. Mr.....	0	10 6	Collection, by Rev. Miles Oddy	4	19 6
Dawson Mrs.....	0	10 6	<i>Bingley</i>		
Dunmall Mr.....	1	1 0	Greenwood Mr. J. a Donation	2	0 0
Farringdon Mr.....	1	1 0	Skinow Mr. Stephen, Ditto....	1	0 0
Forbs Mr.....	1	1 0	Small Sums, Ditto.....	0	5 0
Freeman Rev. Mr.....	1	1 0	<i>Bradford</i>		
Friend by Rev. Mr. Culver....	4	0 0	Binns Mr. John.....	1	0 0
Friend by Rev. Mr. Freeman...	5	0 0	Broadley Samuel, Esq.....	5	5 0
Fuller Mr. James.....	0	10 6	Brogden John, Esq.....	5	0 0
Fuller Mr. William.....	1	1 0	Emsley Mr. Thomas.....	0	10 6
Gardner Mr.....	1	1 0	Fox Mr. William, a Donation	0	10 0
Gillenham Mr.....	1	1 0	Fox Mrs. Mary, a Donation...	0	10 0
Greenway Mrs.....	0	10 6	Keighley Mr. John.....	0	11 0
Harbour Mr.....	1	1 0	Marshall Mr. James.....	1	0 0
James Mr.....	1	1 0	Steadman Mrs.....	1	1 0
Jones Lieutenant.....	1	1 0	Steadman Rev. William, D. D.	1	1 0
Medland Mr.....	0	10 6	From Ditto.....	0	15 7
Meredith Mr.....	1	1 0	Tetley Mr. William.....	2	2 0
Murray Mr.....	1	1 0	Ward Miss.....	2	2 0
Percival Mr.....	1	1 0	Small Sums.....	3	12 10
Prosser Edward, Esq.....	1	1 0	Small Sums.....	2	1 6
Ranwell Mr.....	1	1 0	<i>Bramley</i>		
Seabourn Mr.....	1	1 0	Trickett Mrs.....	0	10 6
Strong Mr.....	1	1 0	Trickett Rev. John.....	0	10 6
Stuart Mr.....	1	1 0	Small Sums.....	0	7 0
Two Friends.....	1	1 0	<i>Bridgehouse</i>		
Waites Mr.....	0	10 6	Greenwood Jas. Esq. Donation	10	0 0
Small Sums.....	16	17 2	Greenwood Miss, Ditto.....	1	0 0
YORKSHIRE and LANCASHIRE			Greenwood Miss Judith, Ditto	1	0 0
AUXILIARY SOCIETY.			Greenwood Miss Martha, Ditto	1	0 0
<i>Accrington</i>			Greenwood Miss Rebecca, Do.	1	0 0
Bury Mr. William.....	0	10 6	Greenwood Mr. Jas. jun. Ditto	1	0 0
Cocker Mr. James, jun.....	0	10 6	Greenwood Mr. John, Ditto...	1	0 0
Cocker Mr. James, jun.....	0	10 6	<i>Cold Rowley Collection, by Dr.</i>		
Cocker Mr. James, sen.....	0	10 6	Steadman.....	5	16 0
Colestill Mr. Jonathan.....	0	10 6	<i>Colne—Lonsdale Mr.....</i>		
Collection, by Rev. J. Edwards	8	15 8	Miles Oddy.....	0	18 6
Collection, by Rev. J. Edwards	5	0 0	<i>Cowling Hill Collection, by Rev.</i>		
Edwards Rev. John.....	1	1 0	Crimble—Ashton Miss, Donation	1	0 0
Edwards Rev. John.....	1	1 0	<i>Ewood Hall</i>		
Hargreaves Thomas, Esq.....	1	1 0	Fawcett Rev. J. D. D. and Son	2	2 0
Hargreaves Thomas, Esq.....	1	1 0	Fawcett Rev. J. D. D. and Son	2	2 0
Penny-a-week Society.....	11	8 10	Friend to the Missions and		
Penny-a-week Society.....	10	10 3	Translations, by Rev. John		
Peel Jonathan, Esq. a Donation	1	1 0	Fawcett, D. D.....	50	0 0
Peel Jonathan, Esq. Subscription	1	1 0	<i>Farsley</i>		
Peel Jonathan, Esq.....	1	1 0	Collection, by Rev. Miles Oddy	2	7 0
Simpson James, Esq.....	1	0 0	<i>Fingley House, near Wakefield</i>		
Simpson James, Esq.....	1	1 0	Wood Rev. Mr.....	2	2 0
Wistell Mr. Jonathan.....	0	10 6	Grain—Thomas Mr. William....	0	10 6
Small Sum.....	0	5 0	<i>Haworth</i>		
No. XXX.			Hartley Mess. J. & J. Donation	1	1 0
			Holmes Mr. Jeremy, Ditto....	0	10 6
			Mission Box, by Rev. M. Oddy	14	0 0
			Newsholme Mr. Wm. Donation	0	10 6

Auxiliary Societies furnishing a detailed List of Contributors.

	£.	s.	d.		£.	s.	d.
Oddy Mrs. a Donation	1	1	0	Braik Mr. Alexander, Donation	0	10	0
Oddy Rev. Miles, Ditto	4	4	0	Carlile Mrs. Ditto	0	10	6
Sugden Mr. Robert, Ditto	1	0	0	Ceams Mr. Edward	1	1	0
Small Sums, Ditto	1	11	0	Chapman Mr. Thos. Donation	1	0	0
Hepden Bridge				Christian Mr. George, Ditto ..	1	0	0
Collection by Rev. Dr. Fawcett	10	4	6	Collection at Byrom Street			
Moorehouse Mr.	1	1	0	Chapel	95	14	8
Sutcliffe Mr. Daniel.....	1	1	0	Collection at Lime Street Chapel	81	0	11
Thomas Mr. William.....	0	10	6	Comer Mr. William, Donation	1	1	0
Hellifield				Ferry Miss.....	0	10	6
Collection, by Rev. Miles Oddy	1	16	1	Fisher Mr. Henry, Donation..	1	1	0
Huddersfield				Fisher Rev. Moses.....	1	1	0
Whitcad Mr. Benjamin.....	1	1	0	Freme James, Esq. Donation..	2	0	0
Idle				Freme Mr. Thomas.....	2	2	0
Rycroft Mess. B. & J. Donation	1	1	0	Friend, Donation.....	1	0	0
Small Sums, Ditto.....	0	8	0	Friend, Ditto.....	1	0	0
Keighley				Friend, by J. L. Ditto.....	1	0	0
Beck Mr. George, Donation... 0	10	6		Friend, by Mr. Wylie, Ditto..	0	3	0
Sugden William, Esq. Ditto... 3	3	0		Galway Mr. M.....	0	10	6
Town Mr. John, Ditto.....	1	0	0	Gardiner Mr. Donation.....	1	0	0
Small Sums, Ditto.....	2	9	0	Gill Mr. J. Ditto.....	1	1	0
Lancaster				Gott Mr. Samuel, Ditto.....	0	10	0
Eskrigge Miss, a Donation....	1	0	0	Greenough Mr. H. Ditto.....	0	10	6
Eskrigge Mr. Thomas, Ditto... 1	1	0		Gregson Mr. R. Ditto.....	0	10	0
Eskrigge Mr. Tho. Subscription	2	2	0	Haigh Mr. Barton, Ditto....	1	1	0
Friend by Miss Eskrigge, Don.	1	1	0	Hardie Mr. Ditto.....	3	3	0
Leeds				Harris Mr. William, Ditto... 1	0	0	
Arnott and Wood Messrs.....	1	1	0	Harvey Mr. William.....	1	1	0
Aspin Mr. John.....	0	10	6	Hensman Mr. H. B. Donation	1	0	0
Brown James, Esq.....	2	2	0	Henton Mr. John.....	1	0	0
Chadwick Mr.....	1	1	0	Heyward Mr. T. B.....	1	1	0
Chadwick Mrs.....	1	1	0	Hird Miss.....	1	1	0
Clapham John, Esq.....	5	5	0	Holmes Mr. Henry.....	2	0	0
Clapham Mr. J. jun.....	1	1	0	Holden Mr. Richard.....	1	1	0
Clapham Mr. S.....	1	1	0	Holt Mr. George.....	1	0	0
Clapham Mrs. W.....	1	1	0	Hope Mr. Samuel.....	5	5	0
Goodman Mr. Benjamin.....	1	1	0	Hope Mr. William.....	5	0	0
Goodman Mr. G. jun. Donation	1	1	0	Hope Mrs. Martha.....	1	1	0
Hillwell Mr.....	1	1	0	Houghton Mr. James.....	1	1	0
Radford Mr.....	1	1	0	Houghton Mr. Richard.....	1	11	6
Rawson Mr.....	2	2	0	Humphreys Miss.....	0	10	6
Sharpe Mr. Allon.....	2	2	0	J. D. and J. L.....	1	0	0
Thackrey Miss.....	1	1	0	Irwin Mr. William.....	2	2	0
Thackrey Mr.....	2	2	0	Johnson Messrs. John & Son..	2	2	0
Thackrey Mr. G.....	2	2	0	Johnson Mr. Joseph.....	1	0	0
Thackrey Mr. John.....	1	1	0	Johnson Mr. Richard.....	1	1	0
Thackrey Mrs.....	1	1	0	Johnson Mr. Robert.....	1	1	0
Webster Mr. G.....	1	1	0	Johnson Mr. Samuel.....	0	10	6
Wyld Mr.....	1	1	0	Jones Mr. C. H.....	1	1	0
Leck				Jones Mr. Robert.....	2	2	0
Ashton Mrs. a Donation.....	1	0	0	Jones Mr. W. jun.....	1	1	0
Liverpool				Kevan Mr. John, Donation... 1	0	0	
Asburner Mr. James.....	1	1	0	Laird Mr. William, Ditto....	1	0	0
Aspinall Mrs. F.....	1	0	0	Lang Mr. John.....	5	5	0
Atherton Mr. Jonathan.....	1	0	0	Legacy of the late Mr. Jas. Ward	19	19	0
Barber Messrs. William & Co.				Lillyman Mr. A. S. Donation..	1	1	0
a Donation.....	1	0	0	Lister Rev. James.....	1	0	0
Barnes Mr. Zachary.....	3	3	0	Lovecock Mr. Thomas.....	1	0	0
Bateman Mrs. a Donation....	1	0	0	M'Culloch Dr. Donation.....	0	5	6
Bickersteth Mr. R. Ditto....	1	0	0	Maine Mrs. Ditto.....	1	0	0
Blacklock Mr. R.....	0	10	0	Mather John, Esq. Ditto....	1	0	0
Bourne Mr. Timothy, Donation	1	0	0	Mawdsley Mr. Robert.....	1	0	0
Bowers Mr. William.....	1	1	0	Mollison Mr. John, Donation..	1	0	0

Auxiliary Societies furnishing a detailed List of Contributors.

	£.	s.	d.		£.	s.	d.
Paton Mr. David, Donation..	1	0	0	Oxenhope			
Pritchard Mr. Edward.....	1	0	0	Greenwood Messrs. J. and W.			
Purie Mr. Samuel.....	1	0	0	a Donation.....	5	5	0
Ramsbottom Mr. W. a Donation	0	6	0	Greenwood Miss, Ditto.....	1	0	0
Robinson Mr. Jos. Ditto.....	0	10	0	Rawdon			
Robinson Mr. Peter, Ditto....	1	0	0	Chambers Miss.....	1	1	0
Ruinner Mr. Ditto.....	1	0	0	Marshall Mr. Joshua.....	0	10	6
Rushton Mr. William.....	3	3	0	Marshall Mrs. Sarah.....	1	1	0
Slater Miss.....	1	1	0	Sundries, by Rev. J. Mann,			
Soverby Messrs. Peter and Son,				a Donation.....	4	1	5
a Donation.....	0	10	6	Rochdale			
Town Mr. John.....	1	1	0	Bolton Mr. L. a Donation....	3	0	0
Turner Mr. Thomas.....	1	1	0	Female Penny-a-week Society	4	0	0
Vaughan Mr. William.....	1	1	0	Female Penny-a-week Society	4	0	0
Vickers Captain.....	2	2	0	Holt Mr. Oliver.....	1	0	0
Wade Captain W. a Donation	1	0	0	Littlewood Rev. Thomas.....	1	1	0
Wedgwood Mr. Aaron.....	1	1	0	Littlewood Rev. Thomas.....	1	1	0
Wellstood Captain.....	2	2	0	Male Penny-a-week Society...	5	0	0
Wylie Miss, a Donation.....	1	0	0	Male Penny-a-week Society...	2	0	0
Wylie Miss Mary, Ditto....	1	0	0	Sunday Scholars, Town Mea-			
Wylie Mr. David.....	1	1	0	dows Chapel.....	1	0	0
Yates Mr. Richard Vaughan, a				Taylor Miss, Donation.....	1	0	0
Donation.....	1	1	0	Saladine Nook			
Yates Rev. John, Ditto.....	1	0	0	By Rev. Mr. Hyde.....	13	5	2
Long Preston Collection by Rev.				Eastwood Mr Samuel.....	1	1	0
Miles Oddy.....	2	1	8	Sheffield			
Lower Laith				Collection, at Rev. John Jones's	15	0	0
Sutcliff Mr. William.....	1	0	0	Shipley			
Manchester				Friend, a Donation.....	1	1	0
Agnew Dr.....	1	1	0	Hall Mrs. Ann.....	0	10	6
Blackburn Mr. G. W.....	1	1	0	Lambert Mr. James.....	1	1	0
Bury Mr. James, a Donation..	5	0	0	Mann Rev. J.....	1	1	0
Bury Mr. James, Subscription	2	2	0	Pullan Mr. James.....	0	10	0
Collection at York Street....	67	7	8	Pullan Mr. William.....	0	10	0
Davenport Mr. John.....	2	0	0	Rhodes Mr. William.....	1	1	0
Davenport Mr. John, jun....	1	1	0	Spun Mr. Richard.....	1	1	0
Foster Mr. J.....	1	1	0	Small Sums, Donation.....	0	6	4
Hirst Mrs.....	4	4	0	Ditto, from Young Persons...	1	12	6
Holbrooke Mr. B.....	1	1	0	Smallbridge			
J. B. by Mr. Pope, Donation..	5	0	0	Stott Miss Betty, Donation....	1	0	0
Leese Mr.....	2	2	0	Springhead			
Mitchell Dr. Donation.....	2	0	0	Greenwood Mr. Jos. Donation	2	0	0
Pendrid Mr. James.....	1	1	0	Stubilee, near Bacup			
Pendrid Mr. William.....	1	1	0	Holt Mrs.....	0	10	6
Pope Mr. Henry.....	2	2	0	Hoyle Mr. John.....	0	10	6
Pope Mrs. sen.....	1	1	0	Hoyle Mr. Timothy.....	0	10	6
Sedgwick Mr. James.....	2	2	0	Lord Mrs Ann.....	1	1	0
Stephens Rev. William.....	1	1	0	Ormerod Mrs.....	1	0	0
Stocks Mr. Sam. jun. Donation	1	1	0	Todmorden			
Sunday School, York Street...	3	3	0	Moorehouse Mr. Lawrence....	1	1	0
Weight Mrs.....	1	0	0	Sutcliff Mr. Daniel.....	1	1	0
Masbro				Whitehaven			
Collection at Rev. Mr. Hudson's	2	2	0	Woodworth Mr. Peter.....	1	1	0
Ogden				Wigan Collection, by Mr. Brown	12	0	0
Hargreaves Rev. Jas. Donation	10	10	0	Interest gained on Remittances	3	4	9
				Ditto.....	1	17	4

FOR THE

TRANSLATIONS

AND

SCHOOLS.

~~~~~  
Those Sums only which have an S prefixed, are in aid of the Schools.  
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BEDFORDSHIRE and BUCKINGHAMSHIRE.

	£.	s.	d.
<i>Blankham</i>			
Beachcroft Rev. R. P. Rector	1	1	0
<i>Hill End</i> —Young Miss, 3 years	3	3	0
<i>Olney</i>			
Smith Miss Ann	1	1	0
Smith Miss Mary	1	1	0

BRISTOL and it's VICINITY.

A Mite	20	0	0
Burchell Miss, <i>Downend</i> , 2 years	2	2	0
P. F. through Col. Sandys	20	0	0

CHESHIRE.

<i>Chester</i> Association for Oriental Translations	12	8	3
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DEVONSHIRE.

<i>Exeter</i> —Tomkins W. Esq.	1	1	0
<i>Tavistock</i> —Independent Auxiliary Society, by Mr. Morrish	5	0	0

ESSEX.

<i>Harwich</i> Independent Congregation, by Rev. William Hordle, Pastor	5	0	0
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GLOUCESTERSHIRE.

<i>Cheltenham</i>			
Friend, by T. Shaw, Esq.	0	5	6
Shaw Thomas, Esq.	1	1	0
<i>Tewkesbury</i>			
Bower Mr. G.	1	1	0
Hartelbury Miss.	1	1	0
Hartland Mr. John	1	0	0

	£.	s.	d.
Hartland N. Esq.	1	0	0
Oakden Mr. B.	0	10	0

HUNTINGDONSHIRE.

<i>Stoughton</i> Pope Rev. J.	1	0	0
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LANCASHIRE.

<i>Liverpool</i> Association for Oriental Translations	45	3	9
Ditto, by Mrs. Brotherston	31	17	0
Ditto, short printed last year	0	0	6
<i>Higan</i> , by Mrs. J. Lyon	6	0	0

LINCOLNSHIRE.

<i>Brothertoft and the Fens</i> Missionary Prayer Meeting	4	0	0
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LONDON.

Bevan Cha. Esq. by Mr. Button	10	10	0
C	1	1	0
Harper Honorable Lady Frances	1	0	0
Hoare S. jun. Esq. Lombard Street	5	5	0

NORFOLK.

<i>Causton</i> Baker Rev. R. D. D. Rector	2	2	0
<i>Norwich</i>			
Children of Mr. Doman, pro- duction of Missionary Box	1	0	0
Doman Mr. John	1	0	0
Doman Mrs.	1	0	0
Friends several	1	17	0
Gildart Joseph, Esq.	1	0	0
Gurney Hudson, Esq. M. P.	10	0	0
Gurney J. J. Esq.	5	0	0
Gurney Joseph, Esq. Bank	10	0	0

NORTHAMPTONSHIRE.

<i>Hargrave</i>	£.	s.	d.
Longmire Rev. J. M.	5	0	0
<i>Kettering</i>			
Warner Mrs. a Donation.	1	0	0

OXFORDSHIRE.

<i>Oxford</i>			
Murray Lady Ann.	1	0	0

SCOTLAND.

<i>Airdrie Church</i> , by Mr. J. Calder	52	10	0
<i>Auchtermuchty Friends</i>	0	13	4
<i>Culton and Bridgeton</i>			
Association for Religious Pur-			
poses, a Donation.	20	0	0
<i>Edinburgh</i>			
Anonymous by Rev. C. Anderson	10	10	0
Bible Society, by Ditto.	300	0	0
Blackwood J. S. Esq.	2	2	0
Blackwood J. S. Esq. 1815.	2	2	0
Braidwood Mr. William.	1	1	0
M. W. by Mr. Ross.	S.	0	10
Plenderleath Robert, Esq.	1	1	0
Plenderleath Robert, Esq. 1815	1	1	0
Stewart Mr. Archibald.	1	1	0
Watson Janet, Servant Maid,			
Part of her Property, by			
Rev. J. Peddie.	15	0	0
Young Mr. J. North British			
Seaman.	1	1	0
<i>Hamilton</i>			
Bible and Missionary Society. .	5	0	0
<i>Kilmany Bible Association</i>	S.	10	10
<i>Kirkaldy</i>			
Baptist Church, Mr. Arthur. .	6	0	0
<i>Ladyburn, Ayrshire</i>			
Hervey Mr. J. by Mr. G. White	1	1	0
<i>Paisley Female Bible Society</i>	40	0	0
<i>Perth</i>			
Barlas Mr. George.	1	1	0
Bell Mr. Adam.	0	10	6
Bible Society.	100	0	0
Black Rev. Richard.	2	2	0
Blackwood Mr. J.	0	10	6
Condie George, Esq.	1	1	0
Duncan Mr. George.	1	1	0
Duncan Mr. Patrick.	1	1	0
Friend, by Mr. Black.	0	5	0
Gregory Miss.	0	10	6
Grimmond Mr. Alexander, ...	0	10	6
Lawson James, Esq.	1	1	0
Mellis Mr. William.	1	1	0
Morton Mr. Robert.	1	1	0
Ritchie Mr. James.	0	5	0
Scott Mr. Robert.	0	10	6
Wannan Mr. George.	0	10	6
<i>Queens Ferry</i>			
Taylor Mrs. and Miss, by Miss			
Parlane, for 1815.	2	2	0
<i>Sterling Female Bible Society</i>	25	0	0
<i>West Lothian Bible Society</i>	10	0	0

COLLECTIONS AND DONATIONS RECEIVED
IN THE COURSE OF A JOURNEY BY DR.
RYLAND, THE SECRETARY, ACCOMPANIED BY MESSRS. SAFFERY AND DYER,
IN JULY AND AUGUST, 1816.

<i>Aberdeen</i>	£.	s.	d.
Baptist Meeting, North Street	3	3	0
Burgher Ditto, Rev. Mr. Angus	5	4	3
Dunn Mr. David.	2	0	0
Female Servant Society.	S.	10	0
Frederick Street, Rev. Mr.			
Penman.	12	13	2
Juvenile Society, George Street	S	1	0
Loch Street, Rev. Mr. Philp. .	25	0	0
Relief Meeting, Rev. Mr.			
M'Millan.	4	4	0
Ross Rev. Dr. by Rev. J. Willison	1	1	0
Three Friends.	1	6	0
Trinity Chapel of Ease, Rev.			
Mr. Murray.	8	0	6
<i>Allerdeen Baptist Church</i> , by Mr.			
Paxton, <i>Berwick</i>	8	8	0
<i>Anderston</i>			
Chapel of Ease, Rev. Mr. Love	20	0	0
<i>Annan Parish Church</i> , Rev. Mr.			
Moncreiff.	2	1	0
<i>Arbroath Methodist Meeting</i>	3	4	2
<i>Ardrrossan</i>			
Parish Church, Rev. Mr. Hendrie	5	5	0
<i>Auld Kirk Friends</i> , by Rev. Mr. Low	1	5	0
<i>Ayr Parish</i>			
Newton Rev. Dr. Peebles.	15	0	0
<i>Banff Independent Meeting</i> , Rev.			
Mr. Gibb.	5	18	2
<i>Beith Relief Meeting</i> , Rev. Mr.			
Anderson.	9	10	2
<i>Belford Presbyterian Meeting</i> ..	3	16	6
<i>Berwick Burgher Meeting</i> , Rev.			
Mr. Balmer.	11	0	0
Friend to the Translations, by			
Mr. Paxton.	5	0	0
<i>Brechin Burgher Meeting</i> , Rev.			
Mr. Blackadder.	5	8	1
Erskine David, Esq. of <i>Carnock</i>	2	2	0
<i>Cambuslang—Robertson Rev. John</i>	1	1	0
<i>Campbellton Collection</i>	0	18	6
<i>Crieff Friends</i> , a few.	1	4	0
Penny-a-week Society.	1	11	1
<i>Cumbray Collection</i>	4	13	4
Adam Rev. James.	0	10	6
Female Friend, with a Gold Ring	2	5	6
Missionary Association.	4	13	0
<i>Cupar Angus Burgher Meeting</i> ,			
Rev. Mr. McLean.	2	15	7
<i>Cupar Fife Relief Meeting</i> , Rev.			
Mr. Walker.	2	18	7
<i>Dalkeith Burgher Meeting</i> , Rev.			
Mr. Brown.	9	0	0
<i>Dalry Parish Church</i> , Rev. Mr.			
Thomson.	7	9	9
<i>Dumfries Baptist Church</i>	1	5	6
Clark Miss Isabel.	2	0	0
Relief Meeting, Rev. Mr. Fife	20	17	0

FOR THE

TRANSLATIONS

AND

SCHOOLS.

~~~~~  
Those Sums only which have an S prefixed, are in aid of the Schools.  
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BEDFORDSHIRE and BUCKINGHAMSHIRE.

<i>Blucham</i>	£.	s.	d.
Beachcroft Rev. R. P. Rector	1	1	0
Hill End—Young Miss, 3 years	3	3	0
<i>Olney</i>			
Smith Miss Ann	1	1	0
Smith Miss Mary	1	1	0

BRISTOL and it's VICINITY.

A Mite	20	0	0
Burchell Miss, <i>Downend</i> , 2 years	2	2	0
P. F. through Col. Sandys	20	0	0

CHESHIRE.

<i>Chester</i> Association for Oriental Translations	12	8	3
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DEVONSHIRE.

<i>Exeter</i> —Tomkins W. Esq.	1	1	0
<i>Tavistock</i> —Independent Auxiliary Society, by Mr. Morrish	5	0	0

ESSEX.

<i>Harwich</i> Independent Congregation, by Rev. William Hordle, Pastor	5	0	0
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GLOUCESTERSHIRE.

<i>Cheltenham</i> Friend, by T. Shaw, Esq.	0	5	6
Shaw Thomas, Esq.	1	1	0
<i>Tewkesbury</i> Bower Mr. G.	1	1	0
Hartelbury Miss.	1	1	0
Hartland Mr. John	1	0	0

	£.	s.	d.
Hartland N. Esq.	1	0	0
Oakden Mr. B.	0	10	0

HUNTINGDONSHIRE.

<i>Stoughton</i> Pope Rev. J.	1	0	0
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LANCASHIRE.

<i>Liverpool</i> Association for Oriental Translations	45	3	9
Ditto, by Mrs. Brotherston	31	17	0
Ditto, short printed last year	0	0	6
<i>Wigan</i> , by Mrs. J. Lyon	6	0	0

LINCOLNSHIRE.

<i>Brothertoft and the Fens</i> Missionary Prayer Meeting	4	0	0
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LONDON.

Bevan Cha. Esq. by Mr. Button	10	10	0
C	1	1	0
Harper Honorable Lady Frances	1	0	0
Hoare S. Jnn. Esq. Lombard Street	5	5	0

NORFOLK.

<i>Causton</i> Baker Rev. R. D. D. Rector	2	2	0
<i>Norwich</i> Children of Mr. Doman, pro- duction of Missionary Box	1	0	0
Doman Mr. John	1	0	0
Doman Mrs.	1	0	0
Friends several	1	17	0
Gildart Joseph, Esq.	1	0	0
Gurney Hudson, Esq. M. P.	10	0	0
Gurney J. J. Esq.	5	0	0
Gurney Joseph, Esq. Bank	10	0	0

NORTHAMPTONSHIRE.

<i>Hargrave</i>	£.	s.	d.
Longmire Rev. J. M.	5	0	0
<i>Kettering</i>			
Warner Mrs. a Donation.	1	0	0

OXFORDSHIRE.

<i>Oxford</i>			
Murray Lady Ann.	1	0	0

SCOTLAND.

<i>Airdrie Church</i> , by Mr. J. Calder	52	10	0
<i>Auchtermuchty Friends</i>	0	13	4
<i>Culton and Bridgeton</i>			
Association for Religious Pur- poses, a Donation.	20	0	0
<i>Edinburgh</i>			
Anonymous by Rev. C. Anderson	10	10	0
Bible Society, by Ditto.	300	0	0
Blackwood J. S. Esq.	2	2	0
Blackwood J. S. Esq. 1815.	2	2	0
Braidwood Mr. William.	1	1	0
M. W. by Mr. Ross.	S. 0	10	0
Plenderleath Robert, Esq.	1	1	0
Plenderleath Robert, Esq. 1815	1	1	0
Stewart Mr. Archibald.	1	1	0
Watson Janet, Servant Maid, Part of her Property, by Rev. J. Peddie.	15	0	0
Young Mr. J. North British Seaman.	1	1	0
<i>Hamilton</i>			
Bible and Missionary Society. .	5	0	0
<i>Kilmany Bible Association</i>	S. 10	10	0
<i>Kirkaldy</i>			
Baptist Church, Mr. Arthur. .	6	0	0
<i>Ladyburn, Ayrshire</i>			
Hervey Mr. J. by Mr. G. White	1	1	0
<i>Paisley Female Bible Society</i>	40	0	0
<i>Perth</i>			
Barlas Mr. George.	1	1	0
Bell Mr. Adam.	0	10	6
Bible Society.	100	0	0
Black Rev. Richard.	2	2	0
Blackwood Mr. J.	0	10	6
Condie George, Esq.	1	1	0
Duncan Mr. George.	1	1	0
Duncan Mr. Patrick.	1	1	0
Friend, by Mr. Black.	0	5	0
Grégory Miss.	0	10	6
Grimmond Mr. Alexander.	0	10	6
Lawson James, Esq.	1	1	0
Mellis Mr. William.	1	1	0
Morton Mr. Robert.	1	1	0
Ritchie Mr. James.	0	5	0
Scott Mr. Robert.	0	10	6
Wannan Mr. George.	0	10	6
<i>Queens Ferry</i>			
Taylor Mrs. and Miss, by Miss Parlane, for 1815.	2	2	0
<i>Sterling Female Bible Society</i>	25	0	0
<i>West Lothian Bible Society</i>	10	0	0

COLLECTIONS AND DONATIONS RECEIVED
IN THE COURSE OF A JOURNEY BY DR.
RYLAND, THE SECRETARY, ACCOMPANIED
BY MESSRS. SAFFERY AND DYER,
IN JULY AND AUGUST, 1816.

<i>Aberdeen</i>	£.	s.	d.
Baptist Meeting, North Street	3	3	0
Burgher Ditto, Rev. Mr. Angus	5	4	3
Dunn Mr. David.	2	0	0
Female Servant Society.	S. 10	0	0
Frederick Street, Rev. Mr.			
Penman.	12	13	2
Juvenile Society, George Street	8	1	0
Loch Street, Rev. Mr. Philp.	25	0	0
Relief Meeting, Rev. Mr.			
McMillan.	4	4	0
Ross Rev. Dr. by Rev. J. Willison	1	1	0
Three Friends.	1	6	0
Trinity Chapel of Ease, Rev.			
Mr. Murray.	8	0	6
<i>Allerdeen Baptist Church</i> , by Mr.			
Paxton, <i>Berwick</i>	8	8	0
<i>Anderston</i>			
Chapel of Ease, Rev. Mr. Love	20	0	0
<i>Annan Parish Church</i> , Rev. Mr.			
Moncreiff.	2	1	0
<i>Arbroath Methodist Meeting</i>	3	4	2
<i>Ardrossan</i>			
Parish Church, Rev. Mr. Hendrie	5	5	0
<i>Auldkirk Friends</i> , by Rev. Mr. Low	1	5	0
<i>Ayr Parish</i>			
Newton Rev. Dr. Peebles.	15	0	0
<i>Banff Independent Meeting</i> , Rev.			
Mr. Gibb.	5	18	2
<i>Beth Relief Meeting</i> , Rev. Mr.			
Anderson.	9	10	2
<i>Belford Presbyterian Meeting</i> . .	3	16	6
<i>Berwick Burgher Meeting</i> , Rev.			
Mr. Balmer.	11	0	0
Friend to the Translations, by			
Mr. Paxton.	5	0	0
<i>Brechin Burgher Meeting</i> , Rev.			
Mr. Blackadder.	5	8	1
Ersline David, Esq. of <i>Carnock</i>	2	2	0
<i>Cambuslang—Robertson Rev. John</i>	1	1	0
<i>Campbellton Collection</i>	0	18	6
<i>Crieff Friends</i> , a few.	1	4	0
Penny-a-week Society.	1	11	1
<i>Cumbray Collection</i>	4	13	4
Adam Rev. James.	0	10	6
Female Friend, with a Gold Ring	2	5	6
Missionary Association.	4	13	0
<i>Cupar Angus Burgher Meeting</i> ,			
Rev. Mr. McLean.	2	15	7
<i>Cupar Fife Relief Meeting</i> , Rev.			
Mr. Walker.	2	18	7
<i>Dalketh Burgher Meeting</i> , Rev.			
Mr. Brown.	9	0	0
<i>Dalry Parish Church</i> , Rev. Mr.			
Thomson.	7	9	9
<i>Dunfries Baptist Church</i>	1	5	6
Clark Miss Isabel.	2	0	0
Relief Meeting, Rev. Mr. Fife	20	17	0

For the Translations and Schools.

	£.	s.	d.		£.	s.	d.
Dumbarton Relief Meeting, Rev.				Auxiliary Society	23	0	0
Mr. Grimmond.....	3	1	6	Auxiliary Society	S.	3	0
Dumdee, &c.				Brown Mr. John	1	1	0
Baptist Church, Rev. Mr. Low	4	0	0	Campbell Street, Rev. Mr. Bro-			
Burgher Meeting, Rev. Mr.				die, Penny-a-week Society ...	10	0	0
Donaldson.....	14	17	7	Ditto, Second Donation	10	0	0
Crooni Late Mr. Geo. Montrose	3	3	0	Campbell Street, Rev. Mr.			
Friend.....	5	5	0	Kidston	13	1	1
Friend.....	0	10	0	Chapel of Ease, Rev. Mr. M'Leod	11	12	5
Friend, by Rev. Mr. Hunter	1	1	0	Crawford Mr. G. Craigends ...	0	10	6
Independent Church, Ditto....	2	2	0	D. M. Mr.	1	1	0
Dumfermline				Dove Hill Rev. Mr. Barr	12	0	0
Baptist Church, Guildhall....	4	2	0	Gilmour Miss, by Mr. Muir ...	2	2	0
Inglis Mr. George.....	1	1	0	Leslie Mr. Robert	1	1	0
Methodist Meeting.....	8	0	0	Nile Street, Rev. Mr. Ewing ...	76	14	10
Dunkeld Independent Meeting,				Unknown Friend, in addition	5	0	0
Rev. Mr. Black.....	2	2	0	Shuttle Street, Rev. Dr. Dick	20	14	4
Edinburgh, &c.				Widow's Mite	0	3	0
Abercrombie Dr.....	5	5	0	Greenock Baptist Meeting	9	0	0
Affect Mr.....	1	0	0	Burgher Ditto Rev. Mr. Wilson	8	1	0
Africans a few, by Mr. Paul	0	10	6	Independent Meeting, Rev.			
Anonyms, by Penny Post,				Mr. Hercus	13	5	0
to Dr. Stuart.....	S.	1	0	New Parish Church, Rev.			
Argyll Street, Rev. Mr. Aikman	23	6	7	Dr. Scott	24	12	0
Bell George, Esq. Surgeon....	2	2	0	Relief Meeting, Rev. Mr. Auld	14	10	9
Boys a few.....	0	12	0	Haddington Antiburgher Meeting,			
Bristo Street Collection, Rev.				Rev. Mr. Hogg	31	12	0
Mr. Peddie.....	27	13	4	Lady, by Dr. Lorimer	3	3	0
Buchanan Rev. Dr.....	2	2	0	Hawick Burgher Meeting, Rev.			
Crombie late Mr. J. Haddington	1	1	0	Mr. Henderson	3	7	1
Duncan Mrs. Restabig.....	5	5	0	Helensburgh Independent Meeting,			
Erskine Miss, Lauriesdon.....	1	1	0	Rev. Mr. Boag	3	1	2
Erskine Miss Christian.....	1	1	0	Huntley Independent Meeting ...	7	8	0
Gordon James Farquhar, Esq.	5	5	0	Inverness Chapel of Ease, Rev.			
Gray Mr. Robert.....	5	0	0	Mr. Martin	18	7	6
Howden Mr. Garleton.....	0	10	6	Lady, by Mr. M'Kenzie	1	0	0
Leith Walk, J.A. Haldane, Esq.	200	0	0	Irvine Baptist Meeting, Rev.			
Macallum Miss.....	1	1	0	Mr. Barclay	5	16	7
Methodist Meeting, Rev. Mr.				Burgher Do. Rev. Mr. Campbell	6	12	10
Gaskel.....	12	0	0	Friend to the Translations ...	1	1	0
Miller Mr. Deputy Clerk of Bills	1	1	0	Relief Meeting, Rev. Mr.			
Neilson James, Esq.....	5	0	0	Robertson	10	6	4
Pontou Mr. Robert.....	2	0	0	Jedburgh Burgher Meeting, Rev.			
Richmond Court, Rev. Mr.				Mr. Young	4	11	6
Anderson.....	S.	22	0	Keith Ditto, Rev. Mr. Moffat ...	1	14	0
Russel Mr. Walter.....	1	1	0	Kelso Collection	6	8	7
Sprott Miss.....	1	1	0	Kilbride Parish Church, Rev.			
Two Friends.....	3	3	0	Mr. Oughterson	6	2	3
Wellwood Miss C.....	2	0	0	Kilmarnock			
Young Mrs.....	1	1	0	Cuninghame Mrs.	2	2	0
Elgin Independent Meeting, Rev.				Friends, by Mrs. Cuninghame	2	2	0
Mr. M'Neil.....	3	14	6	High Church, Rev. Mr.			
Falkirk Baptist Church	2	0	0	Hamilton	10	10	7
Burgher Meeting, Rev. Mr.				M'Kinlay Rev. Dr.	1	1	0
Belfrage.....	11	2	0	Relief Meeting, Rev. Mr.			
Independent Meeting, Rev.				Kirkwood	5	4	0
Mr. Edwards.....	2	2	0	Kilmanning, &c.			
Forquandemy—Willison Rev. J.	2	2	0	Baptist Meeting, Rev. G. Barclay	6	1	6
Forres Independent Meeting, Rev.				Bible Society	2	3	10
Mr. Martin.....	3	0	11	Fairie Miss	1	1	0
Glasgow, &c.				Maeredie Miss, Peirce town ...	1	1	0
Albion Street, Rev. Mr. Wardlaw	46	18	9	Reid Mrs. Adamton	1	1	0
Anonymous.....	5	0	0	Steven Rev. James	1	1	0

	£.	s.	d.		£.	s.	d.
<i>Kingssie</i> —Two Friends.....	0	5	0	Ladies' Auxiliary Society.....	10	0	0
<i>Kirkcaldy</i>				Relief Meeting, Rev. Mr.			
Baptist Church, Mr. Arthur..	4	4	0	M'Dermid	16	0	0
Independent Meeting, Rev.				Relief Meeting, Rev. Mr.			
Mr. Aikenhead.....	2	19	9	Thomson	21	4	0
<i>Kirkintilloch</i> Penny-a-week Soci-				<i>Paisley and East Renfrewshire</i> Bible			
ety, by Mr. James Gibson..	2	2	0	Society, by Rev. Mr. Burns	50	0	0
<i>Lanark</i> Burgher Meeting, Rev.				<i>Peebles</i> Burgher Meeting, Rev.			
Mr. Harper.....	2	16	10	Mr. Leckie.....	5	1	8
<i>Largs</i>				<i>Perth</i> Independent Meeting, Rev.			
Parish Church, Rev. Dr. Mitchell	4	19	7	Mr. Orme.....	15	3	4
<i>Leith</i> Burgher Meeting, Rev.				Pringle Rev. Alexander.....	0	10	6
Mr. Aitchison.....	12	3	6	<i>Port Glasgow</i> Burgher Meeting,			
<i>Linlithgow</i> Independent Meeting,				Rev. Mr. Inglis.....	10	18	11
Rev. Mr. Knowles.....	3	0	0	<i>Rothsay</i> , Island of, Antiburgher			
<i>Markinch</i> —Wright Rev. George	1	1	0	Meeting, Rev. Mr. M'Nab..	15	3	1
<i>Monkton</i> Parish Church, Rev.				<i>Salcoats</i> Baptist Meeting.....	4	1	0
Mr. Oughterson.....	6	0	0	Burgher Meeting, Rev. Mr. Ellis	7	7	0
<i>Montrose</i>				Ellis Rev. James.....	1	1	0
Cowie Rev. George.....	1	1	0	<i>Sanguhar</i> Baptist Friends.....	1	0	0
Female Friend.....	2	2	0	<i>Selkirk</i> Burgher Meeting, Rev.			
Independent Meeting, Rev.				Dr. Lawson.....	7	12	6
Mr. Cowie.....	2	8	0	<i>St. Andrews</i>			
<i>Musselburgh</i> Independent Meeting,				Baptist Friends.....	0	10	0
Rev. Mr. Watson.....	10	0	0	Bible Association, Mr. Gourley	2	0	0
<i>Muthil</i> —Russel Rev. John.....	1	1	0	Burgher Meeting, Rev. Mr.			
<i>Nairn</i>				Johnston.....	4	10	10
Antiburgher Friend.....	1	1	0	Roberts Mr. J.....	0	10	0
Parish Church, Rev. Mr. Grant	4	10	6	Sabbath School Children.....	1	0	0
<i>Paisley</i> Auxiliary Bible Society..	20	0	0	Ditto, for Missions and Schools	2	0	0
Baptist Church, Storey Street,				<i>Stewarton</i> Parish Church, Rev.			
Mr. Taylor, by Mr. James				Mr. Douglas.....	25	10	0
Deakin, <i>Glasgow</i>	8	8	0	<i>Stirling</i> Burgher Meeting, Rev.			
Burgher Meeting, Rev. Mr.				Mr. Smart.....	50	0	0
Smart	34	1	0	<i>Tweedmouth</i> —Burn Mr. A.....	1	1	0



The Dr. and Cr. Account will be contained in No. XXXI. which is going to press immediately; and also an account of additional Sums, received since the examination of the Auditors. But we were unwilling to detain this Number longer from the friends of the Mission.

Form of Bequest for the general purposes of the Baptist Missionary Society.

I give, out of my monies, or personal estate, unto the Treasurer for the time being of the Baptist Missionary Society, the sum of _____ for the use of such Society. And I declare that the Receipt of such Treasurer shall be a sufficient discharge for the same.



Form of Bequest for the purpose of promoting the Translations of the Scriptures.

I give, out of my monies, or personal estate, unto the Treasurer for the time being of the Baptist Missionary Society, the sum of _____ to be applied for the sole purpose of promoting the translating and printing the Scriptures. And I declare that the Receipt of such Treasurer shall be a sufficient discharge for the same.

Fuller, Printer, St. Augustine's Place, Bristol.

PERIODICAL ACCOUNTS,

OF THE

Baptist Missionary Society,

No. XXXI.

From June 1815, to January 1816.

AFTER a long delay in the arrival of the Circular Letters from Serampore, we lately received those for December 1815, and January 1816, and still later those for July, August, September, and October. Being unwilling to defer the gratification of our friends, we shall impart the substance of their contents, without waiting for the November letters, which are not yet come to hand.

BENGAL MISSION.

(1.) DINAGE-PORE AND SADAMUHUL.—No particular news was received from this station till December, when Brother Fernandez wrote as follows:—"With respect to the church here, we have had no increase this year; but it has been diminished by the death of two members: both occurred while I was out. I expect, however, in a short time, an addition of three or four persons, who, by their good conduct and constant attention to instruction, give me great hopes that they are seriously impressed. In August last, a whole Musulman family, consisting of five persons; namely, a man, his wife, and three grown up children, voluntarily threw off their cast, and came over to us at this place. These, with a whole Hindoo family, and others whom I mentioned to you

Dinage-pore and Sadamuhul.—Goamalty.

before, make up fifty persons who have come over to us in the course of this year, to seek the salvation of their souls, through the sufferings and death of our blessed Redeemer. All of them, including the native brethren and sisters, with their children, amount now to upwards of seventy persons. The children, both boys and girls, have begun to read and write Bengalee, since last month; and I intend employing a weaver very soon, to teach them to weave cloth. My school does not go on so well as I could wish. The scholars are much reduced, being, at present, no more than thirty-two. Those who remain make good progress in their learning.

(2.) GOAMALTY.—August 2d, Brother Manika died suddenly at this station. He had just returned from the bazar, with some necessary articles, when he complained of a pain in his breast, and asking for a draught of water, had no sooner swallowed it, than he burst into a profuse perspiration, but soon turned quite cold all over, and rolling himself on the ground in violent agitation, died in a quarter of an hour.

In September, Krishna went up to labour at this station. In October he informed our brethren of his safe arrival, and that the house belonging to the station had been put into repair.

November 27, 1815, he wrote word that he had been to Chundnee, where he had conversed with Sunyasees, Brahmuns, and Phukeers, and read to them the scriptures. On one occasion, he says, he enlarged on these words—"If one died for all, then were all dead, &c." He then exhorted them to ask themselves, whether they were spiritually dead or alive, whether theirs were dead or living works; reminding them, that dead works were the works of the flesh, and living works the works of the Spirit; and assuring them that if they did not renounce the works of the flesh, they would perish. Krishna had also visited the schools, and read the scriptures to the children.

In December 1815, he sent word to Serampore, that he had been to Raya-gunj, where he informed the people, that he was come to offer them the good news, and the blessed word of God, "without money, and without price." The people not understanding these disinterested offers, so new to Heathens, were afraid to accept of books, and Krishna retired

full of grief, and prayed to God on their account. He went again among them next day, and was glad to find them in some degree attentive to the word, and desirous of books to read. On his return he called at Peer-vatee, a Musulman village, and made known Christ as the sacrifice for sin. At Charumana, another village, he read Rom. xiii. to a number of persons, who received the word gladly, and accepted tracts. In the same manner he went through his work at Doompula market, at Krishna-poorā, at Raneē-poorā, and at Bulurām-poorā. He thinks, that the word had scarcely been heard at these places before. He appears very anxious to go into the kingdom of Viratā,* to publish the gospel.

(S.) CUTWA.—July 1815, Brother W. Carey jun. wrote thus:—"I have two new enquirers from Beerbhoom, of whom I hope well. Kangalee and two or three other brethren are gone to Beerbhoom again, and from thence intend to go to Puncha-kota on the hills. Since I wrote last, I have had four more itinerants added to the former, at three rupees a month for the present, which will add twelve more rupees to the account; and I think I must raise the wages of the old ones one rupee more, which will be fifteen rupees more than the first accounts. Last month we lost a sister at Beerbhoom, who, I hope, died in the Lord.

"I have enclosed some of the Journals of our native brethren. Kangalee and one or two others are gone to Beerbhoom, from whence I have lately received some pleasing intelligence. The brethren are gone to the hills, where numbers have expressed a wish to be instructed in the ways of God; I hope some good may be done. We have been at Berhampore, where the soldiers are very desirous of instruction; my cousin Eustace preached twice. The people around me are still very attentive to the word."

Gour, in his journal for June, gives an account of his labours, especially in the Cutwa market-place, and at Dewan-gunj.

* This is one of the ancient divisions of India. The Hindoos, those excepted who have had much intercourse with Europeans, know very little of the modern names of the provinces, and usually employ the ancient ones. *Virat* is situated in the South-East quarter of the present district of Dinage-pore and includes the district of Natora.

Bulurama took a journey into Beerbhoom, and spoke to numbers on the road: he went also to Gand-poor, where he found the school going on well.

Shiva laboured around Cutwa, during the month.

At BHUREE—Kanta's journal details similar labours. June 14th, he says, "The Lord has been pleased this day to take away my wife by death! Before she died, I spoke to her about her belief in Christ: she gave very pleasing answers to many questions I asked her! After telling me, that her only trust was in Christ, she departed while some of the brethren were singing a hymn."

SEWUREE.—Vishnuva's Journal contains nothing remarkable.

CUTWA.—Kangalee says, "July 1st, I set out for Beerbhoom, and arrived there on the 4th. Great numbers heard the word on our way thither. On the 6th, I went to Lakra-koonda, where I staid two days, and had much conversation with the people. 8th. I went to Doobraj-poor, and thence to Shiooree, and found our brethren well. Went to the market, and other places, where great numbers heard the word of life. I spent the rest of the month in going from place to place, preaching the word."

Jugomohun has been out several times, discoursing with the people, but having been very poorly, he could not go out as often as he otherwise would have done.

Bulurama visited Dewan-gunj, Cutwa-gunj, and the surrounding markets several times, and has had opportunities of publishing the word of life to many persons at his own house.

Pudma, at present, resides at Cutwa: he has been a journey to Lakra-koonda: on his way thither, he had several opportunities of making known the word of life. From thence he went to the woods, where he spoke on the same subject to numbers.

Shiva has preached in the gunj, also round about Cutwa, and at Dewan-gunj, and had daily conversations with some one or other. He is well received, and bids fair to be useful.

BHUREE.—July 1st, Kanta went out with Kangalee for Bhuree, where he arrived on the 4th. Many heard the word

on the way. He was out in the work every day, except when prevented by wet weather.

SHIOOREE.—Vishnuva has been employed nearly every day, sometimes talking to the prisoners, sometimes in the market, and with different people round about. Some have heard him with great attention.

SOOJUN-POORA.—Gour spent the greatest part of July at Cutwa, and was daily employed in going from place to place, preaching at the gunj* there, and at Dewan-gunj, at the surrounding markets, and at the schools; great numbers heard with much attention and apparent approbation. At the latter end of this month, he removed to Soojun-poorā, where he visited some of the surrounding villages, and had many pleasing opportunities with the people of the factory.

DOOBRAJ-POORA.—Mut'hoora has been actively employed in disseminating the word of life in this neighbourhood. His conduct and abilities are very pleasing.

In September, Brother W. Carey jun. gave the following statement. “Kangalee spent the month of August at Beerbhoom, publishing the word to great numbers, all round Bhuree, where the people have been, and still are, very desirous to hear. Two or three wish to be baptized.

“Jugumohun being a beginner, is not so ready as could be wished, but I hope he will soon improve. He has been at Cutwa-gunj several times, and has had a few to hear him; some have heard him with attention. Pudma is also a beginner: his gifts are rather better than the former's. He has been out to several places. Bulu-rama has often been at Dewan-gunj, Cutwa-gunj, and other places, where he has had large congregations of very attentive hearers. The latter end of August, he went to Krishna-nugura and Soojun-poorā, at which places he had numbers to hear him. Shiva has been during this month about Cutwa-gunj, Dewan-gunj, and other places, where he has had many to hear him. Some have told him not to speak to them, because he was a

* In gunjes the chief commodities sold, are grain and the necessities of life, and generally by wholesale: they often include bazars and hants, where the articles are sold by retail, and in great variety. It is a very common termination of the names of towns in Bengal and some of the adjacent provinces, and generally applied to a place where there is water-carriage.

Brahmun, and knew every thing about their way. Thus they confess that they are afraid of being known. The death of Christ is his chief subject, to which the people are very attentive."

SHIOOREE.—Vishnuva, in his simple manner, has been fully employed throughout this month, and the people have been as attentive as could be expected.

BHUREE.—Shree-nivasa went on August 10th, with Kanta to Shimula, where many heard with much attention. On the 17th, they went to Porus-poor, where great numbers heard.

DOOBRAJ-POORA.—Mut'hoora has been well employed all this month; he has spoken to great numbers, amongst whom some were very attentive, but others were not so. He has had some talk with a very respectable man at this place about the gospel.

December 11, 1815, W. Carey wrote to his father, after his return from Serampore, that he had reached home just a week before, in health and safety:—"We spent, (says he,) the Lord's-day at Soojun-poor, and in the evening preached to about thirty of the factory people. We found all as well as could be expected. In November, Vishnuva had conversation at Shiooree, about the way of salvation, almost every day. At the different markets, people were very attentive. Jugomohun was pretty well employed through the month, and went to several places. Shree-nivasa was well employed all through the month. On his return from Cutwa to Bhuree, he had many opportunities of publishing the gospel. Mut'hoora went to Eslam-poor, where numbers heard with pleasure. On his way to Palpara, while at prayer under a tree, many assembled round, and heard the word of life for some time. On his way to Bhuree, he met with several persons, to whom he spoke much of the evil of their ways, and told them that Christ alone could save. He mentions ten places, at which, and several others, he was well received. Some people begged him to go to their village: he went, and found them very attentive."

January, 1816, Brother W. Carey jun. writes thus to Brother Ward:—"Through mercy, we are once more at home in health and strength. I had the pleasure of baptizing one, and of restoring another to communion, who had been excluded; seven or eight others are waiting to join us: hundreds and

Cutwa, &c.—Berhampore.

hundreds have heard the word of life. I think of going in five or six days, to another large assembly."

"January 29). At the Kindlee fair I found a tent, which the Commercial Resident at Soorool had kindly forwarded. Two or three of the brethren spent the whole of Saturday with me among the people, talking and giving away papers, till I was overdone. I have great hopes of several who would have joined us, but as I thought it more prudent to let them remain as enquirers for some time longer, they are not yet baptized. I have had two or three pressing petitions for schools. It is a pity children should grow up in such ignorance, as not to be able to read the word of God, although printed in their own language! The gentlemen were very kind and attentive to us: we were invited to their dinners and found friends in every place."

(4.) **BERHAMPORE.**—August 1815, Brother C. Gardiner describes the pleasure they received from the visit of Brethren Eustace Carey, and W. Carey, junior. A letter from Prankrishna and Nidhi-rama, dated August 2, says, that twenty persons, or more, attend daily worship; that these brethren go out every day to converse with the natives; and that the church in the army have chose Brother C. Gardiner to administer the ordinances to them.

September 15, one of the native itinerants informed the brethren at Serampore, that one of the English soldiers, a member of the church, was dead, and another ill.

October, 1815, Brother Gardiner sent word that their daily worship was attended by sixteen or seventeen Europeans; and that they continue their exertions in making known the way of life to the Heathen. Nidhi-rama brought an enquirer, who appears seriously seeking salvation, and solicited baptism, down to Serampore.

December, 1815. The state of things at Berhampore requiring particular attention, Brother Marshman was requested to proceed thither on the 8th of this month.* On his arrival, he found several candidates waiting for baptism, and the few

* We suppose Brother Gardiner and most of the members of the little church over which he was pastor, had been removed from this station, probably into the Nepaul country, though this is not distinctly stated in the Circular Letters.

Berhampore.—Jessore.

brethren there were very desirous of forming themselves into a little church. Having obtained all the information he could, he thought it best to defer further proceedings till his return, and after advising the brethren to weigh things carefully, he proceeded to meet Mrs. Marshman and her family, then on the way from Patna. On the 20th, he returned to Berhampore, and the next day, after due consultation with the brethren, finding that there were five European soldiers, and one native, of whose conversion the brethren entertained a favourable opinion, and whom they wished to unite with themselves in church-fellowship, he assisted them in receiving their experiences; after which, proceeding to a neighbouring reservoir, they sang a hymn, and having addressed the spectators in English and Bengalee, he baptized the six candidates. The brethren then returned to the mud-wall house of worship, and, with the newly-baptized brethren, formed themselves into a church, chose brethren Pran-krishna, and B. Rivett to take the oversight of them in the Lord, and appointed two others of the brethren to be deacons. Brother Marshman then addressed the brethren thus chosen, and closed the work of the day by administering to them the Lord's supper, when sixteen of them, including himself and Sister Marshman, surrounded the table of the Lord, to commemorate his dying love. The season was solemn and refreshing in a high degree; and the brethren, who appear strongly knit together in love, seemed to feel a sacred joy, from the idea of their being formed into a church, and united in Christian fellowship.

January, 1816. The five brethren in the army, whom Brother Marshman baptized at Berhampore last month, have been removed to Fort William, and Pran-krishna is left almost alone again. Nidhi-rama, who was sometime with him, is now employed as an itinerant, by Brother Gordon, at Calcutta.

(5.) JESSORE — July 1815. By Journals received from this station, it appears, that Brother Thomas and his two native assistants have been out in the neighbouring villages as usual.

August. Visits to the villages have been continued. At a church-meeting on the 5th, Neeloo a Hindoo was proposed, and a Hindoo woman, named Petumburee, was mentioned to the church. The next day nineteen members surrounded the Lord's table.

Jessore.—Serampore and Calcutta.

September. Brother Thomas went to Eesha-poorā, and spoke to eight Hindoos and Musulmans. "In the evening, after worship, we had a church-meeting, when Neeloo gave an account of his conversion, and was accepted. Petumburee was proposed for next month, and Ram-soondura was mentioned to the church. September 3d, after morning worship, I baptized Neeloo, and in the evening fifteen of us sat down at the Lord's table. 4th. Two Musulmans attended worship this morning, and in the evening we held our monthly prayer-meeting for the spread of the gospel. 14th. A Sunyasee* called on me, with whom I had very pleasing conversation: he said, that he had heard the word of Jesus Christ, from some of the servants of Christ, at Serampore and at Bullubha-poorā. This day spoke to a Hindoo at my door, who said, 'The word is very good.' 29th. The same man called again this evening, according to promise, when I had much talk with him: he is desirous of embracing the gospel, and has rejected cast, by eating with some of the brethren. His name is Ram-koomara, kayust'ha." The other parts of the month were filled up with similar labours, and the two native itinerants, Ram-soondura and Didhera, visited many villages.

October, 1815. Brethren Thomas, Ram-soondura, and Didhera, were employed more or less every day of this month, in distributing tracts, and making known the gospel to the natives. They mention one man, who had never heard the gospel before, who now heard with the greatest attention.

December, 1815. They were employed in itinerating, with a mixture of pleasure and pain.

(6.) SERAMPORE AND CALCUTTA.—July 16, 1815. Brother Ward baptized at Calcutta, eight soldiers of his Majesty's 66th regiment; Richard Bulgin, Israel Williams, W. Chalinger, S. Carter, S. Newton, John Papps, Richard Chambers, and James Paul, who give hopeful evidence of true conversion.

Tarachund, in a letter to Brother Ward, dated Bansbariya, June 29th, says,—“I thank God, that some of the school boys are so well acquainted with the Christian religion, that they overturn every word of the idolaters who visit the

* A Hindoo devotee.
N

Serampore and Calcutta.

school, and explain the word of the Lord almost as well as Christians themselves, which makes me hope that their conversion is near. They also discourse at home about religion, and read the bible on the Lord's-day and other days. Those who hear them, declare that this is the true religion, and ought to be obeyed."

Brother Smith's Journal for July contains accounts of his usual preaching at Barrackpore, of his other itinerant labours in the neighbourhood of Serampore, and of his having been visited by individuals for the sake of conversation on what they had heard. One day two viragees called on him in the printing-office, and declared that the words they had heard, the preceding day, were so affecting, that they wished to hear more. July 24th, he was invited by a respectable Musulman to his house, to converse with a teacher: the conversation continued for some time, in the presence of many. Towards the end of the month, he preached to crowds of attentive hearers at Calcutta, where he found a Rajpoot, of the name of Govinda, who had met with a Gospel at Cawnpore, and who was highly pleased at meeting with one who distributed these books. Much interesting conversation took place, and the man came with Brother Smith to Serampore. The Shiks at Calcutta were highly pleased with receiving the Gospels in their Gooroo-mookhee dialect, putting the books on their heads, and praising Brother Carey for such a gift.

Brother Sebuk-rama has sent an account of his labours, from which it appears, that he is unable to attend at all the places where there are calls for worship in private houses, and he therefore sends Brethren Kishura and Neerput-sing to several places. He adds, that he regularly preaches at the chapel at Alee-poor, and has visited Dum-Dum, and many other places. He has also lately visited an aged and very rich Musulman from Delhi, to whom he carried the word of life. The people of his own village come much to his house, to hear the word; and a man, named Roop-dasa, who is employed as a police watchman in Sebuk-rama's village, with his whole family, have avowed their intention of openly embracing the gospel. The name of this man has been given to the church, as a candidate for baptism.

June 1. Phelee, the mother of our deceased Brother Futika, died at Serampore, in a good old age. She was baptized soon after her son, and in her death displayed a tranquility, and a reliance on the grace of the Lord Jesus, which excited the most pleasing observations among the

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natives. She was very anxious to see Sister Marshman before she died, and having enjoyed this satisfaction, departed the same hour. Since then, Ram-Munee, a poor baptized widow, died at the old Bengalee school-house, manifesting a calm and humble reliance on the merits of Jesus.

August 6, Brother Carey baptized at Serampore, Serjeant-major Sylvester and his wife, together with Mrs. Davison and her mother. These persons attend on the word preached at Barrackpore.

Brother Smith during this month, has laboured much at Calcutta, and found many people, especially from the upper provinces, disposed to hear. At Sulkee, opposite Calcutta, he had a large congregation, and distributed 25 copies of the Bengalee Gospels. The enquirer, Govinda, was one day asked in the crowd, in the presence of Brother Smith, why he had forsaken the gods. His answer was, "I have wandered to many holy places, and have had the insignia of the gods marked on my arms with hot irons, but still I remained in the same state of sin. In short, I was floating on an interminable ocean; but the Lord, through mercy, has brought me to shore." August 9th, Brother Smith preached in Hindoost'hauee, at the jail and the fort, in Calcutta. 10th, he writes, "I wandered about Calcutta, and spoke in several places, to different people, and distributed about forty Gospels, in different languages. He preached, during this month also, at Barrackpore, in the neighbourhood of Serampore, and near Fultah.

In a letter from Tara-chund, dated July 30th, he says,— "I have the pleasure to send a book, containing a number of Bengalee hymns, suited to different tunes, which I wish may be printed, for the use of the native churches of our Lord Jesus Christ. At the same time, I hope you will pray to God, that these hymns, by his blessing, may be spread all over Bengal, and attract the hearts of the hearers toward our Saviour Jesus Christ. Amen."

September, 1815. Our brethren notice, with much concern, their receiving from a friend, the affecting intelligence of Mr. Fuller's death, taken from the Cambridge Chronicle of May the 12th.

"Our Brethren Lawson and Eustace Carey, (they observe,) have chosen Calcutta as the scene of their future labours, and we hope they will be made a blessing to this large city. Brother Lawson went to Calcutta, to obtain medical advice for his eldest daughter, and was detained there several months,

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during which time, from a number of unforeseen and unexpected events, he perceived such an opening for labour, that he has been induced to accept of the joint-pastorship with Brother Eustace Carey and the three elder brethren. Brother Eustace Carey's attention will be, as much as possible, devoted to the Heathen in Calcutta."

September 29,—Brother Lawson writes thus: "Last night we had a full prayer-meeting at Mrs. W.'s. The people seem very much pleased that we are to reside at Calcutta. I gave out last night, that there would be a prayer-meeting in the vestry every Monday evening. Brother Eustace Carey says, there were perhaps one hundred to hear him in the fort last Wednesday. The regiment, with Mr. Thom's church, is going back to the Cape very soon. We are contriving to establish more meetings, so that each of us may have something to do, somewhere or other, every night in the week."

Brother Yates has been invited to join himself to the station at Serampore, and has begun to apply himself diligently in the Sungskrita and Bengalee, to prepare himself in the translations.*

* It is not altogether needless to remark, that Mr. Yates had made considerable proficiency in classical literature, while a student at Bristol; and, for the same reason, it may not be improper to insert an extract from his letters to Mr. Hoby, of Mazepond, his fellow-student and intimate friend.

In the first, dated Sept. 23, 1815, he observes,—“Eustace Carey and myself lately proposed to the elder brethren, our forming a station at Serampore. But, a few days after this, some circumstances in the church at Calcutta led them to consider it as necessary, that a pastor or pastors should reside in that city, to take a more constant oversight of the members there. They therefore invited Brethren Lawson and Eustace Carey to occupy that station. At the same time they invited me to stay at Serampore, and assist in the translations. Dr. Carey, in particular, was urgent with me to consent to this proposal; saying, that he must have some one, and preferred me to any person he knew. Impressed, therefore, with the importance of the objects they proposed, we agreed to their request. The senior brethren have committed the library to my care, which makes me a very pleasant study. It contains upwards of two thousand volumes. I have now begun my work. Dr. Carey sends all the Bengalee proofs for me to review; I read them over, and if there is any thing I do not understand, or which I think to be wrong, he alters it, or if not he shows me the reason why it is right: thus he will initiate me into the languages as fast as I can learn them. He wishes me to begin the Hindce very soon. It affords me the greatest pleasure of an earthly kind that I can enjoy, that I am enabled to please him in what I do. Since I have been here, I have read three volumes of Bengalee, and they have but about six of consequence, in prose, in that language. There are abundance of Sungskrit: the one I am reading is most of it Sungskrit, on which account it is the hardest in their

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Brother Smith's Journal. "September 1st. 1815. The former part of the month was spent in the usual labours,

language. I have read four volumes of Greek since my arrival—Longinus, Demosthenes, Pindar, and Aristotle's Ethics, and am now reading Sophocles. In Latin I have read only two—Tacitus and Cicero de Officiis. I preach in English twice a week, and hope to begin preaching to the natives soon. I read Hebrew about an hour and half every day. Dr. Carey preached a sermon on account of the death of Mr. Fuller, from Heb. vi. 12. He is much lamented by us all, and we have been praying that God would still provide.

"I have just received a letter from Brother Trowt. He says,—'Samarang is just such a station as I wished to occupy: it is a sphere of extensive usefulness and a healthy place. My labours in the 59th appear to have been blessed. I believe that three persons are truly awakened.'"

"Oct. 25, 1815.—I am now about to take my farewell of classical reading, as a study. After this month I shall not read the classics any more, except for a little recreation after dinner. I must now devote myself to the dreadfully hard Sanscrit. I have now almost got through the dhatoos, and must soon attack that huge grammar. As this month is a complete holiday among the Hindoos, and we have no pundit, I have done very little besides reading Greek. The books I have read, are Aristotle *περι κοσμου, και περι ποιητικης*; three works of Dionysius Halicarnassus, on composition, on rhetoric, and a critique on the ancient orators. Aristotle on poetry is a very fine piece: that on the world is only good as it acquaints us with their crude notions on that part of philosophy. Dionysius is a writer of taste and a fine judgment: his piece on composition is well worth reading; his rhetoric, though good, is deficient as a whole, in which respect Aristotle on this subject much excels him; his critique is, without doubt, the best I ever read. Besides these, he wrote a Roman History, which is the largest of his works, and which I have not read. I should like to read Eusebius, but we have not a copy here. The works I intend to read, are, Plutarch's Lives, (which I have begun, and read his Life of Theseus,) Herodotus, Thucydides, and Euripides: by the time I have done these, I shall perhaps find some other amusement after dinner. About a week ago, I visited a learned Brahmun: he understands something of Latin, Greek, and the Mathematics; he can speak English fluently. I conversed with him more than two hours, on subjects relating to religion. I endeavoured to refute his ideas respecting the eternity of matter, and his objections against the Bible. He was very thankful for my visit, wished to know where I lived, and promised to come and see me. I intend to call upon him again, the first time I go to Calcutta. He is a rich man, and says it is his intention to go to England, and study at one of the Universities. He despises the present system of the Hindoo religion: he has studied the Koran, and says that is no better: he is bewildered, and questions whether any religion can be right; though he acknowledges, as far as he knows, that the Christian Religion is superior to any other. I pray the Lord to open his eyes to understand, and his heart to receive the words of life.

"—without experimental religion in the heart, we must all be cumberers of the ground. O that our prayers may frequently ascend to the throne of grace for each other, that more of the vitality and power of divine grace may dwell in our hearts. It is time for me to go over the river to preach. There are two old men there that have been lately converted, whom you would delight to see, they manifest

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5th. Left Serampore in company with Brethren Nathaniel Ward and Gora-chund: at Fulta we made known the word

so much of the power and simplicity of the gospel. Two persons are just come from Barrackpore, to converse with me, as they wish to propose themselves as candidates to the church. I have reason to believe that my labours among them there are in some degree useful, and I receive great pleasure from going among them."

"Soogur-pore, Jan. 25. 1816.—I was married on the 3d of this month, had my wedding dinner at Eustace Carey's in Calcutta, and came off to this place immediately: it is about 150 miles from Serampore, up the country, and but 20 from William Carey's house at Cutwa. Since my arrival, I have been much better in health and spirits than I was in England. Trowt is succeeding beyond expectation at Samarang. I have conversed several times with a soldier who was awakened under his preaching: he was formerly very wicked, but is now very pious. The soldiers at the fort of Calcutta are a very pious body of men, and all that know Trowt speak very highly of him. The little congregation that I visit at Barrackpore are still very attentive: some from that place are proposed to the church, and I suppose will be accepted. I have been out a few times to talk with the natives, but cannot at present make them understand me well. I perceive that as I get on in my studies, more and more of my time will be spent with Dr. Carey, which I like very much. The rich Bengalee I mentioned to you before, has gone as far as to acknowledge to me the authority of Christ as a teacher, but not as a divine person, and a sacrifice for sin. Since I have been at Soogur-pore Mr. J. and myself have been out among the natives. One day there was a poojah (which looks like an English fair,) and, a large concourse of people being collected, Gour, a Bengalee preacher who was with us, preached to them, and distributed Gospels and tracts. At first they were diffident in receiving them, but when they saw we were careful to whom we gave them, they were very anxious after them; and as we returned through the villages, we found several with a small group round them, reading the books we had given them, and some asked what they had done that they could not get one. Their prejudice against the gospel is much worn away: they generally say it is very good; but the great discouragement is, their listlessness about every thing."

March 16, 1816, Mr. Yates wrote to Dr. Ryland, mentioning several particulars contained in the former letters, and adding—"The soldiers of the 59th, now at the Fort, are many of them very pious. It is quite pleasing to preach to them: they are all attention. I preached there last Lord's-day evening, to nearly 300. The Colonel always allows them some place in the Fort for worship. Eustace Carey and Lawson preach to them three times a week, and they have prayer-meetings among themselves, I believe, every night when there is no preaching."

"The way I spend my time is this: In a morning before breakfast I study Hebrew about an hour and half. After worship I attend to Bengalee and Sungskrita. I have read about five volumes of Bengalee, and read all the Bengalee proofs with Dr. Carey, having before compared them with the Greek. I have got through the Sungskrita roots once; have not yet got through the Grammar, but am reading the Ramayuna with my pundit. My afternoons are chiefly taken up with reading or hearing Latin and Greek. I have read ten volumes of Greek since I left England, but not more than three of Latin. In the evening, after worship, I generally read English, or look over English proofs. I take my turn in all the services here: preach at Barrackpore, two miles over the river, once and sometimes twice a week, to about 25, a small but attentive congregation.

of life in three places : many heard with pleasure and received tracts. From thence we proceeded to Nabob-gunj, and addressed, in two places, great numbers of people, and gave away three Gospels, with some tracts in Bengalee, to those who were able to read. Went from thence to Chundun-nugura, where many heard with apparent pleasure, and received five Gospels and tracts. 6th. At Chinsurah, spoke to a number of attentive people, opposite to a Hindoo temple. Came to Sa-gunj, spoke to a number, and distributed thirty-eight Gospels in Bengalee, with many tracts. At Vasa-variya, spoke to a good number, among whom some seemed affected. They received ten Bengalee Gospels, with some tracts ; had some interesting conversation with Brother Tara-chund. 7th. Reached Trivenee, where we had a long conversation ; distributed fifteen Gospels, with many Bengalee tracts. At Nuya-suraee, preached in three places. 8th. Conversed with a few people at Damoodda, and gave Gospels and tracts. At Seeja, spoke in several places, and gave books. In the evening arrived at Bula-gura, and conversed with a number of Sipahes, who were going with prisoners to Medhinee-poorā : they listened very attentively, and received three Gospels in Hindee, and a number of tracts. 9th. Early in the morning, at Bulagura, we gathered a large congregation. At Samoorā's market, had a good number of hearers. From thence we went to Gokool-gunj, where the people heard the gospel with pleasure, and received seven Gospels and a number of tracts. 10th. Reached Kulna, and spoke in three places : many heard with pleasure, and eagerly received sixteen Gospels, with a number of Bengalee tracts. 11th. This morning spoke in three places at Nudeeya : the crowd listened very attentively, and gladly received twenty-nine Gospels in Bengalee, and a great number of tracts. At Eshwura-gunj, made known the way of life to many. 12th. Near Dumduma, spoke to a number on the

We go to Calcutta in turn : it comes to me about once a month. There are six services every Lord's-day, so that it is necessary for some one to go from Serampore."

In a letter, dated August 5, 1816, received Jan. 7, 1817, he mentions William and Jabez Carey, as very useful in the missionary work ; and speaks highly of Nathaniel Ward, Brother Ward's nephew, who went up about a week before to supply William Carey's place, while the latter should take a tour among the natives, and visit several of the stations. "Eustace Carey, (he adds,) is beginning to devote himself entirely to the natives, by conversing with them, and forming schools among them. Mrs. Lawson's school is increasing, and will, they expect, in time, support them."

public road. 13th. Visited Brother W. Carey at Cutwa. After morning worship, we went to Cutwa market, where Brethren W. Carey, Kangalee, and Shiva, preached alternately, to a large congregation. 14th. Arrived at Dewan-gunj, and preached opposite a Hindoo temple to many, who heard attentively, and received seven gospels, with some Bengalee tracts : from thence we came to Nudeeya, preached to a good number, and left them some tracts. At Chundun-poora delivered our message, and gave two Gospels, with some tracts in Bengalee. Went to Goati-para, where the Brahmuns requested us to sit down, and heard the gospel with much attention, gladly receiving three copies of Matthew in Bengalee, with some tracts. Went to Gireesha-gunj, and spoke to a small number, and left them three Gospels, and some tracts in Bengalee. 16th. Spoke at Santi-poora in four places, before many people; from whence we visited four villages; Shiva-gunj, Ghooga, Chakduha, and Sooksuugur, in which many people gave us much pleasure by their attention. 17th. Lord's-day. Visited two villages, and conversed with many. 18th. Conversed with a number of attentive Hindoos at Barrackpore, among whom a few seemed affected, and promised to call at Serampore for further instruction. 20th. At Calcutta made known the word in several places: many heard with attention, and received books. 21st. The cloth-merchants in the Bura-bazar, having invited me to speak to them, heard the gospel with much attention, and received a number of books; but some of the more respectable men returned them, because I would not be paid for them. During the rest of the month I was employed in different villages around Serampore; also went to Vasa-variya, and preached as usual at Barrackpore."

By a letter from a Musulman at Calcutta to Brother Tara-chund, dated September the 27th, we learn, that a vidya of his acquaintance is very anxious to become a Christian, and wishes for a book of Christian doctrine. The same friend of Tara-chund's further informs him, that a Brahmun of Bhuvanee-poora had begun to worship Jesus Christ, and wants books to read.

October, 1815. On the first Lord's-day in this month, were baptized at Serampore, Mr. Beevy and Mr. Beresford, two old men of Barrackpore, on the pension establishment, and Govinda, a Hindoo kshutriya, born at Oojeen, in the Mahratta states: his conversion was brought about by a pamphlet which Brother Chamberlain had left at Cawnpore.

After obtaining this pamphlet, he came to Calcutta, and made himself known to Brother Smith while preaching there.

During the course of this month, Brother Lawson has favoured us with the following remarks, which may serve to illustrate the state of religion among them at Calcutta. They now have a meeting every night in the week in some part of the city.

"Monday night there were more at the prayer-meeting than I have seen before, although it had not been announced from the pulpit on Sabbath-day. Tuesday evening was so unfavourable as it respects the weather, that many could not attend. Last evening, at the Fort, I preached to above two hundred soldiers, besides others; a great many stood on the outside. To-day the soldiers are going to petition for a place to themselves. Thirty of them want Rippon's hymn books. I have about two dozens. Please to send down some more, and I will send them to the Fort, or carry them the next time I go. Last night, there was a very full meeting at Eustace Carey's. It seems that nearly all the church was there.

"Last night Eustace and I went together into the Fort. I suppose about one hundred and fifty attended. I preached from, 'Be sober, be vigilant, &c.' Some of the brethren of the 24th regiment have arrived as invalids. They attended worship last evening. This morning we had a pretty good congregation at the chapel, and about forty or fifty from the Fort were there.

"I hardly know what to communicate at this time respecting our labour. Tuesday evening I understand the members were very unanimous in the business which was then transacted. The next day we had a deputation from the church, communicating their wishes to us. We accepted of their proposal by word of mouth, for I suppose the ceremony of a formal letter was unnecessary.

"Wednesday evening, I understand, the meeting at Eustace's was not quite so full as before. But I think a place is full enough when there is no more room to sit down, which was then the case. At the Fort I had a large congregation at Brother Daniel's. They speak in the highest terms of Brother Trovt. I think they are a very pious body of men.

"One circumstance has particularly pleased me since my residence in Calcutta: I have found, from enquiry, that three of our young people have for a long time past been in the habit of carrying on family-worship alternately with their parents. This night we are to have a prayer-meeting with

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these young people, and any who like to attend in the vestry. We had no sooner planned and mentioned it than it was highly approved. It will be our constant endeavour to lead the young by the hand. To be enabled to do this the better, we wish to collect a number of good plain interesting books, which we shall form into a 'Library for the Young.' We doubt not you will assist us in this.

"Last Sabbath evening at the chapel, we had a better congregation than I have seen lately. I had some conversation with a young man, who related to me his experience, and whose character seems to be very hopeful.

"I must tell you a little more concerning what we are doing. Last Friday evening I had a pretty good congregation at the jail. After worship was over, I proposed to Brother Gordon and others, while we were talking, that if every Friday evening preceding the Ordinance Sabbath, were devoted to particular prayer, it might be the means of solemnizing our minds. They were convinced of the propriety of such a plan, and we shall act upon it. If any address be given, it will bear particularly upon that subject. Saturday evening, the vestry room was nearly full. Sabbath morning I went to the jail to preach, and had a considerable number to hear. They are building a very handsome place of worship there. In the evening I preached to the soldiers in the Fort. The Colonel has given them a better place of worship than they have ever had before. It is spacious and airy, but still so crowded that many stand without. Our brethren tell us, that the Colonel sent his compliments to the Missionaries, and requested them to come to the Fort every Sabbath morning to preach a sermon to the soldiers, as it would prevent them from walking out in the heat of the sun. To-day I have sold all the hymn books in my possession, and should be very glad if you would send down more. The soldiers want to form a little library amongst themselves, which may be very useful to them: they have collected about one hundred rupees, and if you have any books at Serampore that would suit them, they would be glad to purchase them."

The following is a letter from the brethren of the 72d regiment to Brother Lawson, on their departure from Fort William.

"Reverend Sir,

Fort William, Nov. 4, 1815.

We with grateful hearts return you thanks for the many blessed sermons that we have heard from you and your brethren of the Mission in this place. We are led to believe,

that your ministry has done much good among us; it has been the means, through the influence of the Spirit, of convincing some of the hardened sinners of this regiment of the necessity of coming to Christ for salvation, and of building up and comforting those who have already embraced the glorious gospel of our dear Redeemer.

"Now our humble prayers are, that the Lord, the King, and Head of his church, may grant, that while you are employed in his service, you may have the comfort of his Holy Spirit, and heavenly grace; that you may have the peace of God that passeth all understanding, keeping your hearts and minds through Christ Jesus; that you and the brethren of the Mission may have great success among the Heathen in this country; that the Lord may add daily to his church such as shall be eternally saved, and that the time may soon come, when the knowledge of the Lord shall cover the earth as the waters cover the great deep; when all nations, kindreds, and tongues, shall join in one universal song of praise to the Lamb that sits on the throne, and crown him Lord of all.

"Now, since it hath pleased the Lord, of his infinite wisdom and providence, to call us once more to see his marvellous works in the great deep, we send this to you, as a small tribute of our gratitude for your labour among us since we came to this place, and may the Lord reward you an hundred-fold in this life, and give you a crown of righteousness in that day, when they that turn many to righteousness shall shine as the stars for ever and ever.

"Signed in the name and on the behalf of the church in the 72d regiment, DAVID LONG, *Elder.*"

Brother Smith has employed himself as usual in itinerating among the natives; many have heard the word with attention, and some have appeared affected by it.

Brother Chamberlain has left Serampore; and we have heard of his arrival at Cutwa: he intends, for the present, to employ himself in itinerating among the natives. His heart is thoroughly devoted to this work, and much good is to be anticipated from his faithful and zealous exertions.

Nov. 27, 1815. The Right Honourable Earl Moira, Lady Loudoun, the Lord Bishop of Calcutta, Mrs. Middleton, with Captain Fitz Clarence, and several ladies and gentlemen of Lord Moira's suite, honoured the Mission-house at Serampore with their presence. The noble visitors went over the different parts of the establishment, and noticed every thing with the most engaging kindness, declaring that though they had heard much of

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the Mission establishment, yet it far exceeded their expectations. But the most pleasing part of the visit seemed to be enjoyed, when these distinguished visitors entered the room appropriated to the learned natives, employed in the translation of the Holy Scriptures. The sight of learned Hindoos, from almost every province of India, employed in the work of preparing translations of this blessed book, for all these countries, appeared greatly to interest his Lordship, Lady Loudoun, and the learned Bishop. When the Afghan pundit was recognized, he was immediately pronounced to be a Jew, and his own declaration that he was Beni Israel, completely settled the point.* After a stay of nearly two hours, the noble party left us, expressing how much they had enjoyed their visit. His Lordship, on his return to Barrackpore, wrote to Brother Carey, inclosing an order for 200 rupees, as a present to the workmen.

December 10, 1815, was baptized at Serampore, by Brother Carey, Michael Chessel, of the 4th regiment of Native Infantry, which regiment was on the eve of leaving Barrackpore for Dinapore. He has attended upon religious services here, and at Barrackpore for some time.

December 15th, Brother Lawson says, "We are very low when we consider the state of things at Calcutta, where some members have walked irregularly, for want of more constant inspection; but I hope we shall be enabled to labour unremittingly. There is a comfort in trying to advance the cause of our Redeemer, even though our attempts should prove unsuccessful. We are gratified to see new faces occasionally at our meetings."

This day the settlement at Serampore was restored to the Government of his Danish Majesty. A dinner was given by J. Krefling Esq. the Governor, and in the evening the whole town was illuminated.

December 20. This day, the examination of the children educated by the *Benevolent Institution* in Calcutta took place, before several friends of the charity. It was truly interesting to see the progress of these poor children, of six, seven, and ten years of age, who went through lessons of reading, spelling, writing from dictation, and in accounts, in a manner that would do credit to any school in India; but when between two and three hundred boys and girls, taken from

* The Mit'hilee, another of these pundits, affords a striking example of the powers of memory: he has committed to memory the whole of Panini's Grammar, and some of the works of his commentators, amounting in the whole, to 86,000 lines.

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the poor hovels of Calcutta, stood up to sing one of Watts's inimitable songs, and especially when these lines occurred,

"While others early learn to swear,
And curse and lie and steal,
Lord, I am taught thy name to fear,
And do thy holy will,"

every heart seemed melted with joy, which benevolent minds alone are privileged to feel. After a short address from Brother Ward, thanking the masters and monitors, and exhorting the children to a correct conduct during the holidays, and attendance on some place of worship, and prayer by Brother Carey, the school was dismissed for the vacation.

January 1, 1816. A sermon was preached in the Lal Bazar chapel, Calcutta, by Brother Ward, in favour of the Benevolent Institution, from Deut. xv. 7, 8. The collection amounted to 386 rupees. The whole amount of the subscriptions collected for this Institution, for the last year, was 11,758 rupees, 8 annas, 6 pice.

Tarachund wrote thus to Brother Ward, from Vasa-variya, December 19:—"Several Bengalee school-masters willingly come to hear the gospel, on the Lord's-day, at Mulluk-kasum and Vasa-variya. Anunda-chundra-gooptha, and Allabucks, are very desirous of hearing the word of God; I have therefore sent Komula to Calcutta: be pleased to give him a Bengalee testament and other tracts, which he needs.

January 13, 1816, Tarachund writes, "It is long since we despised the cast, and every thing belonging thereto. We receive all that come to dwell with us, knowing us to be Christians. It is not surprizing to us, that the wolf and the sheep feed together; but the Hindoos do not see without surprize, Brahmuns and others eat with the Vasa-variya and Serampore Christians, without being excluded from cast: thus is the attracting power of the love of the Lord Jesus Christ displayed, whose kingdom is thus coming in this country, by degrees. Let the hearts of all the brethren rejoice at it, and sing praises to the great Lover of mankind."

Brother Smith's Journal during a late journey to Chittagong.—"November 2, 1815. Left Serampore for Chittagong. 3d. Spoke at Shalikha to a number of attentive people, and gave away five Gospels in Bengalee, and a number of tracts. 4th. Conversed in four places, with crowds of people at Kidur-poorā. Many heard the word with much attention, and received about thirteen Gospels in

Bengalee, and a number of tracts. 8th. At Vishnool-poorā, spoke to a large congregation, and distributed tracts. 9th. At Choukhalee, addressed a vast number, and gave away three Bengalee Gospels, with many tracts. 10th. At Arvaliya, conversed with a respectable Brahmin in the presence of many, and gave tracts in Bengalee: afterwards sat under the shade of a tree, discoursing and giving tracts to a great number. 11th. Preached at Phukeera's market, and also at Yatri, to crowds of people, and gave tracts. 12th. (Lord's-day.) Conversed with a vast number of people at Cheli-pāra market. 13th. Reached Moordi-poorā, and afterwards Rajara-varudooyari, and distributed the word of life in both places, and gave away tracts. 16th. Preached at Hitiya-bazar, to a large crowd of Musulmans, and gave them tracts. 18th. While conversing with several people by the river side, they invited me to one of their houses, gave me a seat, and after hearing with attention, received tracts. 19th. (Lord's-day.) Preached to a number of Musulmans at Raja-poorā, and gave books. 21st. Conversed with about seventeen people at Sundeeep, who listened attentively, and received tracts. 22d. Early in the morning, several men called on me to hear the gospel: two Musulmans continued disputing for three hours. 24th. Reached Chittagong, and preached to a crowd of Hindoos and Musulmans on the public road. 25th. Went out with Brother Baudri, and preached at Ruhumut-gunj. 26th. (Lord's-day.) Preached at Mr. M.'s and also at Mr. W.'s. 27th. Went out in company with Brethren De Bruyn and Baudri to Phiringee-tula, and preached at Mr. Reberto's in Hindoost'hane. 28th. Preached at Buksee's market to a good number of people, and answered many questions. 29th. Conversed with a Musulman in presence of many people on the public road.

"January 4th, 1816. Visited three villages; Khurduh, Sookhuchura, and Rishura. At the two former, the people heard pretty attentively and received a number of Bengalee tracts; some of the respectable men asked for testaments, which I promised to give them to-morrow. 5th. I went, according to promise, to Khurduh, and conversed in several places, and gave away books to those who asked for them; and from thence to Sookhuchura, where a respectable man who asked for books yesterday, took me into his house, and treated me very kindly. While speaking of the gospel, a number of people surrounded me, and listened seriously; after I ended my discourse the householder thankfully accepted

Serampore and Calcutta.

the four Gospels in Bengalee, and one in Persian-Hindee: a good number of tracts were given to the spectators. On returning, the master of the house offered me a number of oranges, which I refused, but to avoid offence, I took one. 7th. (Lord's-day.) Administered the Lord's supper at Vasa-variya; the brethren appeared much affected with the dying love of Christ. 9th. Left Serampore for Gunga-sagur, and spoke to some on the way. 13th. Arrived there, and preached in different places to crowds of attentive people; distributed one hundred Gospels in Bengalee, seventy-nine in Hindee, and a vast number of tracts. Among the crowds of viragees, was a person who set himself up as a god, declaring that he never eats except a little fruit: he is adored by the Hindoos, and called a Muhapooroosha: presents are brought him of rupees, sweetmeats, &c. of which his followers take charge. After a long conversation a viragee followed me to the boat and said, 'I have a mind to follow you, because I have been seven years with the viragees, and see that all their religion is outward show; the viragee who says he never eats, is a great hypocrite: I have seen him eat large quantities of food in the night.' 14th. (Lord's-day.) Went with Gorachund among the people, and preached to a considerable number, who listened seriously, and received sixteen copies of the Hindee Gospels, and a great number of Hindee and Bengalee tracts: many were begging for Bengalee testaments, but I had none."

December, 31, 1815. (Lord's-day.) William Spires and John Smith, both of the 59th regiment, quartered in Fort William, were received into the church at Calcutta, by Brother Eustace Carey. And on January 7, 1816, Hannab, a widow from Barrackpore, was admitted a member at Serampore.

Jan. 11, 1816, Brethren Lawson and Eustace Carey were set apart to the pastoral office in Calcutta. After a suitable hymn and an introductory prayer, Brother Ward gave an account of the different forms of church-government, and particularly of that under which the church was then acting: this was followed by questions respecting the choice of the two brethren as co-pastors, and by a confession of faith from each of them. After the laying on of hands by the three elder pastors, and the ordination prayer by Brother Carey, he addressed the two brethren from Col. iv. 17. and Brother Marshman addressed the church from Phil. ii. 16. The service was closed in prayer by Brother Ward. The whole was, in a high degree, solemn and impressive.

Scrampore and Calcutta.

Our brethren at Calcutta labour with great diligence, and, we hope, not without success. Brother Lawson writes thus: "We are going on much as usual in Calcutta. I hope our young people are gradually advancing in divine things. May they be our joy here, and crown of rejoicing in glory. We have set them to work in the formation of a society for visiting and relieving the poor, which is to be called *The Juvenile Charitable Institution*. The rules I will send you when a little more matured. They seem to enter upon this with delight, and I think it will be the means of uniting them together, and of calling forth their gifts, as reading and explaining the sacred scriptures and prayer are to attend every visit. Our congregation in the Fort is enlarged, as a regiment from Berhampore is lately arrived, among whom are the brethren baptized by Dr. Marshman. This morning Eustace Carey and I intend attending a church-meeting in the Fort. Yesterday we went together to the hospital, to see some sick brethren of the 59th regiment. We thought it prudent to pay our respects to the doctor before we went; and he politely gave us permission to visit the soldiers whenever we wished. We found five or six brethren, with whom, in a little room allotted to Brother M. we joined together in prayer. I am much pleased with the spirituality and stability of these good men."

In another note he says:—"I wish I could communicate to you the news of our prosperity in Calcutta. We feel it quite a blessing that Brother Gordon lives so near us. I spoke to him a few days ago respecting Robert, and was gratified with what I could collect. We may be assured that he would not speak of his son's conversion but on very good grounds. I had some agreeable conversation last evening with Jahans,* and have reason to hope that he is a pious, humble young man. The young man of whom I formerly wrote has not attended very much of late: I know not the cause. I saw him last week, at our Thursday evening prayer-meeting. The two brethren baptized by Brother Eustace Carey last Lord's-day, appear to be very spiritual men. We were at the church-meeting when they related their experience, and were quite gratified and refreshed: they seem to have entered deeply into the very spirit of religion, and are well versed in the things of God."

A young man trained up, from the beginning, in the *Benevolent Institution*, in which he has filled the office of monitor for several years.

Serampore and Calcutta.

"Nipat-singh, one of our native brethren, is employed by a gentleman in Calcutta. In a late letter he writes, that Gopee-mohun-baboo, with Seeta-rama, (the moonshee to the grand jury,) and others, are deeply engaged in examining the scriptures. Many learned Brahmuns, the servants of Europeans, also hear the word."

The following letter has been received by Brother Eustace Carey, from Alexander Wedderburn:

"Camp, Jan. 5. 1816.

*"To our beloved Ministers, and the Church of Christ
at Calcutta.*

"The church of Christ in His Majesty's 66th regiment sends greeting. After so long a silence, we have again been induced to address you by letter, to inform you of our welfare, and to enquire after yours. We sent two letters when at Dinapore, but received no answer. A few lines from you would do us good, and indeed happy are we at any time to hear from those who love the Lord Jesus. We stand in need of advice and consolation, being as yet so young in the ways of the Lord.

"We are at present lying near Bullwee, with the 24th, and have great cause to bless the wise Disposer of all things, for being with them. They are of great help to us, both in preaching the gospel and giving us advice for the better government of our little church.

"We rejoice to inform you, that the Lord is very gracious to us, both in spiritual and temporal mercies: we have the privilege of assembling in the Quarter-master Serjeant's tent of the 18th regiment: the Serjeant is a well-wisher to the cause, and it is our earnest prayer that he may become a subject of divine grace. We have at present *eighteen* in communion, and a number constantly attend. We have joined in communion with the 24th once, and, should nothing prevent, intend assembling with them for that purpose next Lord's-day. We receive the ordinance in the open air, with the heavens for a canopy, and surrounded on all sides with a waste howling wilderness: thus administered it has a peculiarly solemn tendency: here it is that we are led to feel the preciousness of a Saviour, and to bear the troubles of this life with patience and fortitude, counting them as nothing, so that we may win Christ, and be found in him. Yes! Jesus is to us, as the prophet expresses it, 'a hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary

land.' We have to lament the fall of some; of three of these we have no hope, fearing they never were partakers of divine grace; others we trust will be restored. Two hopeful young men of the Artillery are in communion with us, who joined the church at Digah, before we left Dinapore. Thus the Lord is accomplishing his will, and we are led to say, great and wonderful are his ways. As babes in Christ, we would earnestly desire the sincere milk of the word; and truly happy should we be if you could spare time to give us your advice, for we stand in much need of it. We frequently hear from Mr. Moore and Mr. Rowe, and trust the Lord will again return us to Dinapore. We would thank you to inform us of the Lord's dealings with the church at Calcutta, and with the brethren of the 59th. The brethren of the 24th join with us in love to the brethren and sisters, beseeching their prayers for our growth in grace, and that the Lord may increase his church."

Gorachund has given us an account of a visit he paid in January 1816, to Moniram-poorā near Serampore: he had about fifty persons to hear him. Being asked, how long he had been a Christian, he said, about eight years. Some said, "We shall follow;" others declared, that the commands of Christ could not be kept. At Khurduh he and Brother Smith met with a rich Hindoo, who declared he would not hear them, unless they would renounce their present clothes, and cover themselves with ashes. A Musulman school-master said, that he honoured Christ as the Spirit of Alla, and that he would teach his scholars the words of the New Testament. Another said, "These persons come to deceive us." Some of their hearers acknowledged that the Serampore Missionaries were performing a work of great merit, in devoting themselves and their property to make the people wise. A rich man at Sookhuchura said to Gorachund, "You are the son of a respectable man, but have lost cast by eating with Europeans; come to me, and I will place you among your friends again." Gorachund declined the offer, in words which may not be unaptly translated by those of Dr. Watts—

"I cannot buy your bliss so dear,
Nor part with heaven for you."

Rama-mohuna-*raya*, a very rich *Rarhee* Brahmun of Calcutta, is a respectable *Sungskrita* scholar, and so well versed in Persian, that he is called *Mouluec-Rama-mohuna-*raya**: he also writes English with correctness, and reads with ease

English mathematical and metaphysical works. He has published in Bengalee, one or two philosophical works, from the Sungskrita, which he hopes may be useful in leading his countrymen to renounce idolatry. Europeans breakfast at his house, at a separate table, in the English fashion; he has paid us a visit at Serampore, and at a late interview, after relating an anecdote of Krishna, relative to a petty theft by this god, he added, "The sweeper of my house would not do such an act, and can I worship a god sunk lower than the man who washes my water-closet?" He is at present a simple theist, admires Jesus Christ, but knows not his *need* of the atonement. He has not renounced his cast, and this enables him to visit the richest families of Hindoos. He is said to be very moral; but is pronounced to be a most wicked man by the strict Hindoos.*

* The following is the English Preface which this Brahmun has prefixed to "*A Translation of an Abridgement of the Vedanta, or Resolution of all the Vedus, the most celebrated and revised Work of Brahminical Theology; establishing the Unity of the Supreme Being, and that he alone is the Object of Propitiation and Worship.*" By RAMP-MOHUN-ROY, 1816.

"TO THE BELIEVERS OF THE ONLY TRUE GOD."

"The greater part of Brahmuns, as well as of other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practise. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities! And some of them are become very ill disposed towards me, because I have forsaken idolatry, for the worship of the true and eternal God! In order, therefore, to vindicate my own faith, and that of our early forefathers, I have been endeavouring, for some time past, to convince my countrymen of the true meaning of our sacred books, and to prove that my aberration deserves not the opprobrium which some unreflecting persons have been so ready to cast upon me.

"The whole body of the Hindoo Theology, Law, and Literature, is contained in the Vedas, which are affirmed to be coeval with the creation! These works are extremely voluminous; and, being written in the most elevated and metaphorical style, are, as may be well supposed, in many passages, seemingly confused and contradictory. Upwards of two thousand years ago, the great Vyasa, reflecting on the perpetual difficulty arising from these sources, composed, with great discrimination, a complete and compendious abstract of the whole; and also reconciled those texts which appeared to stand at variance. This work he termed *The Vedant*, which, compounded of two Sungskrita words, signifies, *The Resolution of all the Vedus*. It has continued to be most highly revered by all the Hindoos; and, in place of the more diffuse arguments of the vedas, is always referred to, as of equal authority. But, from it's being concealed within the dark curtain of the Sungskrita language, and the Brahmuns permitting themselves only to interpret, or even to touch any book of the kind, the Vedant, although perpetually quoted, is little known to the public; and the practice of few Hindoos, indeed, bears the least accordance with it's precepts.

Serampore and Calcutta.

Brother Thompson of Patna has lately visited Benares, where he conversed with another very rich Rarhee Brahmun,

"In pursuance of my vindication, I have, to the best of my abilities, translated this hitherto unknown work, as well as an abridgement thereof, into the Hindoosthance and Bengalee languages, and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavour to render an abridgement of the same into English, by which I expect to prove to my European friends, that the superstitious practices which deform the Hindoo religion, have nothing to do with the pure spirit of it's dictates.

"I have observed, that, both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindoo idolatry; and are inclined to inculcate, that all objects of worship are considered by their votaries, as emblematical representations of the Supreme Divinity! If this were indeed the case, I might, perhaps, be led into some examination of the subject: but the truth is, the Hindoos of the present day have no such views of the subject; but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent powers; and to propitiate them, and not the true God, are temples erected and ceremonies performed. There can be no doubt, however, and it is my whole design to prove, that every rite has it's derivation from the allegorical adoration of the true Deity; but at the present day all this is forgotten, and among many it is even heresy to mention it.

"I hope it will not be presumed that I intend to establish the preference of my faith over that of other men. The result of controversy on such a subject, however multiplied, must be ever unsatisfactory; for the reasoning faculty, which leads men to certainty in things within it's reach, produces no effect on questions beyond it's comprehension. I do no more than assert, that, if correct reasoning and the dictates of common sense, induce the belief of a wise, uncreated being, who is the supporter and ruler of the boundless universe; we should also consider him the most powerful and supreme existence, far surpassing our powers of comprehension or description! And although men of uncultivated minds, and even some learned individuals, (but in this one point blinded by prejudice,) readily choose, as the object of their adoration, any thing which they can always see, and which they pretend to feed; the absurdity of such conduct is not, thereby, in the least diminished.

"My constant reflections on the inconvenient, or rather injurious rites introduced by the peculiar practice of Hindoo idolatry, which, more than any other Pagan worship, destroys the texture of society; together with compassion for my countrymen, have compelled me to use every possible effort to awaken them from their dream of error, and, by making them acquainted with their scriptures, enable them to contemplate, with true devotion, the unity and omnipresence of God's nature.

"By taking the path which conscience and sincerity direct, I, born a Brahmun, have exposed myself to the complainings and reproaches, even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear; trusting that a day will arrive, when my humble endeavours will be viewed with justice—perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation: my motives are acceptable to that Being who beholds in secret and compensates openly."

Of this man Mr. Yates writes thus, in a letter, dated Aug. 1816: "I was introduced to him about a year ago: before this, he was not acquainted

who has long been alienated from the Hindoo idolatry: of his visit to this man, he thus writes:—

“Chunar, December 31, 1815. Besides making known the word, and distributing it in the town of Kushee, and in some temples on the banks of the Varuna and Ganges, I have, (agreeably to an invitation,) visited Baboo Juya-Narayuna, a respectable and learned native of Bengal. I find he has long been enquiring after the truth, and for this purpose reads, with close attention, not only the sacred scriptures in English, Bengalee, and Sungskrita, but also other books elucidatory of the scriptures. He reads and talks of Christ and his salvation very freely, to a number of Hindoos, whom he terms, ‘private Christians.’ How far they deserve the name, the day will declare: I certainly felt more pleasure and encouragement in their company, than in that of many nominal professors. I frequently visited the Baboo, and at his and his friends’ entreaty, I let them have portions of God’s word, tracts, and hymn-books, in Hindee, Bengalee, Punjabee, Sungskrita, and Oordoo: the catechisms, and your Bengalee pamphlet, were received and read with avidity. Juya-Narayuna is erecting a large house, intended for a school, to teach the natives English: he says, ‘Jesus Christ has done great things for me, and by his name I hope to be saved; shall I not then teach my countrymen his true and holy religion?’ He offered me 200 rupees per month, to superintend the school, and remain at the station as a Missionary, but I told him I already had a station, which would be left unprovided for, as Missionaries were few; and referred him to you.”

(7.) CHITTAGONG.—The journal of Brother De Bruyn for May and June 1815, contains accounts principally of the

with any one who cared for his soul. Some time after, I introduced Eustace Carey to him, and we have had repeated conversations with him. When I first knew him, he would talk only on metaphysical subjects, such as the eternity of matter, the nature and qualities of evidence, &c. but he has lately become much more humble, and disposed to converse about the gospel. He has many relations, Brahmuns, and has established religious worship among them. He maintains the unity of God, and hates all the heathen idolatries. He visited Eustace lately, and stayed to family-prayer, with which he was quite delighted. Eustace gave him Dr. Watts’s Hymns: he said he would treasure them up in his heart. He has been at Serampore once, and has engaged to come and see me in the course of a few weeks. He has offered Eustace a piece of ground for a school.”

visits of the Mugs for instruction and Burman books. May 20th, a head man, who had a hundred people under him, staid the whole day; and almost daily, Mugs were coming, from one or two days journey, for instruction and books. June 29th a new Mug enquirer called, and declared that the gospel was true, and that their god Godama had declared, that all the world would be of one cast, and would all believe this book.

August 18, 1815, he mentions, that the Mugs were coming daily for books and instruction: a Burman named Saoo, was living with him, with the desire of being instructed and becoming a Christian. By another letter it appears, that he had hired a boat, and was gone to some Mugs who had sent to him, and were desirous to hear of Christianity.

September 23. During the month of August a number of Bengalees and Mugs had called at his house, for books and conversation: he, with our young brother Baudri, who talks the language of the Mugs, had been to the mountains to converse with them; but as soon as they arrived, these uncivilized people ran up the mountains; one of them, however, returned, and after hearing that they had brought them books, and were desirous of making known good news to them, the people took courage, and came around them; to whom Baudri read the gospel: the Mugs acknowledged that they were in a bad way, and that these words were good: they accepted of fourteen books. The brethren were out among these people from the 12th to the 28th of August. Dooguroo, a Mug, who appeared to receive the gospel with an upright mind, promised to visit them at Chittagong. At the close of his letter, Brother De Bruyn mentions his having baptized five Mugs, among whom was this Dooguroo, and two of his brothers.

In his Journal, received in October, he says,—“A Mug, named Khapoo, who can understand, read, and write Bengalee, called on me, and said he wished to be a Christian. Seven persons called for books, and told me, that the rich Bengalees, in an evening, read and examine the Bible, and say, they now believe that the kingdom of God is at hand. September 9th I baptized five persons, and in the evening eight of us surrounded the Lord's table. I have had more applications for bibles than I could supply.”

“October 5. I have great pleasure in informing you that six Mugs of Kapti, namely, Pathom and his five servants came and were baptized: they promised to join us last

Chittagong.

February, but, on account of their work, they could not come sooner, and Pathom's wife is still detained."

"November 3, 1815. On Saturday night arrived at Kapti. On Lord's-day twenty-three persons sat down to the Lord's table. 8th. Pathom's wife, Soiaw's wife, and Gongroo Fufroo, an old man, proposed themselves for baptism. 11th. Two men and four women, at Brother Dufroo's village, requested to be baptized. 12th. (Lord's-day.) About fifty Mugs with their families, heard the gospel: some appeared to believe with the heart. 13th. Returned home. 15th. Six brethren came from Kapti, and said, the Dewan wanted to hear the gospel. 18th. Reached Kapti on Saturday. 19th. (Lord's-day.) Baptized nine persons, three men and six women, before two hundred people. 20th. Left Kapti, and went to the Dewan of the Raja. 22d. The Dewan came in the evening to hear the gospel: after hearing, he seemed greatly pleased, and took three books, promising to call on me at Chittagong. 24th. Arrived about ten at night at Chittagong, and found Brother Smith, and five Mugs from Ramoo, at my house. 26th. (Lord's-day.) Went out to preach with Brother Smith. 27th. Brother Pathom ran from his village, with his four servants: he says, all the country Mugs came upon him to kill him: he leaped from the top of the mountain, and came over to me. 28th. Sent two men to enquire of the Raja's Dewan, why they trouble the Christian Mugs: the Dewan is very proud. This day Pathom's wife sent three servants to seek her husband. They say, that she has paid fifteen rupees to the Raja's servants. Dec. 2d. Brother Smith left us, with two Mugs, for Serampore. The Ranee* wants to see Pathom." (*See Brother Smith's Journal, p. 102.*)

January, 1816. From Brother De Bruyn's Journal it appears, that the Mugs had attended during the month with great diligence, almost every day presenting new enquirers. Respecting the persecutions the Christian Mugs had undergone, the judge of the Ranee had decided in favour of the Christians, and ordered the persecutors to pay the costs. Brother De Bruyn adds, that the believing Mugs are now in good spirits, blessing the Saviour, and sending their salutations to the brethren at Serampore. On one occasion, twelve Mugs from Arracan called for instruction. Dec. 30, 1815, he baptized two Mugs, in the presence of about two hundred people. January 6, 1816, sixteen members sat down

* A female sovereign,

to the Lord's table. 26th. Six Burmans from Pegue called for books, saying, that their Raja possessed one of the Gospels, but that they could not obtain them: he gave them six books. These are the fruits of the Rangoon Mission, by which these Burman books have been supplied; so that we see the gospel is like a spring of water; if it cannot find a passage in one direction, it forces it way in another.

(8.) SILHET.—July, 1815. The brethren at this station have visited several places in their neighbourhood, as Budaseel, Shree-nugura, Bhanga, Mrija-poor, &c. At the latter place, the people acknowledged, that they were destitute of salvation. At Kachao the Hundoos heard with apparent attention, but said, Brahma would save them: the Musulmans also said, "We have our saints." The brethren wish for directions about baptizing, as several persons were desirous of that ordinance.

September. We learn that Brethren De Silva and Bhagvut, had visited Hirumba,* and at the taxgatherer's had conversed with numbers of the inhabitants, respecting the gospel. "The daughter of the Raja Govinda-chundra, (say they,) heard of our arrival, and wished to hear the word. We went and explained the gospel doctrines to her, with which she seemed much pleased, and detained us six days, during which time she read the word with us, and helped us in various ways. At our departure she expressed the highest pleasure, and told us, we were the servants of the true God, and invited us to come every month, and stay two or three days, that she might well understand the Christian doctrine. From hence we went to another village, and made known the birth, life, miracles, death, resurrection, and ascension of our Redeemer, the villagers hearing with attention. In this way we visited a number of villages. We go every day to the village of Budaseel." These brethren entreat us to erect for them a place of worship and a school-house.

October. A gentleman in this neighbourhood tells us, he has great hopes that the brethren here will succeed in their mission, by continuing with all humility and perseverance, to explain the gospel to those who are now placed under their ministry.

* The name of a small independent kingdom, and also of a town.

December, 1815. John De Sylva and Bhagvut complain, that they are still destitute of a place of worship, a school, and a dwelling-house. They expect a large school.

A gentleman at Silhet wrote thus to Dr. Carey, Nov. 30, 1815 :—" Respecting the two pundits, for the Munipoor, Kookee, and Naga languages, I have sent three times to the Kachar Raja, and he has promised me, that I shall have two pundits for these three languages. Some months back I procured a letter from Mr. Ewing, our judge and magistrate, upon this subject, to the Kachar Raja, which letter, and one from myself, I sent by a servant of my own, upon a boat on purpose, and I am in great hopes that we shall succeed at last. John De Sylva arrived at Silhet on the 19th, and left it on the 23d: to him I have given another letter, from Mr. Ewing, to the Kachar Raja, begging him to comply with his promise, and send the two pundits in question; I likewise gave him a letter from myself to the Kachar Raja, that I will pay them each twenty rupees per month, and defray their expenses to Calcutta; and if they should need it, I have agreed to advance each of them forty rupees. John De Sylva has promised me, that he will deliver both these letters into the Kachar Raja's hands. God grant he may be successful."

January 10, 1816. This gentleman says, "I am sorry that we have not yet succeeded in getting the pundits. The Koonkees and Nagas have no written language. It would be a great blessing if they had. Yet they have a dialect of their own, different from that of the Kachar people. You may depend upon every attention being paid to our brethren, John De Sylva and Bhagvut."

HINDOOST'HAN.

(9.)—DIGAH. Brother Rowe wrote to Mr. Ward from the station, July 21, 1815, to the following purport.—" Our native brethren are very active in their labours to disseminate divine truth. The rains have lately prevented their going much abroad, but they have had a considerable number of enquirers at our Hindoost'hane school. Two phukeers are there, who have thrown away their malas, beads, &c. and are now learning to read the Hindoost'hane. I intend setting off to visit our brethren in the 24th, next Monday morning. The last accounts we received from them, were of an encouraging nature. Since they have been settled at Amowa,

they have been in more comfortable circumstances. The Major has given them leave to build a place of worship, which they hope to finish before my arrival. Brother Whitworth is in the hospital again. In the 14th, five are proposed to the church. The congregation has been on the increase of late, and the word is heard with great attention. Brother Perkins is in the hospital at the point of death. His mind is in a most happy frame, and he is enabled to rejoice exceedingly in the hope of eternal life, through Jesus Christ our Lord."

August 14, 1815. Mr. Moore wrote thus from Digah:—"Brother Rowe is now at Amowa. I have again permission to visit the hospital, where I have large and attentive congregations. At the grass-house at Dinapore, our auditory is much increased: we have thirteen or fourteen candidates. I have to preach six times in the week during Brother Rowe's absence.

Mr. Rowe, in a letter from Amowa, to Brother Moore, dated August 15th, says, "I did not arrive till near eleven o'clock on Saturday night. By mere accident Brother Worrall heard my voice, as I passed his room at the hospital, or I should have had some difficulty in finding Murray, as it rained, and was very dark. Brother and Sister M. got up, and spent an hour with me, after which I retired to the room adjoining the place of worship, where they had provided a cot, chair, &c. for me. The place of worship is perhaps a little larger than that at Dinapore. It is some way from the lines, which makes it rather inconvenient for some to attend. After a heavy shower, some have to walk through water ankle deep. Notwithstanding this, it is well attended. The major asked the brethren's consent to keep the regimental school in it, to which of course they agreed. Sister Murray keeps her school at her own house. In consequence of there being some candidates for church-fellowship, we have put off the administration of the Lord's supper till next Lord's-day. Last Saturday night, Mrs. Crosswell proposed herself. On the Lord's-day morning the brethren had a church-meeting and received her. Immediately after the morning service, I baptized Mrs. Worrall, Mrs. Crosswell, and three men, whose names I forget, in the baptistery the brethren had made before the vestry door. We had many spectators of both sexes, several of whom appeared much affected. Serjeant Crosswell not only consented, but was present. Two or three of those who have backslidden will probably be restored this week. Among those who appear to be seeking, are a player,

and the woman that lived with him : they are very regular in their attendance on the means of grace, and appear to be under deep convictions. With a great deal of labour, I have set the conference on foot. I had a fine view of the hills from the top of Mr. Hill's drying house, but have not had a good view of them since I have been here. They appeared inexpressibly grand. The country around is open and pleasant, but very low, so that one can hardly go out on foot after a small shower."

August 28, 1815, John Baxter, a member of the church in the 14th regiment, writes to Dr. Carey, from Dinapore, thus : "When we came from the field, we were, as a church, in a feeble condition; but the Lord has not suffered us to remain in that state: though one has been taken away by death, we have reason to rejoice that he finished well: two of our fallen brethren have been restored, and six more will publicly put on Christ next Lord's-day, if nothing prevent. There are some very serious, of whose conversion to God we have great hopes, and many hear the word with much attention, sometimes from 150 to 200, for which we bless the Lord, and rejoice to see his work prosper. The brethren have chosen me to be their pastor."

September 2, John Phillips, a religious soldier, wrote thus, from Amowa:—"We have been blest with the company of Mr. Rowe, and I trust his ministry has been useful. He stayed seventeen days. I am happy to inform you that we have built a place of worship here, and have all the privileges we can expect from our commanding officer."

Another, B. Rowley, wrote thus to Brother Gordon of Calcutta, from Dinapore, Sept. 9th.—"On Lord's-day we had the ordinance administered to us, and I hope were truly thankful for being permitted to enjoy so inestimable a privilege. I trust each of us was much strengthened in the love of our Lord Jesus Christ; and I am happy to say, that I have every reason to believe that cordial love and friendship dwell among us more than ever. I trust the Lord will strengthen our hands, and build us up in his most holy faith. We are blest with most favourable opportunities of serving and worshipping God at this place, more extensively than we had at Fort William. We feel ourselves unspeakably rejoiced, that two such labourers as Mr. Moore and Mr. Rowe, are in this part of the vineyard to labour among us. We have been truly benefitted by them. I trust, if we continue here, that much good will be done among us. We begin to increase

in hearers far more than ever we expected. Some, we hope, are looking with their faces Zionwards. Though we had some gloomy fears, lest the Lord should not bless the means we have been using in this regiment, yet now our hopes are much revived. Give our love and respects to all the ministers: may the Lord bless them with a double portion of his Spirit, and prosper their labours abundantly."

September 27, 1815, Henry Joseph, of the 14th regiment, writing to Brother Ward, from Dinapore, says:—"On August 1st, we received into the church *nine* men, and Sept. 23d, *four* more. There are thirteen others mentioned to the church. We are going to leave Dinapore for Cawnpore. Our brethren of the 66th, arrived here May 13th. Mr. Moore and Mr. Rowe have been labouring among us; may the Lord bless them; and, if we never meet in the flesh again, may we meet around the throne of God. They have been making known the truth to us with a holy zeal, as a father teacheth his children; and they are pure from our blood. Dear Sir, I am very sorry to hear of the death of Mr. Fuller. The brethren join in love to you all: they are all well, except one, who is in the hospital."

November 18th, Brother Moore wrote to Dr. Marshman thus, from Munghir: *—"I left home on Monday last for this place, and reached it on the evening of the 15th. I have been much more comfortable here than I could have expected. I came down in company with a gentleman, who has been one of our hearers and a kind friend for some time past; and there will be a house for prayer and preaching as long as he is an inhabitant of Munghir. The Commandant and the other gentlemen have been very kind to me. I am to preach to them to-morrow, when the whole of the inhabitants will be invited to come."

Digah, December 9th, Mr. Moore wrote to Mr. Lawson, thus:—"On hearing of Mrs. Marshman's being on the river, and moving into this part of the country, I went down to Munghir, about 120 miles from hence to meet her. I went in company with my friend ———, who, I trust will become a blessing to the place, which is to be his future residence. My friend was a perfect stranger to the inhabitants, and I

* In Walter Hamilton's *East India Gazetteer*, *Monghir*. A town and fortress in the province of Bahar, on the south bank of the Ganges. North latitude, 25deg. 25min. East longitude, 86deg. 38min. Mr. Chamberlain has now fixed on this as his station.

knew only one individual; however, we met with much hospitality from the Commandant of the Fort, and another gentleman. When we perceived that Sister M. was not likely to arrive before Lord's-day, we contrived a plan for public worship, and raised a congregation of nine persons in the morning. This other gentleman very reluctantly attended, and as he afterwards told my friend, more with an inclination to quiz, than to profit by what he might hear: however, he seems to have departed with feelings very different from those he brought. After worship, he invited me to spend the evening with him, when he behaved in the most friendly manner. He invited me to dine with him the next day; but I went down the river to meet Sister M. and did not return that day: my friend dined with him, and was highly gratified with his conversation. The following day I had a long interview with him, and bade him farewell. Captain ——— had often heard the gospel in England, and seemed to think that it was useless for him to hear it any more, as he did not possess such feelings as he thought were necessary to hear it with profit. To be found in the use of the means was earnestly recommended; and my friend now reports, that they read the bible and pray together daily, and that he has hope of his becoming a very amiable Christian.

"Thus there is a door opened at a place which I have long wished to visit; and that hand which *conducts unseen the beautiful vicissitude*, has without doubt done it.

"For the last three days, I have been highly delighted with another instance of what I believe to be the work of the Holy Spirit, in a medical gentleman, upwards of fifty years of age, once a fellow-student with the eloquent Robert Hall. This gentleman was recommended, by a friend in Calcutta, to read Scott's Force of Truth, his Essays, and his Notes on the Pilgrim's Progress. They have produced the most serious impressions on his mind. Though a man greatly admired by all classes, for his morality, generosity, and integrity, all this in his estimation is now but dross. His soul seems to hunger and thirst after righteousness. I was delighted indeed, in hearing a venerable man like him, revealing the secret exercises of his mind, and begging to know if I ever felt the same."

November 14, 1815, Mr. Rowe wrote thus to Dr. Marshman:—"My dear Elizabeth Maria died on the 1st instant, after a few days illness. This has been a trying dispensation, but the Lord is my refuge. I find him a present help in

every time of trouble. I know, by repeated experience, that he can support me under the heaviest trials. My dear little girl is gone to her mother, and to her God; she cannot return to me, but I rejoice in the hope of going to her.

"Our last accounts from Amowa were very pleasing. The brethren in H. M.'s 24th had restored two backsliders, and received one candidate. Their meetings were pretty well attended, and the work of God reviving. Three artillery men have been received as members of the church at Digah, and two of that in H. M.'s 66th regiment. The 66th is now on it's way to join the 24th. The 14th is gone to Cawnpore. Thus our congregation at Dinapore is continually changing, notwithstanding which I hope good is done there. Since the departure of these regiments, we have had about four hundred recruits at Dinapore. Last Lord's-day evening the grass Tabernacle was quite filled with them, but this morning they all left it for Amowa. We must now endeavour to collect a small congregation from the artillery men and women that are left, till the 87th arrives from Berhampore. We have not preached in the hospital since the 66th left us. While preaching there, a few weeks ago, a poor dying man, whose bed I was near, stopped me, and entreated me to go away, and torment him no more. I begged him to have patience, and hear the whole I had to say, which he did, but I fear it did him no good. He died next day."

The correspondence which brethren Moore and Rowe carry on with the soldiers, in the field and at other places, appears to be very beneficial. A letter from three individuals of the artillery, stationed at Amowa, affords a pleasing proof of the progress of religion among them. "While I was writing, (says one of them,) two of the brethren of the 66th, came into the meeting-house belonging to the 24th. Johnstone prayed in public for the first time, and Archer read a psalm, and we sang a hymn. We have had many a happy meeting, especially in the evenings under the trees. Brother Worrall preached last night to a thronged house, and though he has not fluency, nor fine language, yet he abides by scripture, and urges his hearers to flee from the wrath to come."

From the 14th regiment, in it's passage down the Ganges to Cawnpore, friend Hatch writes an affectionate letter to Brother Moore, in which he says, that they have worship on the boats, as they glide down the river, and on the banks, when they come to for the night.

November 13, 1815, Rowley, writing from Amowa to Mr. Moore, says, that they arrived at that place on the 10th, and by the favour of their commanding officer, had been permitted to go a mile, to the place of worship erected by the 24th, where they had enjoyed a comfortable Sabbath with our brethren.

A letter to Brother Moore from an officer, lately brought under serious impressions, which we are prevented from publishing, as we would not take such a liberty without the leave of the writer, is highly encouraging.

Digah, December 28, 1815, Brother Chamberlain wrote thus to Brother Marshman:—"You were pleased with the field-preaching, but yours could be only hasty skirmishing. Such running expeditions are doubtless better than none, but they ought to be lengthened if possible. Persons that journey in missionary work, cannot well go too slow. I came slowly through Bengal, this last time, much to my comfort, and yet I have reason to regret that I hurried along as I did. Brother Bryant is here, where he intends to take up his residence during the remainder of his abode on earth, which to all appearance, will not be long. He appears very comfortable; and I doubt not, he is, in Christ Jesus, prepared to meet the important change. He has fits every month, and in one of these we expect he will receive his dismissal hence. He has begun to build a bungalow, on a part of the Mission ground which could well be spared.

"I have been obliged to lie by a few days, for my body's sake. A cold has hung on me, ever since we got wet in a rainy night, below Berhampore. I want a good campaign, to set matters right again, which I hope I shall soon obtain. Yesterday I had a very pleasing letter from Agra. The little leaven is operating. Divine grace, I trust, has made some converts there, in whom God will be glorified, because our testimony among them was believed.

"We must have a fount of types for the running Naguree. This is the character used all over Bahar, and in many other provinces, where the Deva-naguree is very little used. Specimens I am procuring, and will send them down."

December 29, Brother Rowe writes to Brother Ward, thus:—"We have had a church meeting, at which we received four natives. They are to be baptized next Monday. We have not yet had an individual to hear us of the 87th. They are said to be nearly all Roman Catholics. Two women from the 24th are proposed, and a man belonging

to the 66th, now in the hospital at Dinapore, will probably come forward."

January 3, 1816, Brother Moore writes:—"We had a church-meeting last week, and accepted four natives, who gave a very satisfactory account of themselves. Brother Chamberlain has had much conversation with them since his arrival."

January 15, he mentions the baptism of these persons, and adds:—"The 87th leaves Dinapore to-morrow. The men stood quite aloof from the grass chapel for the first fortnight or three weeks, but have attended well the last five or six times we were there, with much seriousness. Last Lord's-day, twenty-three persons united at our place, in partaking of the Lord's supper.

Brother Ward had a letter from Serjeant Worrall, dated, Camp, Pawarhee, December 15, 1815, who says:—"We have left one of our brethren in the hospital, and one of our pastors, (Mr. Britt,) at Amowa: four of our brethren are sick in the camp; the rest are in health of body, and I hope growing in grace. We keep our worship tolerably, and it is well attended, although in camp. Many come to hear, and some promise well. Brethren Pye and Muns have been called by the church to exercise their gifts. We have three women in our regiment, members of our little church. Two more are candidates. I rejoice that my partner is one, though once a most bitter enemy. We have had good tidings of the increase of religion in H. M.'s 59th regiment."*

* In a letter received from Mr. Moore, by Dr. Ryland, dated Jan. 16, 1816, he mentions some of the same particulars, and adds:—"Brother Chamberlain is now a sojourner with us, and most active in the service of the Lord, and Sister C. assists in our school. During the past year, we have had many tokens for good, especially among our countrymen, who earnestly solicited our labours and gratefully received them. We have successively had His Majesty's 24th, 14th, and 66th regiments, and for a short time the 87th. In the first three, churches have been formed, which have their own pastors and officers, some of them men of sound judgment and real piety, capable of feeding and watching over the flock. The 24th and 66th are now in the warlike field, in the Nepaul country. The brethren in the 24th have regular worship, whenever duty will admit, in what they call "the Star Chamber." These two churches have twice united, since they have been in the field, in celebrating the death of Christ. Brother Rowe visited the 24th since they left Dinapore, when five persons were added to them. Fifteen joined them while they were here, nearly all of whom ascribed their first impressions or the deepening of their convictions, to our preaching at Dinapore. We preached to them twice on the Lord's day, and twice in the week besides. We have now eight of the wives of the men of the 24th, living, with their children, in a

(10.) PATNA.—June 30, 1813, Brother Thompson wrote thus to the brethren at Serampore:—"Through family afflictions, I lament that little has been done this month.

part of our native school. They attend our family-worship, and Sister Chamberlain takes the children half a day for instruction. The appearances, both among natives and a considerable number of persons whose mothers were natives, now in this neighbourhood, (belonging to the regiments that have been here, and non-commissioned officers in native battalions,) and also Europeans, are very encouraging."

Since this, has been received the copy of a letter, of a more recent date, which may serve as a specimen of the gratitude of these British soldiers, to those who went from this country with a view to the benefit of Heathens and Mahometans, but whose labours it pleased God to make effectual to the salvation of many of their own countrymen, who were as far from vital Christianity as idolaters themselves.

*"To our beloved Brother and Minister of the Word of Life to us,
the Rev. W. Moore:*

"We, the brethren composing the church of Christ in His Majesty's 66th regiment, desire to return you our expressions of heart-felt gratitude, for that fatherly care manifested for our souls' good. We desire to look to you with that love as children look to their parents, more especially as many of us have been begotten to Christ through your ministry: this we feel is both to you and us a matter of much praise. We all with one voice exclaim, Oh! the riches of his grace! We have not only to love you for your ministry, but to return you thanks for numerous favours of an individual nature: this, dear brother, demands our warmest gratitude, more than words can express. We trust you will accept this as a token of our affection for you. Glad should we be if we could throw in our mite for our blessed Master's cause; but our circumstances and situation at present forbid it. We rejoice that your labours have been so abundantly blessed among us: we trust, that of many of us you will be able to say, in that day, Here are they, Lord, which thou gavest me. Our united prayers are, that the Lord may bless your labours, wherever they may be bestowed in future; and that he may give you abundance of souls for your hire. We pray also, that the Father of mercies will bless all that is dear to you in life; that your beloved partner may be as a fruitful vine, and your children as olive branches round your table; that you may live happy, and the work of the Lord prosper in your hands; that you may sustain the great and noble character of Missionary, as a good servant of our Lord and Master Jesus Christ; and that the Holy Spirit may impart to you all needful blessings, causing you to stand the remainder of your days in the love of God; and when time with you shall be no more, may you expire in the arms of a once crucified Saviour. And what more shall we say, but once more commend you to God our Father, and the word of his grace, which is able to build you up, and give you and yours an inheritance among the shining throng above, where we hope to meet you at the last day. That this may be the case is the earnest and constant prayer of

Your affectionate brethren, the church in H. M.'s 66th regiment,

*Grass Tabernacle, Dinapore,
June 26th, 1816.*

ABR. WIDDERBURN,
JOHN NICHOLAS,
JOHN ARCHER. } Pastors.

"P. S. I have endeavoured to ascertain the number of those to whom your ministry was blessed, as the means of turning them from the error of their ways, viz.

"Juliet Peck, John Buchanan, Charles Gibson, James Crawford, Robert Baker, James Triskett, (hospital,) John Herbert, (the harvest is over,) James Holderway, Charlotte Darling, Hugh Williams, (hospital,) William Gracemack, Hume, and to all of us, in building us up in our most holy faith.

Your affectionate brother,
JOHN ARCHER."

The jail and some market places, however, I have visited, and read and spoke of Him, of whom it was foretold, that he 'should die for the people, and gather together in one the children of God that were scattered abroad.' Though great attention was always given to the word, and I have felt an increasing delight in opening my message, yet I lament, I have not had it in my power to meet as I should have done, the eagerness of the people."

"July 1, 1815. Visited the temple near the opium godown, where I read to a small group of Hindoos, some of whom eagerly took books, at the recommendation of the Mohunt, who told them, that he himself had given numbers of these books of wisdom, to viragees and pilgrims, visiting his temple from distant parts. 2d. After Hindee worship at home, I visited the jail, and read from the Epistle to the Romans: many seemed affected, and some new prisoners took books. 3d. While reading to a pundit, who had seen me at Bikut-poorā, numbers came to hear. 4th. At the Put'hri, a man said, he wanted the book I had promised him: finding he could read, I gave him tracts. 5th. A Brahmun to whom I gave tracts a year ago, came to-day with a friend and took a book. Four natives called. 9th. Hindee worship at home, and reading of the Scriptures at the jail, as usual. 10th. At the western gate of the city a young Musulman met me, and solicited the Scriptures in Persian: a Hindoo asked for the same in Hindee. I read to numbers, who approved of what they heard. A young Musulman of Daood-nugura, accompanied me home for the word in Persian. 12th. A Kabulee, or Mahometan, from Khorasan called, and thankfully accepted the Four Gospels in Persian. 13th. Four Hindoos called, to whom I read. A young pundit from Tirhoot called. Bankers and cloth-merchants in the city solicited tracts, and received them. 15th. Talked of divine things in two places this morning; and as I was returning home from Guya-ghat, a Hindoo called to me for tracts. In the afternoon I went into the city, and being invited by a cloth-merchant into his shop, read and spoke to a great number. 17th. Read and talked to a small group at Sultan-gunj, about noon. In the afternoon talked to a few individuals abroad. 21st. Last Tuesday, while I was at Digah, Nabob Sher-ully-khan, residing in the city, called; as did a Cashmerian, and two Hindoos. 22d. In the forenoon and afternoon visited the city: some native merchants, bankers, and others, invited me into their shops, and desired I would make known the contents of the

Scriptures. A young Nanuk-shahee gosae, accompanied me home, for the word in Punjabee. 23d. (Lord's-day.) The gosae last mentioned called again this morning, for the Scriptures in Hindee, on account of his brother, who could not read the Gooroo-mookhee character. The Cashmerian likewise called, and seemed very thankful for the Gospels in Persian, and the Scripture Selection. In the afternoon, to an attentive few at the jail, read great part of the fifth chapter of Romans, and spent much time in explaining portions of it; namely, justified by faith, justified by his blood, and the 8th, 9th, and 10th verses. 24th. In the afternoon walked to the western gate, and read the word, and talked to a large multitude: did the same at Colonel's gunj."

"August 1, 1815, Brother Rowe being on a visit to the brethren of His Majesty's 24th, in the vicinity of Bettiah, I began to-day to assist Brother Moore in their school. I attended this day upon a poor sick Englishman, (once in Lady Huntingdon's connection,) read the word, prayed, and left a tract with him. 2d. Preached at Goolzar-bag and in the city, and gave books. Torul-mula called with a respectable Musulman, and took the Gospels. 3d. In the way to Digah, stopped and conversed at two villages. 4th. Two persons from Umbursar, called for 'Punjabee books of the new religion,' and seemed thankful for them. In the temple porch, near the opium godown, I read the whole of the Sure Refuge, to an attentive group. A gosae from Juyangura listened with great attention, and accepted of the Scriptures in Hindee. In the afternoon I went to Nuumooya. 5th. The Juya-poorra gosae came with his baggage, and took up his abode with us. 13th. Mr. W. took the Oordoo and Persian Scriptures to read with his moonshee. 14th. A couple of Shikh merchants called me into their shops, and opening the Gospel of Matthew in Punjabee, (lately obtained of me,) desired I would favour them with some explanatory remarks: this I gladly did, surrounded by an attentive Hindoo congregation. 20th. (Lord's-day.) A Musulman called, and took books. Visited the jail. 31st. Torul-mula and two Hindoos from the city called, and said, 'Read something out of your shastra, and explain it to us in our own language: when I read from the Hindee Testament, 'God so loved the world, &c.' 'The blood of Jesus Christ his Son cleanseth, &c.' and 'If any one sin, we have an advocate, &c.' they seemed pleased and astonished, and desired to obtain the scriptures of truth in their own tongue,

" Books distributed: two Sungskrita Pentateuchs; one New Testament, one copy of the Four Gospels, three single Gospels, eight Scripture Selections, six hymn books, and seventy-two tracts in Hindee; two single Gospels, and one copy of Acts, in Punjabee; nineteen Scripture Selections, in Persian; nineteen single Gospels, and three of the Acts in Oordoo."

" September, 1815. On the 5th the gosae brought two Brahmuns, who understood the Kurnata language; I talked of our Saviour's sacrifice for sin, and his love to perishing sinners. Three brethren of the 14th came to visit me. Two pundits from the city wanted, 'Yishoo Kristka kut'ha,' in Sungskrita: not having the New Testament, I offered them the Pentateuch; but they said, 'Not this, but another, in which there are many good things about Jesus Christ, and good words of his; for we have seen and read the book at pundit Shookrjee's in the city, at his recommendation; and when we wanted the book for ourselves, he refused, saying, he had obtained it with great difficulty, but told us to call on you.' 6th. Gave books to a Brahmun at Goolzarbag, and walked on to the jail, where a group surrounded me, to whom I read part of John's Gospel. A learned Hindoo, who had been listening, departed with this observation: 'There is some witchcraft in these books, which makes people love them.' 13th. For nearly two months, a man near us, of the lowest cast, set himself up for a saint, and procured all the beads and other requisites of a viragee, and having painted his body, sat daily in a deserted temple; his fame soon spread, and all persons who desired aught of the gods, flocked to this gosae, seeking by presents and intreaties to make him their advocate: among the number of supplicants, was the wife of a Hindoo in tolerable circumstances, who wanted a son; this monster of iniquity whispered her to attend him at night! A woman, who accompanied the Hindoo's wife, replied, 'What is this gosae-jee! what can there be in the night more than in the day, in soliciting a favour from the gods?' With these words they left him, and reported the matter to all around: in a little time a mob collected, and some principal men questioning about his words, bade him begone; the children in the streets were hardly restrained from pelting him. 21st. Spoke to the people, and gave books in several parts of the city: when I had gone far, I saw a Musulman reading something in the Persian character, to a small group of Musulmans in a Hindoost'haanee shop: on going near, I perceived it was

Brother Chamberlain's tract in Oordoo; and being invited by the shopman, I went in, and read to them. 22d. In the evening accompanied the Digah brethren to the cantonments, where two brethren of His Majesty's 14th regiment, were set apart to the pastoral office, and four to the office of deacons. 26th. Went to the jail, and had a long talk with a revered goroo, who, though in prison, said he was free from sin. A gosae at Goolzar-bag, and some Musulmans living at a nabob's, solicited books, and took them thankfully. 29th. Two young Musulmans called for the Gospels, to read in their schools. 30th. The Musulmans mentioned on the 21st, informed me, that about twelve of them get together on an evening, and read the Gospel, and the Oordoo tract: they wanted more of the New Testament.*

"October 1, 1815. (Lord's-day.) Went early to Digah, joined in public worship; went with Brother M. to the native school, found the native brethren and enquirers reading the New Testament and conversing together. After Brother Kureem had spoken from the 10th of John, I asked a gosae some questions relative to the way of acceptance with God; as he did not answer them satisfactorily, I directed him to the Lamb of God, that taketh away the sin of the world: we sung a Hindee hymn, and I concluded in prayer. About four, the Hindoost'hane congregation met, I read and explained John viii. 42—47."—He then goes on to state the opportunities he had every day in the month, of speaking with some, about the salvation of their souls; and concludes by saying, he was going to Guya. (*See under Guya.*)

"November 15, I went over to Hajee-poorah, and continued till the following day, among the thousands who had come from almost all parts of the country, to bathe in the Ganges and Gunduka. Placing myself near a temple called the Sunguma, (which none of the Hindoos failed to visit with an offering of water,) I succeeded in drawing the attention of greater numbers than perhaps I otherwise could have done. Many pundits, rich kayust'has, and gosaees, offered to pay for the Scriptures. A poor old woman came, and seating herself near the books, desired to know the contents; when she learnt they were called 'Dhurma-poostuk,' (the Gospel Messenger,) she, smiling, offered six pice, and begged, with folded hands, that I would give her one for her son, whom she had left at

* This month's journal is abridged, and more ordinary circumstances omitted.

her village, and who would read it to her. Some Musulmans, who had come to the fair, sent their servants, for the Scriptures in Persian and Oordoo."

"It certainly can be no bad sign, when the people are so free in receiving and examining the Scriptures concerning our Lord Jesus Christ; it is no proof of their disaffection toward the labours of those who endeavour to show them a more perfect way. Two Hindoos of the city met me at Hajee-poor, and gave me a satisfactory account of their reading the Gospel of Matthew, and sat patiently by me for an hour, wishing to obtain a book which might give a more full account of the Christian religion. I trust ere twenty years are past, that, by the ministry of the word, as well as by the distribution of religious books, the Saviour will abundantly see of the travail of his soul, in Bengal and Hindoosthan. Since my return from Hajee-poor, I have been variously engaged, both at home and in the bazars, and other places of resort; as well as in preparing for my visit to Benares and Allahabad."

Patna, January 2, 1816. Brother Fowles from Guya, who was supplying Brother Thompson's place, writes, that he had "distributed some of the New Testaments, single Gospels, and tracts, in Oordoo,* Deva-naguree,† &c. to those who applied for them. Brother Moore, since Brother T. left us, has often visited us. I have Hindee worship, almost every evening, for the servants, and other natives of this place."

GUYA.‡—*From Brother Fowles to Brother Thompson, May, 1815.*—"I almost every day speak to the natives in my

* That dialect of Hindee which abounds most in Persian and Arabic words.

† Hindee in the Deva-naguree character.

‡ "Guya (or Gayah,) is about 60 miles South-west of Patna, and has a very broad and high road of earth leading to it, from Banki-poor, recently made by Government, and well adapted for the rainy weather, when the other two roads are not discernible, from the large sheet of water which inundates the country. The fields all along are well cultivated, and furnish Patna, Calcutta, and other cities, with a rich supply of rice, wheat, barley, cicers, khessaree, pease, mussoor, urhur, moong, koolutha, oori or wild rice, mustard of two or three species, sugar cane, cotton, millet, kungooni, murroon, with various kinds of grain, gourds, cucumbers, and other vegetables. The villages on the sides are comparatively few, perhaps not exceeding 200, and, with a few exceptions, but thinly inhabited. I noticed a good many villages, (or, rather, empty mud-houses,) deserted by their inhabitants, in consequence of the oppressions of the zameendars. The villages of note in the way, are, Mushari, Jahanabad, Tila, Bela, and Chakoond, containing, perhaps, from ten to

Guya.

own bungalow, to the inhabitants of my village, and others of this place who come to me. The word of the living God is

twelve thousand souls each. Travelling is attended with much inconvenience to Europeans, who meet with neither accommodations nor fire-wood to cook their victuals, should they happen to obtain fish, fowls, or flour: the villagers invariably use cow-dung for fuel: earthen pots, too, are scarce.

"Guya is ten miles in length, from north to south, and about a mile in breadth: it is bounded on the east by the Suloma-poona hill, the river Phulgoo running under it from south to north, taking it's rise from some hills fifteen days' journey from Guya, in a southerly direction, and emptying itself into the Ruhooyanala, near Munghir, four days' journey from hence: the Katari hill bounds Guya on the west: on the north, the Rama-shila and Mooruli hills, on the former of which is the judge's house: and on the south, the Bruma-jumra hill. Besides those, there are a great many hills and ranges of mountains all round Guya, so that it is situated in a valley. The streets are broad, and the bazars much cleaner than that part of Guya occupied by the Guyalis, Dhumees,* and merchants, who occupy two, three, four, and five storied houses, made of brick and stone: the foundations of most are of large stones. The lanes are so extremely narrow, that a palanquin can just pass, but not turn: they have no drains in the sides of these lanes, which renders them very filthy. The population of Guya is reckoned at 40,000 Hindoo inhabitants, and perhaps not above 600 Mussulmans. The latter are tailors, grass-cutters, grooms, khedmtgars, or the like: 1400 houses belonging to the Guyalis, 700 to the Dhumees, and somewhat less than 1000 families of Brahmuns, of Jyotishee,† acharya,‡ and shukadweepee classes. The other part is made up of the rajpoots, kshutriyas, agurvalas, kyust'has, shopkeepers, merchants, palanquin-bearers, koormees, basket-makers, shoemakers, vintners, doshuds, potters, barbers, goldsmiths, carpenters, smiths, &c. The water drank by all ranks, is from a well dug by Raya-Hemunat'h, near the Phulgoo, which brook is only full during the rains, and now has only water about knee-deep, and in some places less.

"Hindooism is zealously supported by the thousands of Guyalis, Dhumees, and Brahmuns, who, like Demetrius of old, gain all their wealth by this system. Here are about one thousand temples, dedicated to Shiva, Gudahur, Muha-deva, &c. The ceremony of *Pinda-poona* is thus performed. The Hindoo who wishes to make offerings to the names of his deceased parents or relatives, goes to the banks of the Phulgoo, and there intreats the favour of the Guyali, presenting to him an offering, consisting of one cocoa-nut, one rupee, and one cloth for the loins: all together amounting in value to one gold mohur, or more, according to the ability of the giver. The Guyali then consigns the person, (who is prostrate at his feet,) to the Acharya, who causes him to bathe in the Phulgoo: then the poor man takes a new towel and cloth for the loins, and gets shaved; after which he mixes flour, barley, milk, and ghee, with linseed, honey, and ghee; and, as the priest directs, he makes small balls of the mixture, and calling upon each of his relations, offers one at a time, and lays them on the sand: when all the names have been mentioned, the person takes the balls, with basil leaves, and flowers of the balsamine, and throws them into the Phulgoo. This ceremony is repeated at

* A cast of Hindoos wearing the poita, who are employed as runners, watchmen, &c.

† Astronomers, or rather Astrologers.

‡ Instructors in sacrificial rites.

sharper than a two-edged sword, piercing even to the secret thoughts and intents of the heart. Many who hear seem greatly affected, and convinced of their errors. They are as sheep having no shepherd, but I trust there are some of the children of the kingdom among them. I am happy to inform you, of a young man, named Piyara-lal, of the writer cast; who was at Dinage-pore sometime back, where he fell sick, and was sent by his master with a letter to Brother Fernandez, who, when he had read it, asked him very kindly respecting his distemper, called him into his house, and gave him medicine, promising to visit him in the evening, which he did, and continued attending him till he recovered. This man, when disengaged from his master's business, would go to see our brother, and was much affected with his kindness and humanity: he says, he had pleasing and very profitable conversation with him. Brother F. gave him a New Testament in Hindee, and an English spelling book. He can read Hindee. We spent the Lord's-day with satisfaction, in singing, reading the word, and prayer. In the afternoon, I begin worship with the servants and others, and conclude with prayer in Hindee.

"May 22, 1815. We spent the Lord's-day in reading the Scriptures, singing, and prayer. I had also Hindee worship with the servants, and much edifying conversation with Piyara-lal. He told me, that for many years, he had hated the superstition of the Hindoos and Musulmans. I have

Vishnoo-pad, Perat-shila, Kama-shila, Boodh-Guya, Soorya-koonda, Oottura-manusa, Oocha-purvuta; at each of which places Government has a clerk and two peace officers, to examine and register the licences. At the last place, when the ceremony is over, Guyali marks the body of the person with red lead, and ties a string of flowers to his hands, and then, striking his back with a string of flowers, says, 'Give me my fee;' on which, the person, having his hands freed by the Guyali, gives him from eight anas to 20,000 rupees, in elephants, silver howdas, palanquins, bedsteads, &c. to the priest, who, after tapping him on the back, says, 'Your Guya is perfected; your Guya is perfected; your parents are gone to heaven.' These licences, said to bring in a revenue of three lacks of rupees annually, are granted on the first fifteen days in Ashwina, Poush, and Chitra: the last is the greatest festival. There are four degrees of Pinda-poorna, or kinds of licences, for which tribute is paid to Government. (1.) 14 rupees, 2 anas; (2.) 6 rupees, 4 anas, 9 pice; (3.) 3 rupees, 5 anas, 9 pice; (4.) 2 rupees, 1 ana, 9 pice. Notwithstanding the Guyali assures the person, that his parents and relations are gone to heaven when his fee is paid, yet the pilgrim may offer ten or twenty times, and if he should fail once in payment, destruction is still sure, in spite of the positive assertions of the priest, that his Guya was perfected, and his parents and deceased relations of every kind gone to heaven. Umritarao has been here five times, and is expected several times more."

given some tracts to one of my farmers, and to two Nanuk-shahee beggars, who promised to call again. Spoke to numbers, and was attentively heard, both by Hindoos and Musulmans, on different subjects. Last Lord's-day I had Hindee worship thrice. I preach to the Hindoos and Musulmans, almost every day, and am heard with much affection and attention. Some of them weep, even like children, when I speak to them of the sufferings and death of the Lord of glory and Saviour of sinners, for the salvation of the elect. A Hindoo phukeer has been with me now three days, who is come from the south: he was a Brahmun, but has given up his cast, and partakes of our food: he cannot read Naguree, but he understands every word of the tracts, and wishes to learn. He says, that he gave up his cast many years back, and thereby became an alien to his family: he protests against Hindooism and Mahometanism, and abhors their superstitions and idolatrous practices. I hope well of this man. I will try my best endeavours to teach him to read the Hindee scriptures. He is about forty-five years of age. Lal attends regularly for instruction. A few more tracts have been given away."

After this Brother Fowles informed Brother Thompson, that he had a native congregation of about twenty persons, among whom he has worship regularly. After some remarks on two Europeans, destitute of a Bible, he adds,—“Oh how blindly did I walk in the way of the destroyer. Blessed be my God, in Christ, who did not leave me to perish, but drew my soul with the cords of love to himself!” He accompanied his last letter to Brother T. with a present of six pounds five shillings, towards a place of worship at Patna.

July 31, 1815, he wrote thus:—“Last Lord's-day I had Hindee worship, when those present heard with great seriousness. I hope the blessed seed may shortly germinate, and bear much fruit, to the glory of God our Saviour. August 1st. The Lala is with me to-day. I gave him the Gospel Messenger to copy into the Naguree, as many natives ask me for written tracts: I have given away some printed ones. I read almost daily to the Hindoos and Musulmans, who come to my bungalow, and speak to them on religious subjects. A Koovera-punt'hee phukeer, of this place, came to me, with a Hindee Testament, which you gave him. I had much talk with him. When I get some tracts written by the Lala, I will go abroad to read and distribute the same among my

perishing fellow-creatures. I am ready to spend and be spent in the service of my Redeemer, who brought me out of darkness into his marvellous light. Oh! what happy days I spent in your company, when you went about to preach the blessed gospel of the grace of God, to the Hindoos and Musulmans in Patna. I have ordered my village Putwarec, to teach the children of my riyuts, (*peasants, cultivators,*) the Deva-naguree tract, and to make them get the whole by heart. On his doing so, I promised to do him good. I solicit an interest in your prayers."

August 20, 1815. (Lord's-day.) I had a congregation of above sixty persons, including my servants, at the Hindee worship. I gave a Mogul a Gospel of Mark in Oordoo, and tracts to persons who applied for them. I have engaged the Lala, at four rupees a month, to write Hindee tracts, and teach my servants and the native children who are willing to learn, to read the common Hindee. I have persuaded many persons to learn."

"September 2d.—About eighty Hindoos and Mahometans, including my servants, attended Hindee worship, last Lord's-day. Some asked for written tracts. I gave away four. Last month I distributed one printed and fourteen written Hindee tracts. I am visited by many on week-days, when I read and explain a portion of scripture. Pray for me, my dearest friend, as I do for you. My brother and sister are anxious for an interview with you."

FURUKABAD.—A town the capital of a district of the same name, in the province of Agra, built by a Patan colony about 100 years ago. North latitude, 27° 23'. East longitude, 79° 33'.

Brother Norman Kerr wrote from hence, June 17, 1815. —"I have the pleasure to forward Brother At'hma-rama's journal for last month, which would have been sent sooner, had I not been prevented by my journey to this place, where I arrived on the 7th instant. A gentleman here is anxious to encourage me in my work of preaching, and much approves of spreading Christianity among the Heathen: he has himself instructed a Musulman, and appointed a moonshee to teach him the Oordoo, by giving him lessons from Matthew's Gospel. Last Lord's-day I was employed in translating the ten commandments into Oordoo, for this Musulman; and as he thinks of marrying, I translated into that language, such

Furukabad.

passages of scripture as relate to that state. The people of Furukabad seem to hear willingly."

From At'hma-rama's Journal, on his way to Furukabad, it appears, that he made known the word in many places, and distributed many books. At Kura he had 200 hearers. On his arrival at this place, he had large congregations, and distributed many tracts. One hearer said, he never heard such words before; another said, 'Rama can do nothing for us;' another cried out, 'These are blessed, blessed words; but how are the Hindoos to believe?' An old man replied, 'By the power of God.' While addressing a group in a bazar, some laid hold of his feet, others left their business, and others offered him a reward for his discourse. On the 30th, a man very solemnly avowed, in answer to a question, that he was the disciple of Hunooman, (*the monkey*.)

August 3, 1815, Norman Kerr wrote to Mr. Ward from this place, saying:—"I thank the Lord for the Christian society of Sergeant Coke, who has lately obtained employment in the commissariat. I have not yet begun to establish any school, our stay here being only fifteen days more, after which we march towards Delhi. O what fine opportunities shall we have on our way, of sending forth the word."

It appears from Brother Kerr's Journal, that he went out regularly morning and evening, through the month of July, reading the word, and holding conversations respecting Christian doctrine with the natives. Several came for books. One young man read with great interest, the account of the conversion of a negro. English tracts come thus far, and excite the attention even of Hindoos, who, though proud of nothing else which is English, yet are elated if they have obtained a smattering of the language.

At'hma-rama visited many places, and held conversations with the people; sometimes in a shop, at others under a tree, or in the open street or market, he read and conversed on the things of the kingdom, and gave tracts. One hearer said, "Jesus is the true Saviour;" another, "These words belong to the golden age, we cannot act as you direct us;" another exclaimed, "Blessed, blessed words!" With travellers from different parts of Hindoost'han and Bengal, he conversed on the doctrines of the Brahmuns and of Jesus Christ. At Peer-doorga and Bura-bazar he was offered money for his books, and several at another place fell at his feet as a holy person.

Ghazee-pore.—Dillee, (or Delhi.)

GHAZEE-PORE.—There is, in the progress of religion in India, the same appearance as in Europe—a gradual descent of divine influence, like the gentle dew on the tender grass. A daily increasing number of persons in different parts of this country, in the civil service, are evidently friends of the gospel. In the army this attachment is more general and decided; and though the work goes on but slowly among the Heathen, yet this may be accounted for, from the great resistance made by their civil and religious prejudices.

We sometimes receive from occasional correspondents, information similar to the following, which is dated from Ghazee-poor,* August 5, 1815.—“You will doubtless have heard that a religious society is formed in the regiment, which increases in numbers. We enjoy much liberty here, and have more privileges than many regiments. I hear that there is an increase of religious persons at Chunar. It was a dark place when I was there two years ago. Lieutenant B. is there, and a person of the name of Bowley goes every Lord’s-day; so that the people in the Fort have the opportunity of hearing the former, and those in the lines, Mr. Bowly. When we look around, what a great revival do we see! May the Lord send more labourers into his vineyard.”

August 22d, Brother Moore writes:—“I understand there are twelve or thirteen who appear truly converted at Ghazee-poor. A sergeant of that regiment, from all I can hear, seems a very decided character, who stands firm in the faith once delivered to the saints.”

DILLEE, (OR DELHI.†)—September 10, 1815, Brother Norman Kerr wrote thus:—“I send our Journal for last month. I write from Meerut, where we stop for a few days; and then go on to Dillee, where I shall be permanently stationed, and hope to establish a Mission and schools, the blessed Spirit of God helping me. I shall always consider throwing my mite into the Mission, as taking out of one pocket and putting into another; and be happy to give, for the general expenses of the Mission, any balance that may remain with

* A town in the province of Allahabad, 41 miles N. E. from Benares, capital of a district of the same name. North latitude, 25deg. 35min. East longitude, 83deg. 33min. Here are cantonments for three regiments of cavalry.

† A city of Hindoosthan, the capital of the Delhi province, and formerly of the Patan and Mogul empires. North latitude, 28deg. 43min. East longitude, 79deg. 9min. From Calcutta, by Birkhoom, 976 miles.

me, after defraying the necessary expenses for schools, the Mission at Dillee, and charitable purposes; for I have no wish to appropriate my salary to my own personal use, beyond what relates to the necessities of life.* I hope some of the Epistles in the Persian character and Oordoo language will be dispatched to me, for the use of the Musulmans at Dillee. Sergeant Coke is still with us. We enjoy many meetings of prayer."

Brother Kerr's Journal.—"August 1, 1815. Gunesha, who was learning English, and appeared to be favourably inclined, took leave this day for Cawnpore, taking for himself and his friends, Matthew's Gospel in Hindee, and two Oordoo Gospels. 4th. At Ardulee-bazar, preached the word and gave some tracts and Gospels. A peon of the Governor-General's beat At'hma-rama and Narayuna-das. 5th. Went to look out for the peon, who asked and obtained forgiveness. Numbers heard the word this day. 8th. At Bura-bazar had a good congregation; several promised to call, one took a tract. 10th. Addressed an attentive crowd, and visited a Musulman, and exhibited the necessity of faith in Christ: after much profitable conversation, he took the Gospels for perusal, promising to return them in eight days."

Extracts from At'hma-rama's Journal.—August 2, 1815. At Bura-bazar, addressed several, who heard with surprise. 5th. This day, he was invited by some who had ridiculed him yesterday. 9th. At Hozain-poor, some, after hearing, said, "Blessed! true! we know the days will come, when all will believe:" they offered him money. One man took John's Gospel. 10th. Spoke to two viragees, who had come from Jugunnat'ha. 12th. At many places the word was heard with much avidity. Some fell at his feet, and after hearing of Christ's death, said, "None ever did so much for men." 14th. Addressed some Musulmans and bankers, who declared that they never heard such words: some said they would become Christians. 16th. Visited the Chuk, and addressed a viragee from Banda: in a little time, many got together, and some said, "Blessed incarnation! all the nine incarnations are nonsense: the hope of the Sahebs is just, and well founded."

Dillee, October 7, 1815.—"When I last wrote, (says Brother Kerr,) how little did I think that Sergeant Coke

* Brother Kerr's salary at present is 100 rupees monthly.

would have been called to exchange this world for a better. He died at Meerut about three weeks ago, and I humbly hope fell asleep in Jesus. The word is heard here with willingness and attention, much to our encouragement and astonishment; for we had heard that the word could not be preached in Dillee: but I thank the Lord, that I now perceive the folly of regarding what men say, and the wisdom of hoping in Him, who has promised to his Son the Heathen for his inheritance, and the uttermost parts of the earth for his possession. I have begun the establishment of schools, and am thankful for every encouragement with which I meet."

Hansee, December 7, 1815. Brother Kerr wrote from hence, (60 miles West of Delhi,) saying:—"It is believed our station will be here for four months, and in Dillee eight months; in this case, I shall rest satisfied with my present situation, but should our station here be permanent, (where there are not many souls, and they in general unlearned, and ignorant of the languages into which the Scriptures are translated,) I shall think of being re-appointed to some station, and depending once more on the brethren for subsistence. I send a Journal of the labours of one of the brethren in Dillee in October: those of the other two are mislaid."

January 4, 1816, he wrote thus from the same place:—"I send our Journals for last month. Though no addition has been made to the little church in this place, yet I am not without hope of some this year. I have the prospect of establishing a school here, and hope you will assist me, with printed alphabets of the English, Persian, and Hindue languages."

By At'hma-rama's Journal, it appears that he had visited a number of places. At one of them some invited him, saying, "Come here; you say good words." After hearing they exclaimed, "Blessed, blessed; true, Mahomet is asleep, and the Hindoo devtas are dead: Jesus alone is reigning." An old woman heard with great desire, and offered pice for books.

December 31, 1815, Brother Thompson wrote as follows, from Chunar, in the province of Allahabad:—"I am thus far on my way to Allahabad, travelling by land with Lieutenant B.'s detachment of artillery. We walk six miles from four in the morning, and then ride, he on the horse, and I in a dhoolie, six miles more, and then halt for the day. I was induced to accept this offer, from the consideration, that no one ever yet made known the word of life in the inland parts

between Benares and Allahabad, nor was I likely to have such another opportunity.

"I mentioned before some truly pious Europeans of Lieutenant B.'s company of artillery, who have been among his stated hearers for nearly two years. One of them, named Hale, is a gunner, to which rank he was promoted for his orderly conduct: he had heard the word at Mr. Lindeman's, and at the opening of the chapel: he was intimate with our deceased Brother Axell, by whose walk and conversation he profited greatly. The other, a young man of the name of Flatman, has a pleasing knowledge of the Scriptures, and appears truly pious. He is not in the army, though his father is, and is desirous of devoting his days to the extension of the Redeemer's kingdom, in any way wherein you could employ him. If you authorize me, I will take charge of him, till an opportunity offers to send him down; he wishes only for food and raiment, and an increase of knowledge: he is learning Hindee. His father was first impressed under a discourse of Brother Buck's, from 'As in Adam all die, &c.' After much distress he derived hope from these words, 'Is there no balm in Gilead, &c.' and has for a year or more maintained a good conversation."

Allahabad, January 8, 1816.—"During the fifteen days of my stay at Benares, independently of my visits to Jyannarayuna, the temples, bazars, ghats, &c. I met every evening, (according to Brother Buck's manner for two years,) with from twelve to forty-five artillery men, and taking it by turns, we gave an exposition of select parts of God's word, sung, and prayed.

"On the opening of the year, I visited Mohun-serai. On seeing a Brahmun, I addressed him about his eternal state; he seemed pleased, and offered to call others: about ten came, and listened attentively to a brief account of the Author and Finisher of our salvation: some of the party went to the pundit of the village and brought him; when about twenty surrounded us: the dying love of the Lord Jesus appeared to interest them. When I walked towards the tent for books, which they solicited, they all followed me: being seated near the tent, I read, and again explained things more plainly to them; after which they departed, some that were able to read, taking the Hindee Scriptures and tracts. Shortly after, some respectable Hindoos from a neighbouring village called, and expressed an earnest desire for portions of the Scriptures. These inland parts appear never to have heard the glad tidings

of salvation. At the villages of Tumachabad, Ghoosial, Oochka-Choukee, Sidabad, and Jhoosee, I endeavoured to recommend the truth as it is in Jesus; leaving in some places a portion of the word of life in Hindee. The population in the best villages, is not considerable. The tract of country belonging to the Nabob of Lucknow is dreary; vast uncultivated plains, demolished forts, deserted wells, and scarcely a village to be seen. Travelling through the Nabob's villages is attended with imminent danger, both of property and life. At Sidabad, a merchant's servant was robbed of 1450 rupees, the night before our arrival, and hardly escaped with his life, having his belly and thigh cut. A Colonel was plundered, but a few weeks since, by free booters, who live a good way off, but have their spies, and fly at a moment's warning to seize their prey.* A box of linen, &c. belonging to a poor matross of the detachment, and a bundle of my linen, were taken off by the thieves."

"As Brother Buck made it a practice to halt from Saturday morning till Monday, we halted last Saturday opposite to Allahabad. In the afternoon we walked to the banks of the Ganges to take a view of Allahabad: and Oh! what a doleful appearance! I thought it had been a lively and full city, inviting the exertions of twenty Missionaries: instead of which, all was dismal; no crowds on the banks, no noise; and as for show, instead of the fine appearance of the houses of Patna or Benares, nothing but the ancient Musulman palaces, decayed or in ruins; the banks all along the city wearing a melancholy appearance. Oh do not hesitate to mention any place, however distant from home, where you wish me to go: our homes are not for ourselves, else we are no Missionaries."

"Brother Buck's labours among the men of his company are not without seals. I mean in a few days, when my boat is up, to take a room in the city for a trifle, and to live among the natives, till the middle of February; and then, if spared, to return to my station."

(11.) AGRA.—May 13, 1815, Brother Peacock, thus writes:—"Brother McIntosh has left me to manage the little school alone, by our mutual consent, and has accepted

a kind offer of Mr. Wright, to write in his office, for a small salary. Our two families live just opposite each other, on different sides of the road, so that we are still near each other, and continue to unite in worship and church-fellowship. We have only four day-scholars, who come regularly; we have eight at times, but four are sickly; two boarders remain with us, and as we have now scarcely any house-rent to pay, we shall manage pretty well. I think of coming down the river after the hot season, when I shall be able, in going and returning, to disperse books, and converse with the people."

September 7, 1815, a very pleasing letter was received from Brother Peacock, giving an account of a blessed change in a family in those parts, from Popish darkness to marvellous light, and from the power of Satan unto God. The Missionaries forbore printing the account, lest it should give offence.

Agra, October 7.—"On Lord's-days, and sometimes in the mornings of other days, I continue to go to the ghauts, as I reside not far from them. Abdool Musseeh comes to two of our evening meetings; namely, Mr. Wright's and Mr. Lyon's, and preaches to the servants and the little flock that come with him. He has of late made himself very useful in a medical way: numbers of poor people flock to him for medicine, but not to his preaching; however, they are more friendly towards him now than before. Hindoost'haneé worship is kept up in three or four Christian houses amongst servants, by the masters of the houses, but no strangers attend. At Agra, there is not a single itinerant to go about to any extent, to preach the gospel to perishing souls: of late I have found no inquirers, nor any seeking for the word of God: we have still abundance of the Scriptures, and no one to receive them. It is a pity the blessed contents of the word of God are not more extensively made known and better understood, for they would then be more valued and better received. It is thought by some here, like throwing pearls before swine, to go out and speak to Heathens; nevertheless, I am sure that the cause of God will prevail, and, according to David's prayer, 'All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name.'

"I take the pleasure of mentioning the different houses where meetings are kept up throughout the week, and where Abdool at times preaches: namely, Mondays at Mr. Camp-

bell's, a writer; Tuesdays at Brother P.'s; Wednesdays at Mrs. Grant's; Thursdays at Abdool's, or at the Kathra, Mr. Corrie's chapel; Fridays at Mr. Wright's; Saturdays at Mr. Lyon's, a writer. Brother P. generally engages at these places in English. Lieutenant Purvis, an intelligent young man, regularly attends on Wednesdays at Mrs. G.'s: he supports a school amongst the drummers of his corps, and preaches twice a week to them. He has proposed to me to set up a school for the native children, and the children of indigent Christians, and says, that he can get two or three officers who would gladly join him to support it, by a subscription of twenty rupees each per month. I am sorry I cannot get a sufficient number of scholars to make a beginning: the natives here are very averse to sending their children to us for instruction."

January 8, 1816, Brother M'Intosh wrote thus to Mr. Ward:—"I have enjoyed of late but few opportunities of resorting to the river side, to read or speak to the Hindoos, but at times have had happy moments with some, who have discoursed with me upon spiritual things, and have kindly and attentively heard me. One man, upon hearing me read, sprung from his seat, and took hold of me with both hands, as if going to embrace me, entreating me to come often. Two others patiently heard me, one of whom brought some oranges, and entreated me to accept of them. A yogee, who has taken his seat under a Pipul tree ever since I have been here, acknowledged to me one day, whilst discoursing with him, that he had left off tormenting himself in the midst of four heaps of fire, ever since we spoke to him on the absurdity of it. I have often talked to this man, but the poor creature has much pride about him, and thinks himself better than any other sect: he reproaches me for the use of animal food, and the Hindoos for worshipping idols.

"You have suggested to me, that if my mind was strongly inclined to go to Allahabad, you would support me there. I do desire to be more wholly employed in the service of God for the good of souls. If I remove to Allahabad, I can distribute the Scriptures to my countrymen, and excite and assist them to read it: this is much required, as they are very apt to lay aside a book, for want of one to guide them in reading it. I suppose you are well acquainted with my scanty abilities. Nevertheless, I have this confidence in my brethren, that if they were to hear of a poor illiterate brother, going about, and, according to his talent, making known the riches

of divine grace to his fellow-creatures, and telling them what the Lord of glory had done to save souls from everlasting ruin, they would even rejoice at this."

THE MAHRATTA COUNTRY.

NAGPORE.—July 6, 1815. "Ram-mohun goes out every evening, when the weather will permit, and is much better received than he used to be; my pundit also gives me more satisfaction in the school."

September 12, Ram-mohun himself writes thus:—"Some time ago, a number of persons took books, apparently with a great desire of reading: I went to visit them, and found them diligent in examining their contents; but, to our great grief, they since appear more indifferent. There are now at this place many Pat'hans, to whom we have given the Persian Scriptures. At present our conversations with them are very pleasant; they are constantly calling us to see them, and seem to love our book. A chief man, after reading a tract, requested a larger book."

In October, Ram-mohun had much sickness in his family, but they were getting better."

In December, he wrote word,—“Many books of scripture have been circulated in Nagpore. I go constantly among the people, and find our books read in many families. Many admire the character of Christ; to hear which, I am filled with joy, and pray that they may obtain more light, and knowledge of the love of Christ. A man comes here every Lord's-day, who gives us hope: he says, that without Christ there is no hope for sinners, no other way of escape: he brings others to hear. I go to the school daily, and read the word to the children."

January 19, 1816.—“Ram-mohun goes out generally every day, (says Mr. M.) and devotes a part of his time to the school, which now comes on better. We all enjoy very good health."

ORISSA MISSION.

July 8, 1815, Brother John Peter wrote from Balasore, to Mr. Ward, mentioning that some persons who had offered themselves for baptism, were very sick. "My wife also, (he adds,) and my two children are unwell. The Malabar sepoys

are arrived; ten or twelve among them are Catholics: they turned out all the idols that were in a broken Portuguese chapel; and several of these men come to me to hear. A havildar has sent his son for instruction in English: this boy attends every day: now and then natives come to me, and I have preached out of doors, but could not do as I ought; my soul and body are both sick. I hope you will remember me to your God for good. O my Christian brother, Orissa wants books, tracts, and preachers. Two Musulmans took a Persian Testament the other day."

September 13, 1815.—"Juya-huri-ghosa, a writer to the court, is reading the English Bible, and much approves of it: he attends now and then at my house, and once came with his brother to public worship, on Lord's-day morning."

October 3.—"The other day in old Balasore, sitting on the porch of Shiva's temple, I spoke from Matthew to a number of Brahmuns, who always oppose; some, however, heard with attention and praised the blessed word. The European artillery were removed from this place to Dum Dum. Amongst them were my Brother James Fox, and three more, who were about to join the church here, had it not been for their indisposition, and sudden removal; but they told me that as soon as they met with a Christian society, their first endeavour would be to join it. Juya-huri-ghosa, an English writer to the magistrate, used to come with his friends to hear me, but is now ashamed, because others ridicule him: he has, however, an English Bible, which a gentleman gave him; and he always says to others, 'Read this book; it contains knowledge, wisdom, and understanding.' I am glad you are printing the Life of Christ in Orissa verse: the natives will like it, and understand it better than prose, as all their shastras are written in verse. I should be glad if you would send me some Orissa books and tracts, and a native Bengalee brother, who can read, sing, and pray. He might be very useful here."

Balasore, November 14.—"Since the 1st of this month, I have preached in eleven villages, and in almost every place have distributed books and tracts. Juya-huri-ghosa is coming forwards again; may he appear like Tara-chund: he reads and makes others read, and tells them to believe in Jesus; he attends worship without shame, and defends the truth like a Christian. Several Hindoos pay attention to him; he is a kind and very prudent man, and has a seat in the court of justice." Several of Brother Peter's serious enquirers were

removed from Balasore, just as they were about to join his church. One of them wrote thus to him, since his removal:—"Believe me, my dear Sir, the few hours I spent with you at Balasore, in edifying conversation, will ever be considered by me as the happiest hours of my life. May we be found of the number of those, who, having taken up their cross and followed Christ, shall be permitted to join their hosannas to the thousands and tens of thousands, who daily praise the Lamb who was slain for us, to whom be glory, honour, and power, both now and for ever. Friend Fox is well, and continues serious."

Balasore, January 6, 1816.—"You wish to know how my church has prospered through the year, and how many members I have. The gospel has not been apparently so successful for some months as formerly: we greatly need Divine influence. I have distributed a number of books and tracts through the year, and lately have visited several new villages; the people heard with attention, and received books. At Baliya are some Brahmuns who read the Scriptures every week; and I have great hope of Juya-huri-ghosa, and his brother, Khoshhala-chundra-dasa, who very attentively seek the health of their souls, by reading the New Testament, and Dr. Guise's explanation every day; assuring me that they pray in secret to Jehovah through Jesus Christ, to open their understandings. When I am at their house, they forsake even their dinner to hear me, or to ask me something of eternal life. Khosalee, the taylor, is in the same state as before. Jugunnat'ha is still in confinement, but getting much better from his mournful affliction. At present I have with me, Sisters Sarah D'Costa, Maria D'Costa, Tovey, and Margaret M'Carty; and I have hearers, Mr. John D'Costa, and his two daughters, and also several natives. There have been baptized from the first year I arrived here, thirty-four: some of whom have been taken to heaven, and others are alive at Allahabad, Chunar, Cuttack, and Dum Dum; and some are with you, as William Smith, his mother, and Sarah. I hope they are well, and true Christians. I am told of a dreadful sickness at Ganjam, like the plague: almost all the inhabitants have left the country. Nearly three hundred persons die every day. Mr. Lee, the Missionary, and the magistrates and officers, have all left the district; only a few of the natives remain."

SURAT MISSION.

Surat, June, 4, 1815.—“ Things appear, (says Brother Aratoon,) more promising every day. I have new people to hear from many distant places; Dhaka, Nagpore, Madras, Bombay, Poonah, Cambay, Benares, Delhi, Cashmeer, Persia, Arabia, &c. even from Turkey. Many rejoice when they hear the gospel: some took copies of the New Testament to send to their own country.”

July 13, Brother Aratoon says, that of the four enquirers, respecting whom he had hopes, (two of whom had asked to be baptized, and had drunk water with him,) two were gone away; besides whom, he has now four regular hearers, one Musulman, and three Hindoos: that he had conversation daily at a place near the river, and preaching twice a week at his own house, where a few came to hear.

August 31st he writes,—“ I have been out several times this month, and been heard with gladness, some crying out, ‘ This is the true religion.’ One day, while standing by the river, I saw a man with a copy of the Hindoe Testament in his hand: when I asked him respecting it, he said he did not know any thing of the book; he came to pay his salam to mother Tapee, (the Surat river,) but a Parsee had given him the book to bind, directing him to gild the edges, &c. He said, that the binding would cost ten rupees. I rejoiced to find that this blessed book was thus prized by a worshipper of Zoroaster. A few days ago, a rich Musulman came, requesting me to baptize him, but I put him off.”

Brother C. C. Aratoon has opened a charity-school, for teaching Goojuratee and Sungskrita, employing a Brahmun to teach the children.*

* About sixteen years ago, a new sect of Hindoos arose, at Surat, headed by a man still living, aged about 40, of the name of Shiganunda-swamee, or Swamee-narayana. He has a few learned followers, but the whole sect comprises, it is said, 100,000 persons, who reside at Surat, Poonah, Baroch, Buroda, Kambaya, Khara, Kutiyawur, Goojrat, &c. The impostor lives in towns, nor does he remain long in one place. He receives large presents, and entertains all guests according to their rank: converts are daily joining him. He assures his followers, that through him all their past sins are forgiven, but tells them they must beware in future: however, should they sin, it is only necessary to repeat his name. One day, the followers of this man, and the Musulmans, and the regular Hindoos, all contended with Aratoon, each affirming, that every religion was acceptable to God, and demanding why he maintained that none of them could be saved. Our Missionary soon silenced the Musulmans, by asking them why Mahomet directed that his people should destroy the Infidels, if all religions were equally acceptable to God,

Surat, September 13, 1815.—“Thank God, I am in perfect health. This is the way I spend my time: I get up at five in the morning, and go out to preach; I return home at eleven or twelve, then take my breakfast; and at four go out again. During the four or five hours that I stay at home, I speak with any that come to enquire about the gospel. I have eight Hindoo boys to teach English; but first of all, I spend much time with those who visit me for the sake of the gospel: the rest of my time I spend with the school boys. After going out at four, I return at seven, eight, or nine o'clock, when I walk far, for I have neither horse nor boat. Every Wednesday and Saturday I am obliged to stay at home till noon, as these days are appointed for preaching at eight in the morning. In this way I spend my time. Sometimes I take the gospel with me into the streets, and from thence into the markets. If I get opportunity, I dispense the word of life; if not, I turn from these places, and go to the river side, and there begin in one way or other to publish the good news: I do not speak much with Musulmans or Parsees. Let us not be without hope, for if the Lord of Zion was able to raise up children to Abraham from the stones of Judea, then, surely, he will do the same with this people, whom we now think are like stones: he will fulfil his promises to the Gentiles, and will stir up many of these Heathens who now stand against the truth, and they shall see the glory of God.”

December 13th, Brother Aratoon, in a letter to Brother Ward, mentioned his intention of taking a journey across the country, as far as Agimere, nearly one thousand miles from his home. He says, “I hope to be at Juya-poorā, if the Lord please, by the end of February or in March. If you have any books which would be useful in Agimere and Juya-poorā, send some directed to our brethren at Agra, and advise them to keep them, till they get news from me; they may then send them safely by Bunjarees, who carry things from Juya-poorā and Agimere to Agra. Fear not for me, that I am going into places under Heathen governments; the

He mentions one sect of Hindoos, that nourishes all kinds of animals, insects, &c. feeding them at times with human blood. At Surat there exists a sect, called Baboojee. “I have been among them, (says he,) several times. At my first visit I saw them all sitting together, singing hymns, almost like Christians. It seemed a dream to me: I almost fancied myself at the Brethren's house at Serampore. (Oh! when shall my eyes see that day again!) These hymns, though not Christian, are far better than the heathen hymns. They had no prayer. They speak much against idols, and against the Musulman religion too: I have preached to them.”

Lord will protect me, if am faithful unto death: I have no fear. If the Lord please, I will bear witness both by word, and by my blood."

COLUMBO MISSION.

Columbo, May 27, 1815, Brother Chater wrote thus:—"I was this week, with Mr. Siers and my Cingalese teacher, at Kullyanee, where there is a Boodhist temple; at which, on the day of the full moon of the present month, was one of their great days. It is about seven miles and a half from Columbo, on the side of the Kullyanee river. We arrived after noon, and at three o'clock, I delivered a sermon in Cingalese, under a shed, not far from the temple; when I had a decent number of hearers: and another at eight in the evening to a larger congregation. The crowd forming a semicircle before the shed, which was elevated four or five feet above them, they could all see and hear very well. During the interval of preaching, we went to the inclosure in which the pagoda stands. There, by speaking with a priest, we spoke to the people around. We contradicted the nonsense of Boodhism, by stating the plain and important truths of the Bible. Mr. Siers and my teacher afforded me much assistance; and a Mohandiram, who resides at the village, united with us in the attack. Thus in a kind of side way we made an assault on the enemy upon his own ground; in one of his strong holds, where his seat is."

"The ceremonies were going on the whole night. I think not less than 10,000 people were present. Some of them were feeding the lamps, others carrying lights round the place; some reading books aloud, surrounded by many attentive hearers, and not a few making offerings of flowers, &c. and repeating prayers, much in the same way as I have seen them in the Burman country. I observed, that every one who brought an offering, gave a small piece of money to the priest; which in the whole must amount to a considerable sum.

"Mr. Siers and myself were at the pagoda, going on with our work, till after twelve at night. He was so much delighted with his new employment, that when we retired to our little hut, in which we spent the remainder of the night, he could scarcely sleep. At half-past seven in the morning, I preached again, and had a considerable number to hear me. In the

forenoon, Mr. Armour, and the two Methodist brethren Harvard and Clough, came to the place. They went up first to the pagoda, and talked to the people, and thence to the preaching shed, where a priest, who has made up his mind to renounce Boodhism, read a paper, showing his reasons for so doing, to which he added something extempore, to show that it is a false religion. Among other things he said, 'Boodh himself had foretold, that during the 5000 years of his dynasty, (2000 of which are not yet elapsed,) the Boodh religion would keep it's footing in this island, and the Kandian kings would continue to reign: as a sure proof that Boodhism is not true, he said they all knew that the king of Kandy is now a prisoner in the fort of Columbo.' After the priest had delivered his speech, Mr. Harvard, with the help of an interpreter, prayed and preached to the people; and we sung hymns in English. We then took dinner with a Dutch magistrate, who was at the place to keep peace during the feast; and returned to Columbo, singing hymns most of the way. I was much gratified with the trip; and felt more like a Missionary at his proper work, than at any time since my arrival here."

May 29, 1815.—"To-morrow Brother Siers and myself are going to Hina-Corle, ten or twelve miles up the Kullyanee river, to explore a new field. We are invited to go by the Modliar of the Corle, and the Dutch magistrate, who was at Kullyanee, has asked us to his house. May our blessed Master accompany us, and may it prove an opening for much usefulness. Next Lord's-day, God willing, I shall administer the ordinance of baptism to one candidate. Sometime ago we expected he would not have been alone on the occasion, but in this respect we are at present disappointed."

June 1st.—"I send you some account of the new field we have this week been to explore. We left Columbo on Tuesday morning, in our family bandy; and though the roads were bad, owing to heavy rains in the night, yet we reached the end of our journey about ten. During the morning, we went to a village inhabited by the people called Padoowas. These are people of a very low cast, regarded by the higher cast of Cingalese, much in the same manner as a Brahmun regards a shoodra, or one who has lost cast. They are held in complete slavery, and almost dread the sight of persons of a higher cast. They are not allowed to dress as they please. The women, for instance, must not cover their breasts, and are only allowed to wear a piece of cloth round

their middle; and other things of a similar nature are imposed upon them by the higher casts. They are employed only in the most servile and laborious occupations, as palanquin bearers and coolies. They have no idea of any thing like religion, except the little they may know about Boodhism. They have none to care for their welfare, either spiritual or temporal; and are never thought of but with contempt, and often with abhorrence. Having learnt from the Modliar, that a neighbouring village was entirely inhabited by this cast, Mr. Siers and myself determined on paying them a visit. That they might not, as they often do, run away through fear, we endeavoured to come close to one of the houses unobserved. We succeeded in the attempt, and got near enough to one man to speak to him before he saw us. We entreated him not to run away, as he had nothing to fear from us, and we had something good to say to him. We told him, that we wished to inform him, and all the people in the village, of many good things, that were intended by God as much for them as for the greatest men in the world. We assured him, that no force would be used with them, but they would be left at perfect liberty to hear or not to hear, and when they heard, to believe or disbelieve, as should seem right to them. While we were conversing with the man, an elderly woman came to hear what we were saying, and seemed much pleased. They appeared, before we left them, to get very much above their fears; and said, they had no doubt the whole village would come to hear us, and be glad to attend to our instructions. We have great hopes that something may be done for this poor people: and Mr. Siers seems to have his heart more set, at present, upon an attempt to do something for them, than on any thing else. At four in the afternoon we held worship in Cingalese, in the Modliar's viranda. We had but about forty hearers, but if we visit the place in a constant and regular manner, we are told we may expect two or three hundred. It happened to be the last of the great days at Kallyanee, which was the reason there were not more on this occasion. On the opposite side of the river, where we cross it, we were informed, that a congregation of 300, if proper notice were given, would assemble to hear us, and at some villages on the road, we might have 50 or 60 hearers. On the whole, we think it a fine field, and shall begin immediately to pay attention to it. Within the last half year, several of the young ladies have left the school, whose places are not yet filled up by others, and at present several are kept

from school on account of the hooping cough being in the fort. Our good friend Christian David has just been in, and desires his love to you. He is, I believe, a Christian of the right stamp. He much wishes to see Bengal."

August 30, 1815.—"The hopes that were raised at our first visit to Biagam, have been considerably disappointed. We find it difficult to persuade the poor Padoowas to lend an ear to what we wish to make known to them. The last time I was there, with much trouble, by going from house to house, I collected eight or nine. One of them, when he found for what purpose I had collected them, went away immediately, saying, he was a Boodhist, and had no wish to know any thing about any other religion. The others sat round, and heard part of an address I had prepared on purpose for them. But when they perceived that I was using arguments to prevail with them to forsake idolatry and become Christians, they became impatient, and interrupted me. I conversed with them, in the best manner I could, for some time, and told them, when I left them, that we should continue to visit them, in hope that ere long they would receive our message.

"The Modliar and magistrate being both absent, I had but very few to hear at Biagam; and at the other place, on account of the school-master's being absent, not an individual came; though I have been informed, that there are five or six hundred people of the reformed religion, besides Catholics, that could easily assemble at this place. Of late, owing to bad weather, and want of conveyances, we have for two or three weeks been unable to go. But it is our intention to persevere in our endeavours to do something in this field, and to surmount every difficulty that is not entirely insurmountable. We have no proper place to meet in, either at Biagam or the other villages, but the magistrate and Modliar have promised to erect one at Biagam. I have encouraged them to build one also at the other place, offering them any little pecuniary assistance that may be required. In this, the Rev. Mr. Bisset, to whom I have made known the circumstance, with his usual liberality, has kindly offered to assist me. But at present nothing has been done.

"Though we have many discouragements in our work, we have some things to weigh against them. To hold up my hands in preaching in English, a small number, from among the military, have joined our worship. Among these there are a few praying souls, and to one or two I hope my

preaching has been made a blessing. I have obtained permission to preach in the fort. We meet in the regimental school-room, which the Quarter-Master-General has ordered to be lighted up for us. I feel great satisfaction in preaching to the soldiers. I preach in Portuguese twice a week, at eleven o'clock on Lord's-day morning, when I have but few hearers; and on Wednesday evening, when we have generally a considerable number of both sexes. In one or two instances, my labours in this language have been crowned with success. There is ground to believe, that one of our servants has experienced such a change, as nothing but divine influence could produce. She feels a deep sense of sin, and of her lost and helpless condition; is very earnest in seeking salvation, and expects it only through the redemption that is in Christ Jesus. She manifests great love to the people and service of God, and seems never so happy as when engaged in praising him, praying to him, or hearing his word. I believe she will be shortly baptized.

"I had much more to say, but must leave it, to send you information that will lead you, and many more, to pity and pray for your afflicted Brother and Sister in Columbo. The *Arniston*, on board of which we sent our dear boys, struck on a rock in Black bay near the Cape; and with the exception of the carpenter and six seamen, every soul on board perished. Probably, you will have heard of the particulars before you see this. Oh! it is a heavy stroke! My dear wife is supported under it beyond our expectations: I must acknowledge I am more than supported. I trust the language of Eli, is the language both of our tongues and hearts: 'It is the Lord, &c.' Oh! pray for us."

Columbo, October 14, 1815, Brother Chater told Dr. Carey,—“Your kind consolatory letter of August 23d, came safely to hand; and the end for which you wrote it, was, though at a late period, fully answered: it was even then a word in due season, and as coming from you, was doubly acceptable. The stroke is a heavy one indeed. Death alone can put a period to the smart it has produced. With regard to myself, I am confident, that with the sensibility I possess, (which I believe religion has had a great share in producing,) no hand, but that which inflicted the stroke, could have supported me under it. But if it came with so much weight upon me, in what way must it be supposed to have fallen upon my dear wife? All who know her, know her sensibility is at all times acute; and her present circumstances must

render it more so. What then must have been her feelings, on hearing tidings which, with all the self-possession I am master of, I could communicate only in broken sentences. Half an hour before the heavy news was made known to me, we had been talking about the dear fellows, and concluding that they must then be near our native land. Two kind friends came and informed me of the calamity in the best manner they could have done. I conceived that I was the most proper person to break the matter to my dear wife, and accordingly undertook to do it. But owing to the distress I felt on hearing of our loss, and what I feared might be the sad consequence of it to her, my feelings were such as imagination can but faintly represent. I was able to say with some composure, 'My dear, we must prepare for trials.' A pale countenance and a trembling frame, convinced her, that the trial for which we had to prepare, was no ordinary one. She conceived I had been seized with such a fit of fainting as at the commencement of my sharp affliction, more than two years ago, and that I thought it would be fatal. During the time that a full heart prevented me from proceeding, she continued saying, 'Oh! what is the matter? tell me, tell me, do tell me!' At length I uttered the words, 'My dear, the Arniston!' This was enough. All that she could say for nearly a quarter of an hour after that, was, 'Oh! dont tell me I cannot hear it I cannot bear it!' Ah! Oh! how did my heart overflow with gratitude, when, without the occurrence of the event I so much dreaded, she began to feel so much composure, as to enable me to converse and reason with her. Never did I feel the need of the consolations of religion before, as on that day; nor did I ever so sensibly experience them. We spent the whole day together; and the perusal of Stennett's excellent sermon, on the words, 'Be still, and know that I am God,' was made of the most essential service to us. My dear wife was supported, and has been thus far brought through the trial, in a manner that has exceeded my expectations. We have found, in our affliction, a fulfilment of that exceeding great and precious promise, 'When thou passest through the water I will be with thee, &c.'

"From other sources of information, you will perceive that great as our loss is, it was not the greatest that was sustained. Colonel Giels, of His Majesty's 73d regiment, lost four fine boys; all the sons he had. The daughter of the Honourable and Reverend Mr. Twisleton that perished,

was a fine young lady, quite doted upon by her parents. Mrs. T. has been so overwhelmed with sorrow, that there is reason to fear, she will never be the same person again. Had I not enjoyed the peculiar supports of religion, I believe I should have watered my bed with tears every night. As it is, I have pursued my work without any interruption."

In another letter to Dr. Carey, he says:—"I wrote to you sometime ago, respecting many discouragements with which I have met. There has been but little alteration since. But two have been added to our little church this month. One was Ebenezer Sampson, who came from N. S. Wales with the last detachment of His Majesty's 73d regiment, in which he is a private. He is a considerable acquisition to our infant society. In prayer he reminds me of our friend Cumberland, whom I never heard in that exercise but with satisfaction. The other candidate was the poor woman mentioned in a former letter. I consider her as the first fruits of my labours in Portuguese. The experience she related afforded much satisfaction to all present. My preaching in English in the Pettah is quite deserted. In Portuguese we have a pretty good attendance. We have reason to hope that some good will be done in the fort: I may say, that some good has been done. A few who were profane swearers, fear an oath; some who were intemperate in the extreme, are become sober. We have not been able to succeed in the attempt we made in Cingalese, in the Hina Corle, but have at present an opening at Jacl, twelve miles on the Juffna road, which promises much better. Our Cingalese Grammar is nearly printed: your Bengalee Grammar has been a great help to us. I hope shortly to begin taking a share in the new translation of the Bible. I think the pamphlets I sent round to be printed will be very useful: I hope you will let us have them as soon as possible. Mr. Siers has translated nearly half of Matthew into the Portuguese of this country. I have revised the greater part of it with him, and have every reason to be satisfied with it. It appears to me to convey the ideas in as clear, definite, and forcible a manner, as the English."

BURMAN MISSION.

We expressed our deep regret, in the last number, at finding that the snares of a Heathen court had been more

injurious to Felix Carey, than all his severe afflictions; and that he had now withdrawn himself from the Mission. May God, in infinite mercy, bring him back to himself. We subjoin in a note an abridged account of the affecting catastrophe, with which his mind seemed at first to have been properly impressed.*

* "Aug. 20, 1814. Accompanied by my wife and two children, we left Rangoon, in the Viceroy's pleasure boat, to join the brig, which had sailed for the great river about a month before. The gold boat joined us at Kee-meeng-ding. Reached Tet-theet about eight in the evening. 21st. Arrived at Panling, or Thuret-tubon. 22d & 23d. Waited for the baggage boat. 24th. Reached Cha-mu-louk by night. 25th. Reached Ran-ken-chanra. Here the Rangoon river joins the Iravuttee, or the main river to Ava. 26th. Left the gold boat behind, to take care of the baggage boat. Reached Dhunoobhoo, and joined the vessel. Paid the Viceroy a visit in the evening: he behaved extremely kind, and offered me every assistance. Waited three days for the boats. 30th. Got under sail about eleven o'clock in the morning, with a fair wind. Had not been under weigh above an hour, when it began to look very black from the S. W. Took in all sail, except the fore: at this moment we were stemming a very rapid current. A very severe squall came on suddenly: before we had time to bear away before the wind, a strong eddy took the vessel upon her lee-bow, and slung her round in an instant, broadside to the wind and current. We did not lie long in this condition; for no sooner did the vessel feel the current on one side and the wind on the other, than she upset: her cabin windows being open, she filled immediately. When I saw our condition, I rushed in to the cabin-door, to save, if possible, my wife and children, with the other females. No sooner had I entered, than the impetus of the water from without closed the door upon me. I expected nothing less than a watery grave; the water gushing in from all sides, and I at a loss to know which way to extricate myself. During this short period, (for the fatal scene was closed in the course of five minutes,) I could hear the screams of my wife and children, who were separated from me by a canvas screen; but could find no opening till the water made one. I sprung forward, and handed my wife, children, two little girls, and the nurse, out of the cabin window, upon the vessel's broadside: by the time I got out, the vessel was full. Amidst this confusion, I had still some hope the vessel would float; but no sooner had I got out of the stern cabin window, than I perceived her to go down bodily. Now all my hopes failed; my wife clinging to me on one side, my dear child on the other, a rapid current underneath, with the screams of the rest of the crew in every direction. Had the jolly boat been by us at this instant, not a soul had been lost, but she was not. The vessel began to sink under us, and we were all out of our depth, exposed to a rapid current and a heavy sea. My wife clung to me; but as I sunk she left her hold, and I saw her no more. I once more rose to the top, and I believe I saw my eldest boy floating at a distance, but could not get to him: the heads of some of the crew I saw in various directions, but no appearance of the vessel. In this state of perturbation, I gave up myself for lost, every wave rolling over my head. Somehow or other, I made shift to tear off my shirt, and disentangle myself from my pantaloons; thus, through the kind mercy of God, I was enabled to float to shore, but but with the utmost difficulty. When I reached land, I found myself so exhausted, that I could not stand: happily one of the lascars, who floated

Burmah.

Meanwhile, our dear Brother Judson is applying himself with much diligence and faithfulness to his work; though left in so solitary a situation.

ashore at the same place, pulled me up into the grass jungles, where I sat up to my breast in water, till boats came to our relief. I was then brought back to Dhunoobhoo, but hardly in my senses. As soon as I was somewhat recovered, and the few that were saved collected, I made every enquiry, but could hear nothing of my wife or children, or any thing of the other women; except that one of my servants with the officer, picked up the body of my little girl, and buried it, in the jungles opposite to the town of Dhunoobhoo. On farther enquiry, I resolved that my wife, two children, two girls, the nurse, the cook, the gunner, and two lascars, had lost their lives. When the Governor of Dhunoobhoo heard of the disaster, he sent boats, in every direction, in quest of the bodies and wreck, but not a vestige was to be seen or heard of. He behaved extremely kind to me, and sent one hundred tickalls, with a few other articles, to defray my expenses to Ava. 31st. Sent all the lascars, who were saved from the wreck, back to Rangoon, in the jolly boat. The Governor dispatched a boat to the Viceroy of Rangoon, with the sad intelligence. In a state of mind hardly to be described, I resolved to proceed to Ava, in the gold boat, and reached Gynoung-ben-tha by night.

"N. B. I have lost all that I was worth in this vain world—let it go; but the loss of my dear wife and dear little infants goes near my heart. What can I say? It is the Lord's doing, &c. None can say unto him, Why doest thou thus? Only this one thing I crave, that the remainder of my days may be devoted, with a single eye to his glory, in the establishment of his cause among the Heathen. Mrs. Carey, formerly Miss N. Blackwall, was born at Bassein, Sept. 11, 1789; married to me, March 22, 1811. My son W. Carey, was born February, 1812. Eliza Frances Carey was born July 10, 1814."

The Journal of his progress to Umura-poor, (on this his third journey to that capital,) is too long for insertion. He set off Sept. 1, 1814, was kindly received and assisted by the Governors of most of the provinces through which he passed; as at Rey-ken, the principal town of the province of Tharavuttie; at Kyee-the; at Shoe-doung: the Governor there sent him one hundred tickalls to defray his expenses. On the 13th he left Promie and reached Gynoung-thalen; crossed the river, and took a walk up to the top of the mountain Pho-ootoung, so named from a pagoda of that name being erected on its summit. 14th. He reached Putho: about half a mile from this village is situated the mountain called Koung-loung-kya, so named from the falling of an immense large bell into the river. 22d. He entered the Ava river. 25th. He arrived at Ava early in the morning. "Visited the Prince; told him of what had happened, who appeared to feel much for me, (says Mr. Carey,) and said, 'the loss of your family, I cannot replace, but I will make up your other losses—make yourself easy.' The Prince at this time was at his uncle's, the Prince of Pagan, who was upon the point of death; and expired about two hours after I parted with him. The Prince provided me with a house, desired me to make up some clothes, and presented me with one hundred tickalls. 26th. The Prince of Pagan was removed from his late dwelling, to the royal burying-ground. His Majesty, two of his daughters, the Prince Regent, his uncle, with the whole of the nobility, attended his remains. The royal family always mourn in white; on this occasion, the King and Prince Regent excepted, they were all dressed in white crowns and diadems, and white apparel. The corpse was conveyed to

Rangoon.

Rangoon, Aug. 14, 1815, Mr. Judson says, "We are greatly cheered with the prospect of soon welcoming our beloved Brother Rice to our lonely habitation. Some of the articles sent from Serampore will be very acceptable to Mrs. Judson

the place of interment upon a richly gilt sofa, attended by all his insignia of state. When it arrived at the burying-ground, the corpse was placed upon a furnace, and consumed by means of six bellows. Oct. 2, 1814. Had an audience of His Majesty: he seemed to feel for my loss: after retiring for a short time, he sent me five hundred Arracan rupees for my expenses. 4th. Had another interview with the King: his chief talk was upon the doctrine of absorption into deity; he told his ministers, that it was a doctrine which he by no means believed; but that the mind, or soul, was capable of obtaining greater happiness, and was neither annihilated, nor absorbed into deity, as they supposed. 12th. Presented my request to His Majesty, and obtained my object: he was extremely kind, and expressed before all his nobles, his wish to make me some compensation, which he promised to do before I left court; and sent a message to his grandson, desiring him to do the same. 13th. Went to court about noon, waited a considerable time; at last His Majesty cast his eye upon me, and ordered the man to be called who has the care of the treasury: upon his arrival the King commanded ten thousand tickalls in weight of silver to be weighed out to me; and said, 'You will for the present take this; hereafter should you be able to pay me, do; if not, keep it to yourself.' I made him a bow, expressed my gratitude, and left him. The money was weighed out immediately. 14th. The Prince gave me an order upon the Rangoon government for five thousand tickalls. 16th. Nearly procured all my orders, and intend to leave Ava to-morrow. 17th. Was sent for from the Lhoot-daw, where I was informed by the Dey-woon, or first minister of state, that I was to act as Ambassador, and go to the Bengal government, and that His Majesty was going to intrust me with his commands. It was needless for me to resist, consequently I said that I would do all that lay in my power. This will occasion a few days delay. 18th. Went to take leave of His Majesty. On entering his presence he called me close to him, where were sitting the Prince, his uncle, and the whole of the nobility: he gave me a few instructions, and said, the public dispatches would be delivered to me, by the prime minister from the Lhoot-daw, in the course of the morrow: His Majesty commanded the equipage of a Prince to be given me. Finding him in a good humour, and fearing I should not have a better opportunity, in the presence of the Prince, his uncle, and the assembled court, I embraced this opportunity of procuring His Majesty's sanction for printing the Scriptures in the Burman and adjacent languages, which step he highly approved. 19th. Visited the Prince of Tberet in the evening: he is the younger brother of the Heir apparent, and was very polite. 20th. Received the King's dispatches for Bengal, and the orders of my rank, which consist of a red umbrella with an ivory top, gold beetle box, gold lepeek cup, and a sword of state. The Prince, by His Majesty's special command, gave me two gold swords and a gold umbrella." 21st. He left Ava for Rangoon. 24th. Heard that his baggage boat, which had been left behind, had been attacked by robbers, every thing carried off and spoiled, and two of his servants killed. Two of the murderers were apprehended, one executed. The Governor of the district was suspected to be accessory, and was fined. Mr. Carey reached Rangoon, October 31, 1814.

during her approaching confinement, and such as she could hardly have done without."

Sept. 16, 1815, Mr. Judson wrote thus to Mr. Lawson:—"I have this week experienced the anxieties and peculiar feelings incident to a man on his first becoming a father. We have been much gratified by the magazines and reviews. Serampore is to us what London is to you. Perhaps, what we get from you, at second or third hand, affords us more satisfaction, than if we received it hot from the press. This belongs to the pleasures of Rangoon.

"I am, at present, deep in the *Palee Ubhidhan*, in which I had made a very encouraging beginning, before I received Colebrooke, he was so long on the road. I find the works very different, though the basis is the same. I am writing it out in alphabetical order, affixing to the *Palee* words the interpretation in Burman. I expect it will take the rest of the year to finish it. At intervals I am reading the *Jats*, in a very beautiful style, written a few years ago, by a learned scholar, who, after finishing half of the most celebrated *Jats*, died in the midst of his work, at the age of thirty-five, to the great regret of the Burman literati."

Rangoon, October 16, Brother Adoniram Judson says to Mr. Ward, "I am exceedingly rejoiced by the intelligence from America, of the Missionary spirit which is spreading among the Baptists in that country; as this will be the occasion of many more coming out, and of Missionary exertions being extended wider in these eastern parts. I hope all Baptist Missionaries in these parts will be always considered as forming one connection, though they be from different countries. I am glad to hear you say, that you will not abandon this Mission, though those whom you sent out have receded, and the pecuniary responsibility seems to be assumed by another Society."

November 22.—"I thank you for your encouraging and animating letter, and for the magazines, &c. though I have not yet received them. I have reason every day to thank you for your copy of Colebrooke: it lies at my elbow constantly, and is even of greater use than I had anticipated. I have lately been so very fortunate as to procure a list of *Pali dhatoos*, a work that had been considered not extant, and as soon as I finish the *Ubhidhan*, intend to collate this with Dr. Carey's list of *Sungskrita dhatoos*. I begin to love my studies so much, that I can sit nearly twelve hours in the day at the table, which, till within a few months, I had never been able

to do in this climate. The above list of Pali roots I procured by means of my new teacher, a learned man lately from Ava, and from under the golden feet. He was at court when Mr. Carey was there the last time.

"I dare say, that not a single Burman in government has an idea of the real object of this Mission. The Missionaries have been considered in no other light than as ministers to the English who reside here. My communications have been hitherto confined to the common people, and very limited and cautious. What will be the consequences of an open disclosure, is beyond conjecture. We are in the Lord's hands."

JAVA MISSION.

Wetlevreden, Nov. 8, 1814, Brother Trowt wrote thus to Dr. Carey:—"Since I sent you an account of our arrival on this island, we have been called, by him who cannot err, to walk in an obscure and painful path. Did I not know, that the cause in which I am engaged is divine, I should be ready to faint; but now, my faith is supported. I have seen a little of what the Lord can do, and I humbly hope that he will ere long appear on our behalf in this desolate wilderness, and cause us to rejoice.

"The attention of our neighbours was much excited by our family-worship. They said, they had known nothing of the sort before. October 14th. I accompanied Brother Robinson to Tugko, a village about ten miles from Batavia, where there is a church. About fifty heard with attention. He published preaching there once in four weeks. 17th. Brother R. commenced public preaching in our own house. About seventy adults listened with attention. In general they were people who attend the church: a few were Mahometans. 20th. Brother R. preached in a village on one side of the road to Wetlevreden, where there had never been preaching before. He spoke in a school-room, a little advanced from the dwellings, whence Chinese, &c. might easily hear him at their own doors. The proprietor of a spot of land adjoining this village, has since offered to erect a place of worship on it. A considerable agitation on the subject of religion seemed discernible from the conduct of the people, and we began to hope, that the period was not far distant, when some genuine converts would be induced, by the constraining love of

Wetlevreden.

Christ, openly to avow their faith in him. In the course of the week, three persons sent us candles, another forms. Every thing in this respect looked well. We felt, however, considerable uneasiness, at finding four servants taken ill with the fever, within three weeks after we entered the house. On the 24th, we again prepared for public worship, and were much pleased to witness a considerable increase of hearers: many more than one hundred adults came, and discovered great attention. Brother R. preached from Matt. vii. 21. and seemed to speak with more than usual solemnity. Though highly gratified by the pleasing sight, yet I could not divest myself of the load that hung over my eyes. I hoped rest would remove the pain; but it was the Lord's will, that the bile which affected me a little on the voyage, and frequently rendered me dull and stupid since my landing, should now attack me. A violent fever ensued. I was delirious at intervals till the morning of the 31st, when the fever left me in a state of debility. Mr. Brown, whom you know, and who well deserves to be known, visited me with unremitting assiduity. He brought Dr. Hodgson, who prescribed for me, directed Mr. B. to furnish me with whatever I wanted from the medical stores, and assured me of his readiness to lend me every assistance in his power. He strongly urged my leaving that part of the city, because, though it were cool, yet I might be assured, from it's proximity to the shore, and other causes, that the atmosphere was continually charged with pestilential miasmata. November 4th. Mr. B. removed me, with my wife, to a spacious and airy room, on the premises of the hospital, which I still occupy, and find my strength returning fast. Brother R.'s circumstances are still more distressing. It was his intention to comply with the wishes of a number of persons at Depock, a village about 30 miles from Batavia, by visiting and preaching to them. Their freedom and land were given to the ancestors of this group of Serehenies, on condition of their becoming Christians. October 27th had been fixed on, for Brother R. to set out, with a guide whom they engaged to send. He had been complaining the day before. In the evening, after preaching, he felt more powerful indications of fever. But desiring to accomplish his design, and hoping that change of air, &c. might remove the disagreeable sensations, he set out on the 27th, on horse-back, in company with the guide from Depock. On the road he found himself very ill, and the following day, instead of preaching, lay on a bed, burning with fever, till

nine in the evening, when he got into a buffalo cart, in which he reached home the following day."

April 5, 1815, Mr. Robinson wrote to Dr. Marshman:—
 "Last Monday evening I preached in a new place, where I had about sixty hearers. I now preach in Malay four times a week; namely, on Lord's-day afternoon in the church, at half-past four; Monday evening, at Compang Munggrey; Wednesday evening, in the church; and Friday evening, at Compang Tunkkee.* Some of my hearers attend at each of these places, others only at one or two. I feared, that through my long illness, those who had formerly manifested a disposition to hear, would become careless again, but I have been happily disappointed. Indeed, I hope my affliction has had it's use, as it appears from some accounts which I have heard, that during my illness, many were much distressed, because they could not hear the gospel as usual. Since my recovery, I have been much pleased with the state of things amongst the native Christians, or Portuguese, as they call themselves. I cannot say that any of them are really converted, yet several appear to be under very serious impressions, and earnestly seeking salvation. Perhaps I might make an exception in favour of one, and call him a converted person, for I can scarcely think otherwise of him. He is striving to begin a prayer-meeting among those who seem seriously inclined, and I have reason to hope that he will be successful. I believe it is a thing quite unknown at Batavia, at present, for any person, except ministers, to pray extempore before others; but this young man has ventured to do so several times, and once or twice with sick persons. I heard him once, much to my satisfaction. He seems very desirous of doing good, and I hope will be of great service to the cause: he is some help to me already. He has engaged a master to teach him to read and write Malay; for, like many others, he lost in riper years what he learned when a child. He is one of the first fruits of the Malay preaching: he came to listen at the window, the first time I preached in Malay, and from that time has been a very different man from what he formerly was. He has suffered some persecution from his former companions, and has frequently been reviled with the name of my disciple, and told that he follows me for gain: he has kept on now for

* Compang means a village. The Malays place this term before the name of the village. Thus, if Serampore were a village, a Malay would say, Compang Serampore.

almost a year; I hope he will endure to the end, and be saved.

"I lately received several pleasing letters from the soldiers of the 59th regiment. They have again formed themselves into a church, and have eleven members: twenty-one others, some of whom are seriously inclined, constantly attend their meetings. Haggar, who takes the lead among them, has written, that they have collected one hundred rupees for the Mission. I shall direct them to pay it to Brother Trowt, who, when at Samarang, will be only twelve miles from Serandole. Samarang is a much cheaper place than Batavia; therefore Brother Trowt, who expects to sail in a few days, thinks he and another may live for the same sum there, as it will cost me here.

"I have family-worship in Malay once a day. I can speak of no good done by it at present, but I hope the servants will gain some knowledge of the Christian religion by this means. I have one scholar, Mr. Jessen's son, who was born at Serampore."

Mr. Trowt wrote to Dr. Carey from Weltevreden, April 14, 1815:—"Your prompt attention to our circumstances, has removed my anxiety, and your information that the brethren at Serampore would not disapprove of our forming two stations, encourages us to proceed accordingly. Brother Robinson wishes to confine his attention to the Malays of Batavia and its vicinity. I wish to try the Javanese; but able instructors in that language, are not easily to be met with here. Brother Bruckner wishes one of us to come to Samarang, to preach to the Malay natives. Every facility for learning Javanese may be obtained there. The Governor has told us, that, from his experience, we may be assured it is a very difficult language; but if we do not acquire that, we shall be able to preach in Malay, the study of which I commenced in January, and I hope to preach in it in three months more. Such, however, is the extreme ignorance of the people in general, that I think schools and books to be an object of nearly as great importance as preaching.

"Last February I commenced preaching in the cantonments. For several Lord's-days, about a dozen soldiers, and half a dozen children attended: the congregation then began to increase. Last Lord's-day there were perhaps 150 men and women present. I preached from Rom. xii. 1. under the idea that I was addressing them for the last time. On Monday three of those, who, previous to my preaching among them,

had regularly assembled for worship, requested that I would administer the ordinance to them. Though it afforded me pleasure to lay the foundation of a church in the regiment, I wished not to act precipitately. But as it was their repeated wish, we last evening had a meeting, at which Brethren Robinson and Reily were present. Four persons presented themselves as candidates. We recommended one to wait, with whose account we were not fully satisfied. Having no reason to doubt that the others were Christians, I complied with their request this morning. We met accordingly at the river side, at nine o'clock. After singing, I addressed the English, and Brother Robinson the Malays, two of whom are expected ere long to make a similar profession of their attachment to the once despised, but now highly exalted Saviour. I then prayed and baptized the candidates. After coming out of the water, Brother Robinson prayed in Malay, and I concluded the service. The names of the brethren are, Robert Thompson, Sergeant and school-master of the regiment; Angus Campbell, corporal; and Alexander Macleod. All of His Majesty's 78th regiment. I think Sergeant Thompson, who has long preached to them, a very godly man. The orderly, serious, attentive manner, in which the word has been received by the people of this regiment, has excited no small degree of interest on their account in my mind. I trust the word has in various instances been accompanied by faith in those who have heard it. Brother R. will continue preaching among them, and form them into a church."

Brother Robinson wrote from Weltevreden, May 3, 1815, and after mentioning Brother Thompson's generally exhorting a few of his fellow-soldiers twice a week, and there being fifteen or sixteen who attend prayer-meetings every evening; he adds,—“On Lord's-day morning I preach in the cantonments, about one hundred and fifty soldiers attend, and last Lord's-day near one hundred and seventy. I expect they will form a church in this regiment, and that Brother Thompson will be chosen pastor. But they have requested me to administer the ordinances to them at present. Should any of the natives appear fit subjects, I wish to form them into a separate church, as it would be almost impossible for them to come from Batavia to Weltevreden, to the Lord's supper. I wish, however, to be in no hurry about this, as it is desirable, that those who first confess Christ by baptism, should be established characters. I was pleased to see two Chinese

Among my hearers at Compang Tunkkee, the week before last; who were very attentive during the whole service. The Committee of the Java Bible Society met on April 20th, to hear my report on Mr. Kool's translation of Matthew, and examine the specimen they expected me to produce. I had translated Matthew 4th, and placed it opposite Mr. K.'s translation. After the examination, the Governor, as President, informed me, that it was the wish of the Committee, that I should translate the Four Gospels and the Acts. Before they broke up, I was chosen a member of the Committee. I am going to remove into the hospital, to the apartments lately occupied by Brother Trowt. I have been obliged to desist from Malay preaching again for want of health, which I am now convinced I cannot enjoy in the vicinity of Batavia. Brother and Sister Trowt embarked for Samarang, April 25, 1815. I suppose they are almost there by this time."

June 9, 1815, a young man, who went with Mr. Trowt to Samarang, sent word to Serampore:—"We landed here after a pleasant voyage of a fortnight, and found the place more agreeable than we expected. The European inhabitants principally reside in the town or fort, which is not large, but neat; and I reckon healthy. The natives here, the greatest part of whom are Javanese, are more numerous than at Batavia. The country around is populous. Javanese is principally spoken: the Malay seems merely a medium of intercourse for foreigners. To be extensively useful it will be necessary to learn the Javanese language. I saw the Javanese princes, who were at Serampore, when I was at Batavia, and have since seen them here, with their father, who is Udhiputee, or chief, of this place."

June 23. Weltevreden. A letter from this place to Brother Ward, mentions,—“Brother Robinson has removed to the hospital, from that unhealthy spot in Compang Mooka, and ever since has enjoyed pretty good health. I know not what might have happened had he not removed. He has suffered much, but God has graciously restored him, so that he preaches six times a week; once in English to the 78th regiment, and five times in Malay, in four different places, to the Dutch, Portuguese, and Malay Musulmans. He labours very hard. I think his work is too much for one Missionary."

July 6, Brother Robinson mentions his commencing an experience-meeting, at the house of one of the native

Christians, which was generally attended by twenty people. He adds,—“A young man from Macao has several times been to hear, to whom I gave some Portuguese tracts, which he intends taking to Macao. I began a meeting in my own house, on Lord’s-day evening, for the sake of instructing a few Amboynese invalids, and such Musulmans as I could collect, and had twenty or thirty hearers. But finding it inconvenient for some of the Musulmans, who expressed a wish to hear, to attend at my house, I removed the meeting to the Musulman village just by, where I preached last Lord’s-day. About fifty were present, who were generally very attentive. I have not met with such opposition from the Musulmans in this country, as I experienced in Bengal. I read and pray with my servants every night, who, without reluctance, come and sit down to worship. I have translated your account of Rughoo-nat’ha, for the native Christians, who read it with pleasure: I have also translated the first part of Watts’s Catechism, and given it to a man, who begged it for his wife. Two soldiers of the 78th regiment joined us on the last Lord’s-day in June. The men in general of this regiment are still well behaved: many are glad to attend worship when they can get opportunity. Part of them are gone to Serandole near Samarang: I hope they will begin a meeting there, and Brother Trowt will be able to visit them sometimes. The 59th are under orders for Bengal. You will therefore have an opportunity of seeing some of the fruits of the Java Mission. Things are going on well in that regiment, and Brother Trowt has been encouraged to preach to them by the Colonel. I believe there are fourteen or fifteen members in that church.”

June 30, 1815.—A letter from Samarang of this date mentioned, that on Lord’s-day evening Brother Trowt went to Serandole, and endeavoured for the first time to preach in Malay. The people understood him, and were astonished at the fluency with which he spoke, considering the short time he has been studying the language.

Samarang, July 3, 1815, Brother Trowt writes:—“I preached at Serandole yesterday morning, and administered the Lord’s supper to sixteen communicants: one of our brethren was sick in the hospital. I trust we all felt a renewed desire to cleave unto the Lord with purpose of heart. I shall send Watts’s Historical Catechism to be printed in Malay, when the brethren of the 59th leave us. You will find Hodgkinson and Nicholson Israelites indeed. My

Samarang.

moonshee assures me that the Catechism will be well understood, though I have no doubt that it may hereafter be rendered more idiomatical. 20th. My health is fluctuating: a slow dysentery has affected me for several weeks, and prevented my preaching at Serandole, last Lord's-day. We have almost daily conversations with Mahometans, but they appear to be secure, and consider their future destiny entirely dependant on the arbitrary will of God. We have only tongues to fight with, and they are yet unskilful. We want arms, I mean books. I one day entreated the venerable old Aji, at the door of his place of worship, to forbear his addresses to the messenger, and to ask forgiveness in the name of him, who, in their books, is emphatically called, *Ruh Allah*, the Spirit of God. He shook hands with me very heartily, and said, 'All the same, all the same.' My school has had no addition. The Dutch do not seem to wish their children to be instructed; so that when the English are gone, I fear I must be wholly dependant on the Society. Be assured, I shall pursue the most rigid economy that our situation will allow."

Samarang, August 1.—"Dear Brother Yates, accept my congratulations on your entrance on a service, which I would not relinquish for a world. You will admit that I have reason to be satisfied with it, when I tell you a little of the goodness of God towards me, and what a glorious prospect is opened to our view. Samarang is just such a station as I wished to occupy, a sphere of extensive usefulness, and healthy. I continue to preach in Malay to the descendants of the Dutch. Last Lord's-day I had an increase of twelve to my congregation: one appears to be under religious impressions. When I heard of this I was overcome with joy. I have been afflicted with dysentery, which restrains me from performing all I wish, yet I feel stronger than at Batavia. My labours in the 59th appear to have been blessed. I have reason to believe that three persons who appear now to follow the Lord, were awakened by my means. Two of them were among the most abandoned in the regiment. You will satisfy yourself on this subject from the men themselves. However, I should be unjust, if I did not express a high sense of the interest they have taken in the concerns of the Mission, and the kind attention they have paid to me. Besides 100 rupees, which they committed to me for the *General support* of the Mission, they have established a monthly subscription for the same object, the

amount of which will, I imagine, excite your surprise. A few days before the first division embarked, they gave me a horse; and on the morning of July 25th, Sergeant Haggar, whom the church have selected for their minister, obtained permission to call on me, and presented 121 rupees, in the name of the congregation, for Mrs. T. as a token of personal respect. I had previously said, from an intimation of their desire to do something of this kind, that I regarded every thing I received in consequence of being a Missionary as sacred to the Mission; and I now informed him, that my wife considered herself as a Missionary too, and that we should add to the pleasure which this expression of their esteem was calculated to afford, by devoting it to the cause in which we are alike engaged.—I have also placed to the credit of the Mission, the sum of 8½, 4, and 6 dollars which have been presented by three officers on an application for a Bible. Now I shall make your heart rejoice. Yesterday morning, about ten o'clock, the Udhiputi of this place, accompanied by his two sons, who were at Serampore, and the old Aji, (their uncle,) an interview with whom I mentioned in a letter to Brother Ward, came to my house. He had received some account of me from officers, &c. After a few general enquiries, we naturally fell on the subject of the Javanese language, of which he is reputed to be a perfect master. He expressed, in the most decided manner, his opinion, that whatever was printed in the language, should appear in the character which I providentially met with in a book at Batavia, and of which I have already spoken to Dr. Carey. He said, that all who could read would understand it. I mentioned the object of my Mission, in plain terms, to be the general dissemination of knowledge, and the spread of the gospel: to equivocate in the slightest degree would have been impolitic, as well as criminal, since Saleh knew it all. I gave him some account of the Bible and Missionary Societies, and of the system of education pursued in England. The noble chief listened with attentive admiration, and often laid his hand upon his heart, while he expressed his pleasure and delight: and, (can you believe it?) he declared that the introduction of knowledge among his people was an object so congenial with the feelings of his soul, that he would encourage those persons to the utmost who would engage in the work, and devote one quarter of his income to support it! I showed him the Arabic Bible. He said he was not perfectly acquainted with the language, but he thought he could translate

from it into Javanese. I entreated him to receive it from me as a testimony of respect, which he did with expressions of the deepest obligation. Marshman's Chinese Gospel of John was then produced. He was quite pleased at hearing the name of the preceptor of his son, and readily admitted his production to enlarge his library. I then ventured to expose the Catechism, a copy of which I sent to Serampore: he said it was very intelligible, and that he would translate it into Javanese. I read to him the first chapter of Genesis: this also met his approbation. On mentioning a press, he entered at once on a relation of the benefits that would result from it, and compared books to seeds, which, planted in the school, would in a few years produce teachers, who might be scattered over all the country. On telling him how our Society and others were supported, and that I had once collected a penny a week from children and servants, to enable Missionaries to teach the poor Heathens, he was uncommonly affected. I proposed his writing a letter to the Society, to request more Missionaries, and to state his readiness to assist them: this he readily promised to do. He proposed two questions, How came so many religions in the world? How may we ascertain what religion has the fairest claim to be regarded as the best? I answered him as well as I could, and did not hesitate to state, what I considered as the errors of Islamism, as well as to exhibit my reasons for embracing the gospel. You may perhaps think, that these subjects were only glanced at, but you will admit that there was time for a little discussion, when I tell you, that he discovered no disposition to stir till two in the afternoon; when he arose, repeated his determination to write to the Society, intimated his intention of putting Shookur, his youngest son, under my care, and said, that if he had not to attend the sittings of the Government, he would visit me almost every day."

Reily has left Brother Trowt, and has returned to Calcutta: he has given up all connection with the Mission; on what account we cannot say, as he has assigned no reason sufficient to justify such a line of conduct. In other respects, his conduct was, on the whole, correct, and his prospects of usefulness very promising. We must therefore lament over this, as an instance of the instability of human nature, and suspect, that the cause of it was a want of that spirit which is so essential in the Missionary character.

The subjoined awful account has been forwarded by Brother Trowt, who says, in his letter to Brother Ward,—“The

Samarang.

59th will soon be with you: they will testify it's truth. H. was not a member of the church.*

Samarang, September 4, 1815, Mr. Trowt wrote to Mr. Yates:—"On the 9th of August I presented Dr. Marshman's

* "George Hawkins was a private soldier in His Majesty's 59th regiment. About four months ago, he appeared to be deeply concerned about the state of his soul, and regularly attended the worship of God, which was conducted by a few pious individuals in that regiment. The effect of serious consideration was remarkably conspicuous in his conduct. Though he had been formerly addicted to various vices, and especially to drunkenness, he relinquished them all, became remarkable for his sobriety, and was esteemed, by those who had the best opportunities of observing his behaviour, a very remarkable instance of the power of the grace of God. He was distinguished among his religious comrades by an apparent love to God, and zeal in the propagation of his cause. He excelled in public prayer, was often overheard in his secret devotions, and has been described by an intimate friend, as 'rising up early, and sitting up late, in search of the pearl of great price.'

"True religion always proves friendly to the progress of knowledge: a school had been established among these men, for the purpose of instructing those who were not able to read, and the farther improvement of those who were. It was conducted by the best informed among them. This school Hawkins attended. He had lately been observed to manifest a degree of indifference to private duties, and had been affectionately warned by one of his companions, to guard against the first advances of sin. Being at the school on the second of June, his levity attracted the notice of the teacher, who intimated to him the impropriety of his conduct. This reproof appeared to be taken in a very proper manner; Hawkins acknowledged his error, and said, 'I would receive instruction even from a child.' But we know who hath said, 'The heart is deceitful above all things.' After leaving the school, he discovered a disposition to resent the censure, but immediately attempted to drown his anger in a fit of intoxication. He continued in this state, with little intermission, till the 6th, when, a fever having been brought on by his intemperance, he was conveyed to the hospital. Here he was deprived of his reason, and, through the violence of his disorder, continued in this state until the 9th. One of his religious companions, who was also sick, then observed him to be collected, but filled with distress and alarm. He asked the cause; Hawkins replied in a tone of agony, 'You may be certain what it is: had I ten thousand worlds, I would give them all to be right again; I never would get drunk any more.'—Repentance was mentioned. He instantly objected, But does not God say, 'If any man draw back, my soul shall have no pleasure in him.' It was replied, 'In them who *continue* to sin against him, God will have no pleasure, but to those who repent, he promises pardon.' He was then silent. On the 11th at noon, I saw him. His eyes were sunk, but vagrant; his countenance was hollow and ghastly; his breast was much inflamed; and a frequent cough announced the approach of the king of terrors. He scarcely spoke; I could only recommend him to apply to the Saviour of sinners. In the evening he called upon a friend to pray, but 'could not go to prayer.' He appeared at that time in possession of reason, but it left him soon after, and his disorder increased till the 14th, when he died, and left his companions seriously apprehensive, that he had passed from a temporal to an eternal state of despair. 'Let us watch and pray, lest we also enter into temptation. Let us not be high-minded, but fear.'"

letter to Saleh, to the Udhiputi. Saleh had just before set off for Batavia. The Udhiputi opened it, and desired me to read it: I did so, as well as I could, in Malay. He then expressed himself much obliged by the attention which Dr. M. had paid to his sons. He also said, that he had not forgotten the conversation which passed at my house on the subject of schools; that he had desired Mr. C. to write to the Governor about it; and he added, that he intended to place Shukur under my care, after the fast. Shukur was afterwards sent twice to enquire for me. When I got a little better, I waited on the Udhiputi, to thank him for his attentions. He received me with much kindness, and assured me, that he had not forgotten his former promises. He asked whether I thought I could instruct forty young men for teachers in different schools about the country. I replied, yes; and he appeared to be satisfied.

“The steady and sober manner in which he speaks on the subject looks well. If it be the way in which God hath designed me to prepare for the triumph of the Saviour, it will end well. I have feared that my former letter to you might excite too much expectation, though I am not aware of having mentioned any thing in it which Reily will not fully corroborate; but when I consider the difference which obtains in our minds, when under the influence of powerful motives, or otherwise; when I reflect on the native ideas of the Udhiputi, and see him surrounded by Mahometans and Deists, whose systems would be undermined in some measure by the introduction of Christian knowledge, my apprehension that he will be opposed in prosecuting his plan, is excited; and it is rendered more serious from the circumstance of Mr. C. being required to return to Bengal. I regard his removal as a serious loss, because he appears to be truly desirous of the religious and civil improvement of the natives, and he has great influence with the Udhiputi and Government. He has written privately to the Governor on the subject of schools, submitted a general plan for their support, and proposed me as their superintendant. He has also presented me with Richardson's Persian and Arabic Dictionary, 2 vols. fol. and a collection of about 600 Javanese words, but without the meaning. Perhaps the brethren may think me very troublesome, but I think they would be rendering the Java Mission an important service, by waiting on Mr. C. and thanking him for the kindness he has shown to me. He is expected to return. Being well acquainted with the country, he may

probably afford such information respecting it, as may sufficiently prove that Java well deserves Missionary attention.

"I consider myself in one of the most important stations in the Mission, at the open door of an empire; and though alone, I would not relinquish it on any account. I have desired the Society to send me a companion: indeed, I have proposed their sending five; and in order to provide for them, I have requested them to put the question—Shall the Javanese, who are now half Mahometans, half Heathens, be Christians or not?

"I am now busily engaged in forming a vocabulary of the Javanese: this is of so much importance, that though Mr. R. and Mr. C. are said to be engaged in a similar undertaking, I shall bend my principal attention to it, and the compilation of the rudiments of the language.

"I have not been into the Malay Compangs since my indisposition, but purpose to do so next week. My school is entirely broken up. I am not sorry for it, as the Javanese language is a much more delightful employment.

"On August the 21st, I received the following letter:—
 'Reverend Sir, Weltevreden, June 20, 1815.

'Impressed with a deep sense of gratitude for your ardent zeal and unremitting exertions in preaching the gospel, a few of the non-commissioned officers and soldiers of His Majesty's 78th regiment, anxious to express the sentiments of esteem and veneration they entertain for your character, beg to request your acceptance of a piece of plate, as a small testimony of their grateful acknowledgements.

'I remain, &c. in the name of the Subscribers,

'A. ANDERSON, Sergeant Major.'

"My preaching to them once on a Sabbath ill deserved the epithet 'unremitting.' Perhaps I was ardent. Who can be otherwise in such a cause? I have addressed the following to the Sergeant Major:—

'To Alexander Anderson, Sergeant Major of His Majesty's 78th regiment.

'Sir.—Sergeant Smith called on me a few days ago, and presented from you, in the name of 'a few of the non-commissioned officers and soldiers of His Majesty's 78th regiment,' a valuable present of plate, which he also delivered as a testimony of your esteem. In reply, I request that you will return my sincere thanks to the friends who have thus expressed their kindness towards me. A remuneration of this kind I never sought or expected. To

Samarang.—Wetevreden.

‘ induce you to accept that glorious salvation which is offered
 ‘ from heaven, and presented by that Saviour, who, though
 ‘ Heir of all things, obtained it only at the price of his
 ‘ most precious blood, was the object of my addresses to
 ‘ you: to be informed that you have accepted it, and in
 ‘ testimony of such an acceptance, devoted yourselves, body
 ‘ and soul, to his service, is the sincere desire of my heart,
 ‘ and would prove the most joyful tidings I could receive
 ‘ from you.

‘ I am, &c.’

“ I think it will be admitted, that I have received some encouragement, and am laid under some obligation to seek the salvation of my countrymen. I accordingly informed Campbell, whom I baptized at Wetevreden, and who is now, with a division of the 78th, at Serandole, that I intended to preach there last Lord’s-day. On my arrival, I almost immediately waited on Major M^rB. and acquainted him with my intention to preach, provided it met with his approbation. He expressed his entire concurrence, engaged me to breakfast with him, and ordered the Sergeant Major, to communicate the intelligence to every company. At the appointed time about thirty-four of the soldiers assembled. The Major and six other officers also attended. Some soldiers who came just after, in dishabille, on seeing the officers, returned. I preached from Heb. ii. 3. After worship, the Major sent the Sergeant Major to request me to come to his quarters. When I entered, he expressed his approbation; offered me quarters, either for a permanent or temporary residence; directed me to make his house my home whenever I chose to come up; promised to have the meeting-house, which was rather inclined, propped up; and requested one of the officers who was present, to express to the men his desire that all who could would attend in future. Campbell has two associates who join him in daily worship. These circumstances encourage me to hope that God has a seed to serve him in this division of the regiment.”

Wetevreden, Sept. 5, 1815, Brother Robinson writes:—
 “ I continue to preach to the soldiers on Lord’s-day morning. As many attend as can be expected, considering that the troops here are few. Last Thursday I baptized George Suthurland, a native of Scotland, belonging to the 78th, whose parents were Baptists: he appears a very serious young man. The brethren walk with much steadiness, and afford us great pleasure. They are very careful whom they admit among

them, or their number would have been much greater, had they received all who offered themselves. Since the officers object to my preaching above once a week, a collection has been made, to build a bamboo meeting-house, out of the cantonments, amounting to above 200 rupees. About half the sum was subscribed by the soldiers, the other half, partly in the hospital, and partly by a respectable Irish gentleman, who constantly attends with us. I have less hope than formerly, of some of the native Christians; but I still preach in the village near the hospital, on Lord's-day evening. My hearers are principally a few Amboynese invalids. Very few of the Malays attend during the whole service: they come and stay a few minutes, and then walk off again. But I am never certain how many of them are within my hearing; for they often skulk behind a tree, or the corners of a neighbouring house, as if they were afraid to be seen. Sometimes a small group will take their stand at the distance of a few yards, in which case, I generally exert my lungs a little, to include them in the number of hearers. I lately expound part of a chapter, at my own house, on Wednesday evening. We can only muster about ten persons, as the soldiers are not at liberty to come. I have rather a larger number on Thursday evening, at a meeting of the same kind in Malay. I have written a small tract in Malay, which I hope to send you to print next month: it is a short address on the way of salvation, designed to be put into the hands of Mahometans. I should like to have one thousand copies, that some may be sent all over the island. I am certain of it's being intelligible, though I will not say so much for it's elegance. I have just finished the rough copy of Matthew, and am going to revise and correct it, as the Java Bible Society wish to begin printing, as soon as one Gospel is ready for the press."

October 9, 1815.—"There is another language spoken on this island, beside the Malay and the Javanese: it is called the Sunda; (pronounced by the natives Soanda,) it is the language of the Mountaineers. It has probably some affinity both to the Malay and Javanese. Brother Trowt wishes me to undertake this, which I feel inclined to do, if I can get a good opportunity. But, at present, I think it will be better to keep to the Malay, as I am not capable of undertaking many things at once."

November 10.—"I have been laid by more than a week, and am seriously afraid I shall never enjoy good health any more; for even in this salubrious situation, I have been twice taken ill with the fever."

Samarang, October 1, Mr. Trowt wrote to Dr. Carey, and mentioned the kindness of providence in affording him facilities for learning the Javanese.—“ Mr. Crawford, (who wrote the review of Marsden’s Dictionary in the *Edinburgh Review*,) was appointed Resident here. During his residency at Jugjakarta, (properly Nga-yog-ya-kerta,) the seat of the Sultan, he collected a very great number of Javanese books, and attained a considerable knowledge of the language. Toward the close of September he entered on the duties of this station. When the public business was finished, he came to my house, accompanied by the Udhiputi, and two or three English gentlemen. After some conversation, looking at the vocabulary, he offered me, in the handsomest manner, every assistance in his power; the loan of books, his own collection of words, and even the use of his manuscripts. This was a source of great thankfulness. In the beginning of October, I received from Mr. C. a collection of words, with their meanings affixed in Javanese. I was also occasionally favoured with a similar collection to which the meanings were attached in English. I laboured to secure this prize. You will be happy to know that the former is copied, in addition to the words which I have obtained from other hands. The first half of the alphabet has more than 8000 words classed under it; some of these are derivatives, but not many. I think the latter half cannot have less than 6000: hence, I think it may safely be inferred, that, when the additions which may be obtained from reading and conversation are made, there will not appear less than 20,000 words in the Javanese language. You will be pleased to learn, that in the far greater number of instances, the meanings which I had subjoined perfectly agree with those which Mr. C. had given to the same words. Thus, I hope, that a little has been done, though it is a very small proportion of what is to be done, for the purpose of unfolding the glories of salvation to the Javanese, (both to those who speak the language properly so called, and those who use the Sunda,) to the Balinese, (who are Hindoos,) to the Madurese, to a considerable proportion of the inhabitants of Borneo, and others who use the same character, and most probably the same radical language. This appears to be the Sungskrita preserved in Javanese character, and commonly called the *Kaivi*,* which means *rare*, in opposition to what is common or vulgar. This

* May not this be the Sungskrita Kavya, or the language of poetry

language was once written in another character. Mr. C. has the alphabet, but I have not heard of any books that are to be met with in it. The Kaivi is much diffused through the Javanese writings, and there are some pure books in it, written in the Javanese character. From this circumstance, I presume that a Sungskrita Dictionary would be of great service to me. May I hope that such assistance will be speedily sent me?

"I think a small school might be collected, if it appeared necessary to the support of this Mission, to forego an entire devotion to the Javanese, and to instruct the children at a low rate.

"About the middle of October, a period was put to my endeavours, by the return of affliction. A bowel complaint, and such symptoms as Dr. Brown concluded indications of a disordered liver, induced him to subject me to the operation of mercury, and a blister on my side. The pain of my side is removed, but the other complaint continues. I have ceased rubbing in to-day, but am strictly interdicted from study. Dr. B. thinks close confinement and want of air and exercise, the causes of my disorder. I long for the presence of another brother: the want of a Christian friend is the gall of my circumstances: some one in whom the Society can confide, who would keep the work in a state of progress. To reflect that I stand before more than 4,000,000 of immortals, all destitute of that knowledge which is able to make them wise to salvation, and that so far from relieving their wants, I am compelled to lie on my bed, a useless burden on the Society that sent me hither, is heart-rending indeed. I am increasingly convinced, that it will be necessary to form an important establishment here. Dr. Brown, (the Governor's brother-in-law,) says it is highly probable that Samarang will eventually become the seat of Government. A house in a good situation fetches an enormous rent, and though the purchase of such an one may be expensive, yet it must ultimately prove cheap. I can now live on 200 rupees a month in a plain way. An additional brother and sister would not, I think, require much above 100 a month more, after the first extraordinary expense had been defrayed."

AMBOYNA MISSION.

Amboyna.—June 23, 1815, Jabez Carey wrote from hence :
—"Through mercy we are pretty well. On June 5th, an

Amboyna.

Auxiliary Bible Society was formed here, of which I am treasurer. More than 800 dollars have been given as donations, and about 300 or more annual subscriptions. On the same day were examined, at the Government-house, in the presence of the Resident, a few of the children under my immediate inspection; that is, twenty out of three hundred, who acquitted themselves well, and each obtained a suit of clothes from Government.*

* *Fort Victoria.* On Monday, June 5, 1815, the day appointed for the celebration of His Majesty's birth-day, and for a public examination of the Central School, the Regents of the Christian districts in Amboyna, and the adjacent islands of Saparoua and Harooka, and also the school-masters of the district of Fort Victoria, assembled at the Government-house at half-past eleven.

A little after twelve, the Resident, (accompanied by the Secretary, Sub-Secretary, Fort Adjutant, Malay Translator, and Secretary to the Court of Appeal,) entered the principal Hall of the Government-house, (where the civil and military Officers of Government, the Members of the College of Justice, and the principal Dutch inhabitants of the settlement were assembled,) and took his seat at the upper end of the Hall.

In front of the Resident chairs, were placed for the Rajahs and inferior Regents, who were severally seated according to their rank, and also for the school-masters and scholars who were to be examined.

As soon as the Resident had taken his seat, the Rev. Mr. Kam submitted to the Resident, a plan for the institution of an Auxiliary Bible Society at Amboyna, which having been approved by the Resident, was adopted by the gentlemen present: and it was resolved, that a meeting should be convened on a future day, at the church, for the purpose of electing the officers of the institution, and arranging the details of its management.

The examination was then conducted in the following manner. A chapter of the Malay Bible was read with great fluency, accuracy of pronunciation, and emphasis, by the scholars composing the first class of the central school; *Jonas Perera, Sebastianus Watilete, Alexander Watilete, Meshack Tuhumury, Isaac Opie, Paulus Pelupessy, Joshua Tawarporry, Johannes Morgancy, and Dederek Latubessy.*

The same scholars, and also those composing the second class of the institution, were distinguished for the promptitude and accuracy with which they answered various questions proposed to them, from two elementary religious treatises, called the Catechism of LXXIV Questions, and of XXV Chapters. The names of these scholars are, *Isaac Kailola, William Peters, Stephanus D'Costa, Israel Pakarla, Abraham Muntalumen, Domingus Siloy, and Shadrack Naruwa.*

The scholars of the second class who had not attained an equal degree of proficiency, were, *Petrus Schurilla, Joel Salakay, Domingus Siloy, David Siloy, Daniel Lopulalang, Hendrick Wavella, and Matheas Kaijelly.* The third, fourth, and fifth classes, consisted of scholars whose knowledge was merely elementary, and whose various degrees of proficiency it is unnecessary to distinguish. Specimens of writing were then exhibited by the scholars of the first and second classes; and several copies of the Lord's Prayer, in the Malay language, were neatly and correctly written in the Resident's presence.

When the examination was finished, rewards were distributed to the school-masters, whose conduct had merited distinction; after which, the

Amboyna.

"The idolatry about which I wrote in my last, [*not received*,] which I heard was practised at Harooka, is now put

Resident delivered the following address to the Superintendent of the schools.

"Mr. Carey,

The public exercises of this day afford a satisfactory proof of the progress, which, under your superintendence, has been effected by the principal scholars of the Central School, in acquiring the rudiments of useful knowledge.

"During a considerable period of the time in which I have administered the government of these possessions, my attention has been anxiously directed to the important object of introducing an improved system of elementary education, and efficient discipline, into the schools established by the late Government.

"Adapted as those institutions formerly were to the benevolent purposes of their original foundation, the sphere of their utility had been gradually contracted, and the lustre of their character progressively obscured, by the combined operation of various political causes; under which, public spirit became extinct, industry languished, the principles of public virtue were corrupted, and the fruitful seeds of disorder widely disseminated, throughout every department of the local Government.

"Under such circumstances, it could not be expected, that the schools alone should resist the contagious influence of general corruption: but although the spirit by which those institutions had been originally animated was extinguished, their organization still subsisted, and they were destined, at a more auspicious period, and under the fostering protection of a British Government, to become the successful instruments of opening and enlarging the sources of useful knowledge, and of dispensing to the natives of these valuable islands, the inestimable benefits of learning, civilization, and religion.

"It has accordingly been a principal object of my solicitude, to elevate the fallen character of those Establishments; to reanimate them with a portion of their ancient spirit; and to qualify them for accomplishing the beneficent purposes of their original institution, by regulations calculated to administer an effectual remedy to the numerous abuses, which neglect had introduced, and time had fortified; by a scrupulous attention to the moral character, acquirements, and abilities of the masters appointed to enforce them; and by establishing in the minds of those, who are the destined objects of their salutary operation, invariable grounds of hope and fear, under an uniform and efficient system of control and discipline, and under an equitable and impartial distribution of rewards and punishments.

"The Report which I lately received from you, of the state of the several schools established in this district, satisfied me, that considerable progress had been made in the attainment of those useful objects: that, with few exceptions, the conduct of the Masters had been directed by a laudable spirit of zeal and attention to the performance of their respective duties; that many of the scholars were distinguished by a creditable proficiency in the acquisition of elementary knowledge; and that the salutary consequences of these improvements were discernible in the propriety and regularity of their general behaviour.

"The public exercises, which have been now performed in my presence, have afforded me the cordial satisfaction of witnessing a corresponding proficiency in the attainments of the scholars of the central school; and they furnish a decisive proof, both of your zeal in superintending, and of their diligence in pursuing the course of their prescribed studies.

a stop to. When I heard of it, I called for the head master of Harooka, and examined him, but found he was not acquainted with it; upon which I desired him to return and examine into the business, and to acquaint me with the masters who had any hand in it. He seems to have acquainted the chiefs therewith; and, in the small period of a week, I was happy to hear, that the chiefs had destroyed five temples, with every thing belonging to them. I intend to go next October to see what masters have been engaged in this idolatry; as well as to examine the schools there, as also on the island of Saparooka, and at Ceram, where of course I must take particular care of my life, and perhaps shall have a guard allowed me by Government. We have no more shocks of earthquakes now, but torrents of heavy rain."

September 2, 1815, he thus wrote:—"I hope I shall not have to leave Amboyna. I am going on very well with the respective duties which are assigned me. I sent you word that I had begun preaching, and I still continue doing so. I have not yet been able to give you a full account of all my proceedings respecting the schools on this island, for want of time. But I send you a copy of my report of the schools, together with my letter to the Resident, and his answer. I really think I could find work enough for a writer to do, and still not be idle myself. I am sorry the Testaments are not yet come from Bengal. My mind has been long intent on translating many of our entertaining, serious books into Malay, for enlightening the eyes of the people here; for though they have a name to live, yet they are far from being Christians in the strict sense of the word, and yet they are better than many Europeans who are so called. At present I cannot find time for this, as I intend going next month with Mr. Martin to the several islands round about us, and hope to

"The satisfactory proofs which have been thus exhibited, of general zeal in the masters, and of honourable emulation in the scholars, both of the central and subordinate seminaries, inspire me with just confidence of ultimate success, in cultivating and promoting, at these Islands, the inseparable interests of learning, virtue, and religion. These are the great purposes of every wise and beneficial system of public instruction. They are the purposes to which the efforts of the British Government have uniformly been directed; and whatever may be the further period of duration assigned to its existence, I shall continue to cherish and pursue them, with a zeal and constancy proportioned to my deep sense of their transcendent importance to the permanent happiness of the people committed to my government, and to the steadiness and warmth of my attachment to the public interest and honour."

examine the schools on them; but I am afraid, as my duty will call me one way and his another, that I shall have to part from him very soon.

"Since writing the above, I have received letters from Bengal; four of which are from you, my dear father, for which I know not how sufficiently to thank you. The advice contained therein I hope I shall ever remember, and the frequent repetition thereof only shows me how much you dread any kind of drawing back on my part. My dear parents, pray for us.

"The Bengalee has been a great help to me in the acquisition of the Malay, for the language is almost entirely composed of Bengalee and Hindoost'hanee words. I often feel an ardent wish to do more than I do, and would not care how far I went, could I but do good. Should the English remain, I hope to venture among the most savage of the Malays here about. I shall, perhaps, next month go among the Alfours, a part of whom are called Christians, but who still destroy their own species, in order to recommend themselves to the women whom they intend to marry. I hope I may be instrumental for good to some of them. Pray do not fail to send me books which will improve me, particularly on serious subjects."

WEST INDIAN MISSION.

Kingston, Jamaica, January 8, 1817, Mr. Compere writes thus:—"I hope you will not be deterred from sending us more help, which we want very much, though I cannot at present engage that he could be supported here, except by the Society. But surely you should pity our case, and not send all your charities to the rich and luxuriant soil of Hindoost'han; but consider the barren and deserted isles of the West. Here are many souls continually heaving a sigh to England, and in their broken language crying out, 'O Buckraa! Buckraa no care for poor black man's soul. Buckraa know God in England. O Buckraa, come over that great, big water, and instruct we poor black negroe.'

"On Lord's-day, January 5th, I had the pleasure of baptizing twenty-two men, and twenty-eight women, and the next day a sailor, who could not leave the ship on the Lord's-day. He is second mate of a ship, commanded by Captain Hague, son of the Baptist minister at Scarborough."

Jamaica Mission.

Mr. Compere says, there are such numbers of negroes in Jamaica, who call themselves Baptists, and have hitherto had only very illiterate teachers, that if a great number of Missionaries could be supported among them, they might find ample scope for exertion.

January 1, 1817, the Sub-Committee met at Oxford, and resolved to send out Mr. James Coultart, from Holywood, in the neighbourhood of Dumfries, late a student at Bristol, to Jamaica.

February 7, Mr. Coultart was solemnly set apart for this service, at the meeting-house in Broadmead, Bristol. Mr. Berry, the Independent minister of Warminster, began the service with reading and prayer; Mr. Saffery introduced the subject and asked the questions; Mr. Coultart gave a satisfactory account of his experience, the motives which induced him to engage in the work of a Missionary, and his religious principles; Dr. Ryland offered up the ordination prayer; Mr. Winterbotham gave him an appropriate charge, from Rev. ii. 10. and Mr. Bidlake, an Independent minister, concluded in prayer.

Mr. and Mrs. Coultart sailed in the Ocean, Captain Baker, after being detained above a month by contrary winds.

The Sub-Committee also resolved to send out Mr. William Howard Pearce, (son of the late Rev. Samuel Pearce of Birmingham,) to assist Mr. Ward in the printing-office at Serampore. He sailed, with his wife, and Mrs. Ward, and her son and daughter, from Liverpool, in the beginning of May, 1817.

PERIODICAL ACCOUNTS

OF THE

Baptist Missionary Society.

—♦♦♦—
No. XXXII.
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From November 1815, to June 1816.

N. B. No copy of the Monthly Circular Letters for November 1815, was received till March 27, 1817. A few extracts, of what was most interesting at each station, will therefore be inserted here, though later accounts from the Numbers printed in December 1815, and January 1816, were contained in the last of our Periodical Accounts, No. XXXI.

BENGAL.

(1.) DINAGE-PORE AND SADAMUHUL.—In February Brother Fernandez was very unwell; in March he was recovering from his illness, which was a severe attack of the rheumatism. In April he wrote word that he was well, and had lately seven enquirers from Purnea, who appeared pleased with what they heard, and requested seven copies of Luke's Gospel, which they received with great thankfulness. They also obtained seven copies of the Gospel in the Naguree character, and two in Persian, for their friends at home. He expected two or three would shortly come forward as candidates for baptism. He adds,

“ I lately saw Mr. Scott, the judge of Rung-pore, who informed me, that the persons who committed the burglary at Barbarry, on Brethren Robinson and Cornish, and murdered
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Dinage-pore and Sadamuhul.—Goamalty.

three of their servants, had met with condign punishment: three were hanged: two ringleaders, with several others, were condemned to perpetual imprisonment, and thirty-nine lashes of the kora; the rest to be imprisoned for a time, and to receive the same number of lashes, and all to be employed at hard labour."

May 3, 1816, Mr. Fernandez writes:—"I am sorry I have no pleasing news to give you respecting the church. We have had no addition since January last year, though we hope three or four will join us soon. I spend my evenings in worship in Bengalee, and in instructing the people. On the Lord's-days we have divine service four times; namely, early in the morning in Bengalee, at half-past ten in English, at half-past four in Bengalee, when many people attend; my hall is sometimes quite filled with them; and we close with English worship in the evening. Our weekly and monthly prayer-meetings continue to be kept up. Pray for me, that I may be more qualified for the Lord's service, and be filled with zeal for his cause, and concern for the souls of my fellow-creatures."

"June 24. A man, two women, and a girl about ten years old, have lately thrown off their casts, and come over to us. The man having left behind him a wife and three children, was questioned as to the motive which induced him to forsake such a large family, and his cast; he answered that the salvation of his soul was his only motive. He has since been endeavouring to persuade his wife to come over and join him, but she refused. I sent for her, and spoke to her myself, using every argument in my power to persuade her, but without effect: she went away displeased, and all the children followed her. They will all come when the Lord draws them. Government intends removing this station from the town of Dinage-pore, on account of it's unhealthiness, to a more salubrious situation in the district; but they have not yet fixed on one."

(2.) GOAMALTY.—By a letter from Krishna, received in April 1816, we find, he had taken a journey to Mandaroo, where, he says, the gospel news had never been carried, nor had the scriptures been seen; that multitudes at the fair, at which he supposes 20,000 people were assembled, had listened to his words. In the court-house he had much conversation, and gave away books: he had much discussion

with two men of influence, one of whom, a viragee, took books, and promised to teach them to his followers, and to call and see Krishna at English bazar. Krishna had an enquirer with him from Purnea, of whom he entertained some hope.

June 6, 1816, he mentions a viragee and his wife, who were under instruction: the man had avowed his desire of baptism, but was in suspense, not knowing how he should gain a subsistence after he became a Christian. Krishna sent a journal to Serampore, which the brethren proposed to translate, and send to Mr. and Mrs. Skinner of Bristol, who support him.

(3.) CUTWA.—The Circular Letter for November 1815, mentions the labours of the native brethren round this station, Kangalee, Bulu-rama, Pudma, and Shiva-rama; and of Shree-nivasa at Bhuree, and Gour at Soojun-poora.

February 5, 1816, William Carey jun. writes:—"I have just returned from another journey, to a fair called the Viragee-tola: I was engaged for half a day, and was never more fatigued in my life; the people were so eager to obtain books, that speaking was useless, except at intervals: I think I gave away nearly a thousand tracts and parts of Scripture. Pray to God, that these attempts may be blessed to the conversion of some souls."

In another letter he says:—"I have again heard from Beerbhoom, that several persons have thrown off their cast, and are enquiring the way to Zion. Please to send up two Shikh Testaments to Soojun-poora, and some other books to give away, and at the same time some for Cutwa."

March 28, he writes:—"I have been very ill with a fever for more than a fortnight past, but am now much better. I was not able to go to the Ugru-dweepa assembly, which was very large this year. Some of the brethren went, and gave away a number of papers. I wish you to send me a good number of tracts for distribution, as all mine are gone."

April 15, Mrs. W. Carey writes:—"You will rejoice to hear, that we have several candidates for baptism; I hope four will be baptized next Sabbath, three women and one man. Shiva's mother, and another old woman, have expressed a desire to be baptized, and we soon expect several other persons to join us from Beerbhoom. May they all prove to be true disciples of our blessed Lord. Thus, the Saviour

is increasing his church here : thirty-eight persons have been baptized, (forty-two, when the four I mentioned before are baptized,) of which number my husband will have baptized thirty-four. Since we came here, three members have died, and one has been cut off; and by examining the church book I find, that the two persons whom Mr. Chamberlain baptized, are either dead or gone back to idolatry, so that leaving out these six, thirty-six remain."

MAY 3, 1816, Mr. W. Carey writes thus to Brother Ward :—" You will no doubt be glad to hear that our church is on the increase. I have baptized three persons, and expect another next Lord's-day : other Heathens are also waiting for an opportunity to come from Beerbhoom to join us. Thus we are blessed with one and another, who, I hope, will be also added to the church above. Since my last illness, I have not been able to go out much, because the sun so powerfully affects me."

CUTWA.—March. Kangalee has been very ill for some time this month, but not wholly inactive : he has been to the markets around us, and generally found the people attentive to the word. Shiva has been to Calcutta for some time : on his way thither, and on his return, he had many opportunities to speak of the Redeemer : he has also been employed at Cutwa. Mudun-Mohun has been ill for a short time; he has, however, been to Beerbhoom, and many times spoke the word of life. Bulu-rama has been to several places around, where he found the people very attentive; and with two or three others to Ugra-dweepa fair, where the native magistrate assisted them while they gave away tracts and spoke to the people.

SOOJUN-POORA.—March. Gour has been well employed in speaking of Christ through the month.

BHUREE.—March. Shree-nivasa and Kanta have been busily engaged throughout the month in speaking the word.

DOOBRAJ-POORA.—March. Mut'hoora has been fully employed, and has found the people very attentive : at some places he had as many as a hundred to hear him. Narayuna has been well employed during the month, speaking with some almost every day. Pudma has been active all through the month : he has visited many villages and markets, speaking to numbers of Christ Jesus.

SHIOOREE.—March. Jugumohun and Vishnuva have visited several places, where the people heard the word of God willingly.

May 7, 1816, Mr. W. Carey says, in a letter to his father,—"I have lately been looking for a more healthful place to build upon, but am sorry that I have not been able to fix on any, except it be Soojun-poorā. I do not think, that by living there I should diminish my labours; they would rather be much more enlarged, as I should be near to several large places, and constantly have to come over to this place and it's surrounding villages. I wish to have your opinion of this business. You will rejoice with us at the increase of the Redeemer's kingdom: I have baptized four persons, and have great hopes of another."

CUTWA.—April. On the 10th Kangalee went to the gunj, where he had great numbers to hear the word of life. On the 16th he went to Dewan-gunj, where he was asked many questions concerning Christ and other things, to all which he gave answers that much pleased the people. Bulu-rama has been to Pipulena: on his way he often spoke of Christ. At the end of this month he went to Calcutta with Shiva, both of whom had several opportunities to speak of the way of salvation.

DOOBRAJ-POORA.—April. On the 7th, Pudma went to Lai-bazar, where some paid attention to what he said. On the morning of the 12th, he went to a market where he had several hearers; in the evening he went with some other brethren to the gunj, and had numbers to hear him.—Mut'hoora, on the 3d, went to a neighbour's house, and had some conversation about the way of life. On the 14th, he went to Krishna-nugura market, and found many who paid much attention.

BHUREE.—April. On the 1st, Kanta went to Kanda, where large numbers gathered together to hear the word of God. On the 19th, he went to Aphjul-poorā market, a very large place, where he found great numbers very attentive. Shree-nivasa has been to several places, and generally found the people willing to hear him.

SHIOOREE.—April. Jugumohun went on the 2d, to a neighbour's house, where several persons were gathered together, to whom he read a portion of Scripture, and had much conversation. On the 14th he went to several places: some persons heard him with great attention. Vishnuva has also been to several places, and had many opportunities of speaking of Christ and the way of salvation. He has generally found the people attentive.

Cutwa, June 12, 1816, Mr. W. Carey writes:—"Last week we had a large assembly of people here, who came to wash away their sins in the river! I and two or three of the brethren had one good day's work; numbers came to my house, and heard with great attention."

CUTWA.—May. Kangalee has been employed around Cutwa, and has found the people very willing to hear the word of God. He has also been to Gand-poora, where he found the school going on pretty well. Mudun-mohun has also been well employed in the gunj, and at other places. Bulu-rama on his way hither from Serampore, had several opportunities to speak of the Saviour. He has been actively engaged at this place and around it since: he went to Soojun-poora at the end of this month. Shiva was for some time at Calcutta, and in going and coming he had opportunities of speaking about the Redeemer: he has also been employed in Cutwa-gunj and Dewan-gunj.

SOOJUN-POORA.—May. Gour and Chitunya have been well employed in this neighbourhood: the people were attentive at every place they visited.

SHIOOREE.—May. Vishnuva has been employed at several places in speaking the word. Some persons at one place told him, that wherever they went, they heard of Christ; they thought that this way must at last prevail. Jugumohun has been ill for some time, yet he has often gone among the people, and spoke to them of Christ.

DOOBRAJ-POORA.—May. Pudma has been to several places, and to some wedding assemblies, where he found the people very attentive. At one place, the people told him there would be an assembly of their friends and relations, and they wished him to come to teach them concerning Christ, and then they would examine his religion. Narayuna and Mut'hoora have been to several places, and had very pleasing opportunities of speaking: many acknowledged the truth of what was said, and that this is the religion that will at last prevail.

(4.) **BERHAMPORE.**—The names of the Europeans baptized here in December, by Brother Marshman, are, Edward Rivett, Joseph Green, William Green, Joseph Vincent, and Thomas Gibbs. The native brother who was baptized at the same time, is named Vibhooti-giri: he reads the Hindce

Scriptures with great readiness. Pran-krishna writes, that he has built himself a hut in a new place; and that several families are under instruction, and some persons soliciting baptism. One of these persons was lately sitting in his house, reading the word, when an illnatured passenger went up to him, and beat him: he bore the injury with patience.

Extracts from Brother Smith's Journal.—"March 10th. Arrival at Berhampore, and spoke in the Gora and Pultun bazars to many, and gave away tracts. 11th. (Sabbath day.) Preached at Brother Pran-krishna's in Hindoost'hane; afterwards went to the bazar. 12th. Reached Moorshudabad, and conversed in the market place, where I soon collected a crowd of Musulmans, and made known the glad tidings of salvation, at which many wondered, and promised to call at the boat to-morrow morning: they gladly received twelve copies of Scripture Selections in Persian, ten copies of Persian Gospels, and eight in Bengalee. 13th. This morning many called at the boat, with whom I conversed, and distributed forty-two copies of Persian Gospels, forty-five copies of Persian-Hindee Gospels, fifty-two copies of Scripture Selections in Persian, eight Bengalee Gospels, six copies of Hindee, and also a great number of tracts in Bengalee. The respectable Musulmans and Mouluvees reasoned for a considerable time, urging that they could prove from the Koran, that the Old and the New Testaments were abolished. I repeated the Scripture, 'Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the law, till all be fulfilled,' adding, Who can abolish the word of God? This put them all to silence: after a short pause, a Musulman said, 'Truly this is a man of God.' They gladly received the Scriptures. 14th. Early in the morning, a number of Musulmans called at the boat for conversation and to obtain books: after hearing the word of life, they thankfully received several copies of it. Went to Lal-bag, where a number of Musulmans soon surrounded me, and after hearing my discourse, gladly received the Scriptures. 15th. Went to the Kool-bazar, in company with the brethren Pran-krishna and Gorachund, to a mean hut, where a poor family lived, who appeared impressed with divine things: I delivered a short discourse, and concluded with prayer. The family appeared almost overjoyed, and I also felt much pleasure in their company."—Brother Smith then goes on to give an account of discourses held in villages on his return to Serampore; and closes with an account of another journey to a bathing

festival.—“ 26th. This evening left Serampore to publish the word at Trivenee, where thousands of poor perishing souls were assembled from different parts of the country, to bathe in the Ganges. 27th. This morning, before sun-rise, arrived at Trivenee, where I spoke in several places to crowds of people, who heard the gospel without any interruption, and received a great number of tracts. From thence proceeded to Chugda, and addressed a vast number, and distributed four bundles of tracts in Bengalee. 28th. On our return, visited four villages: the people gave us much pleasure by their attention, and gladly received the Scripture tracts.”

A letter from Pran-krishna, dated the 30th of May, has been received, from which it appears, that he and Vibhootigiri, go daily into the town and neighbouring villages. They have hope of a person, whom they expect soon to receive into the church.

(5.) JESSORE.—March, 1816. The Journals from Chougacha have been received: Brother Thomas has been ill, but we hope he will soon be able again to labour daily in the vineyard; the two native readers have been at different villages.

Extracts from Brother Thomas's Journal.—“ April 6th. After evening worship we held a church-meeting, when Phutoo gave an account of his conversion, and was received for baptism. Khashee, an old woman, was proposed for next month. 7th. (Lord's-day.) After morning worship, I baptized Phutoo in the river, in the presence of several Hindoos and Musulmans, and in the evening twenty-one of us received the holy communion. 17th. Early this morning, I and Brother Phutoo went about eight miles, and preached in three different places to considerable numbers of persons.”— This Journal contains accounts of other journeys, one or two some distance from Chougacha.

At a church-meeting held on the 4th of May, Khashee, a widow, was received on a confession of her faith, and Rancee, the wife of Ram-soondura, proposed herself for baptism. The next day Khashee was baptized, after which eighteen members sat down to the Lord's table. During the month, Brethren Thomas, Ram-soondura, and Didera, went to different villages, and conversed respecting the gospel with several hundred people.

Jessore.—Serampore and Calcutta.

Vikunta and Gora-chund went on a visit to Jessore the last month. Their journal relates the occurrences which took place, and mentions the names of the villages where they had serious conversation with the people. At a village where Vikunta lived, a man and his wife seemed to have received hopeful impressions.

Jessore, June 1, 1816. Brother Thomas writes:—This evening, Phutoo was married to Gunjuna: we afterward held a church-meeting, when Ranees was proposed for next month. 2d. (Lord's-day.) In the evening, twenty-two of us sat down at the Lord's table. 7th. This morning, went to the other side of the river, and spoke to about one hundred pilgrims under two large trees. 8th. This day, preached to about fifty in the same place. Four new inquirers are with me: I intend to baptize two of them very soon.

(6.) SERAMPORE AND CALCUTTA.—Nov. 5, 1815. On the first Sabbath in this month, were baptized at Serampore, by Mr. Ward, Noor-Ali, a Musulman; Adura, the wife of Kashee, one of our Hindoo members; and the wife of Brother Beery.

On the last Sabbath in this month, Susanna Mayo, Benjamin Holland, and Hugh Riely, of the 29th regiment, quartered in Fort William, were received into the church at Calcutta, by Mr. Lawson. He has, at different times, communicated the state of things at Calcutta during the month, as follows:—“Last evening and this morning, I preached in the Fort to a pretty good number of soldiers: but the place is naked now; our Cape brethren have departed. The brethren told me, last night, that every Sabbath-morning, at six o'clock, the whole regiment is drawn up into a square, and Divine worship performed according to the rules of the Church of England; and they suppose this regulation to have proceeded from the desire which many have manifested to attend the means of grace in Calcutta.

“Our missionary prayer-meeting was pretty well attended last Monday evening. Last evening, but few attended the lecture at the Chapel. This evening, Eustace's room was but about half full: Eustace preached at the Fort; the congregation increases there. We have to mourn, that our Calcutta meetings rather decline; but we do not despond. We see, more than ever, that all our help must come from God. It is ours to labour, and his to bless.

"I have no particular news to communicate this week. I hope and believe, that there is a little revival among our people. Several new faces I occasionally see at our different meetings. Last Monday, the vestry-rooms were well filled, and some sat in the Chapel. Last evening, Mrs. Andrews's room was very well attended indeed. Three blind men were there, who had travelled a good distance to come among us. I see them very regular in their attendance at the Chapel. Our brethren in the Fort are going on very well."

On Lord's-day, the 19th, Brother Ward went to Chundurnugura, to see an afflicted brother, who bitterly deplored his departure from God; affirming, that, since he knew the salvation of Christ, sin was always bitter to him, and that he now mourned over his lost religious enjoyments to such a degree, that the periodical return of those hours when he used to go to the house of God with gladness, filled him with sorrow of soul: his cry was, "O that it were with me as in months past, when the candle of the Lord shone upon me!" After taking leave of this house of mourning, Mr. Ward went into the market-place at Chundurnugura, and distributed Scripture-tracts to numbers sitting in their shops, and held conversations where he found opportunity. In one place, a Brahmun, in the midst of a group of willing hearers, manifested the greatest sullenness in endeavouring to uphold the value of works, ablutions, repeating the name of God, &c.; and asked, how we accounted for the continued existence of the world, if we rejected the merit of good works: he declared, that, at any rate, he would make the experiment whether he could not be saved as a worshipper of the gods. Another Brahmun present paid many compliments to the Missionaries at Serampore for spending so many thousand rupees in the instruction of his countrymen. In the market-place at Bhudreshwura, a number of tracts were eagerly sought: in a banker's shop, where eight or ten persons were sitting, Mr. Ward had a warm but not unfriendly discussion concerning the necessity of salvation by Christ; for the Hindoos, though they would gladly put Jesus Christ among the gods, do not like the exclusive claims of the Saviour: the man who was most engaged in the conversation, was asked, when he contended that the gods were all one, why they quarrelled then, as Krishna and Indra, Doorga and Shiva; and how a woman could give her heart and services to 300,000,000 husbands. One man asked the native convert, why he did not wear European clothes; he said, he was a Hindoo, and therefore he continued to wear the Hindoo dress.

In the Nabob-gunj market-place, many were eager in asking for books to read: one man wanted a large book, as he had two Christian books already, which he read daily. Saying this, he went up to the box in which he kept them, to show them to us. At this man's shop, Gora-chund (the young man, the loss of whom to the gods Major Scott Waring so feelingly deplores) opened one of the tracts, and read an account of the fallen state and deplorable condition of all men, as being under the curse, and unable to save themselves; and that therefore, if bathing in the Ganges, offerings to the manes, sacrifices, &c. &c. had been the commands of God, still they could not save, but that Christ the Saviour was necessary. At hearing this, first one said, 'Give me that book;' and then another cried, 'Let me have a copy;' till a number were left amongst them. This day's intercourse with the heathen (as well as the testimony of several brethren, both Europeans and natives,) proves, that what was so much wanted in our first labours, is at length accomplished: the heathen begin to be convinced, that our motives are pure, and that the gospel deserves to be examined. There can be little doubt, also, that the present impressions of many go thus far: 'I wish there were not so many painful sacrifices to be made, in order to embrace Christianity.'

Mr. *Chamberlain*, on his way to *Digah*, thus reports the state of things in his progress, in a letter to Dr. Carey, dated, Goamalty, Nov. 3, 1815:—"I just drop you a line, to let you know where we are. We reached Chandri on Tuesday, and expect to leave this to-morrow morning. We have been moving slowly hitherto; but I intend to be at Digah very soon. I have been much engaged all the way up: few days have passed without some attempt or other. During the greater part of the time, I kept my boat and it's people well employed.—Multitudes of people have heard the word; and, in general, they have attended to it in a very encouraging manner. Scarcely a mocker or a scoffer showed his head: the common people hear gladly, and a few of the rich have requested me to attend at their houses, to tell them of these *new* things. I went up to the new Nuya-suræe creek, the Martha-Changa, to Shiva-nivasa, and the Mirza-poorâ creek, where I found abundant work. In the first and the latter of those places, I fear no Missionary has been before. Between Berhampore, and Kashee-gunj, and Bura-nugura, I was very vigorously engaged six days, amongst Hindoos and Musulmans, Bengalees and Hindoost'hanes. This has been the most missionary journey I have ever had: never before have I been so much

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employed. About 1200 Gospels and 8000 tracts have been sent abroad to illuminate the people, which have been very eagerly received, and will I hope, in general, be diligently read.

"It is very encouraging to observe the change which is taking place in the principles of the people. Idolatry begins to blush, and the truth triumphs wherever it appears. One of Rajah Bullub's family at Raj-raree sent for me: he appeared to know you. In the midst of this work, I have felt worn down; but hitherto strength has been afforded. May a Divine blessing attend the work! Let us not cease to pray for the out-pouring of the Holy Spirit on these people; for from this our help must come,—this, after all, is our only hope. We were miserably deceived and cheated by the sirkar and ghat-manjee: the situation has been very uncomfortable for my family. Few know what the troubles of a Missionary in such circumstances are. Mr. E. is very well, and desires to be remembered to you. He is very kind to us."

Feb. 1817. On the first Lord's-day in this month, were baptized, at Serampore, Mr. John Sprat, with his wife and sister. These three persons are the further fruits of our labours at Barrackpore, and make the number of our members there fifteen. At the same time and place were baptized Phukeer, a nephew of our late brother Futika, and Juya, the daughter-in-law of Menuka.

Extract of a letter from Mr. *Lawson* to Mr. Ward, dated, Feb. 9. "The sircar will bring to you four hundred rupees, the mite of the poor soldiers in the Fort. It is a willing offering to the Lord. I am happy to say, that our prayer-meetings appear to be on the increase; but I speak with trembling, and rejoice with fear. We see new faces among us frequently, and have, in a good measure, conciliated the esteem, and gained the attendance of several, who long kept at a distance from us. Last Thursday evening, we had a prayer-meeting at Brother Jahans's, where we had a large room well filled. Brother Gordon's prayer-meeting the next evening was full, and we had new comers at the Saturday evening meeting for the young people. We have begun a Thursday morning lecture in Itali, to be held alternately at the houses of two friends. We hope thus to get some stragglers to hear us, who would not come to any regular place of worship."

On the 14th instant died, at Chandernagore, the Rev. *N. Forsyth*, sent out to this country by the London Missionary Society, but engaged chiefly in preaching in English, in the

Dutch Church at Chinsurah. Though not employed in missionary work, he was known, and highly respected as a pious man. Mr. Edmond thus wrote to Brother Lawson, after visiting Mr. F. in his affliction:—"On Thursday last, I went up to see Mr. Forsyth, who has been very ill: he wrote to me, that he wished much to see me, as he thought he should not recover. I found him very weak and low in body; but he thought himself somewhat better. I have just received a note written by himself, in which he says, 'I have to stop and rest at almost every word. If you see the pastors of the church, meeting in the Lall-Bazar, or any of their brethren from Serampore, tell them I have been very ill, and am not yet out of danger. I have no doubt of their sympathy and prayers, and that they would do any thing in their power for my comfort and recovery.' Brother Marshman, hearing that Mr. Forsyth was thus ill, on the morning of the 13th, went to Chandernagore to see him. Brother F. welcomed him with much gladness, and, though exceedingly weak, conversed with him, in the most pleasant manner, relative to the things of God. After much conversation, and prayer (in which Mr. F. appeared to join with peculiar feeling), he took an affectionate leave of his dying friend, who was so much reduced, that although then free from fever, his life seemed suspended on the feeblest thread. Brother F. however, did not seem to anticipate immediate dissolution; though his mind was calm and tranquil in the view of it, his hope in Christ being firm and stedfast.

"The next day, however, Brother Marshman received a note from Mr. W. (the gentleman in whose house he died), mentioning his departure at five in the morning. In the afternoon, Brethren Carey and Marshman, with our young friend, John Marshman, rode to Chandernagore, to attend the funeral of our deceased Brother. On their arrival, about five, they found that his remains had been removed to Chinsurah for interment, whither they immediately proceeded; but, on their arrival, found that the funeral was deferred till the next morning. On finding this, they reluctantly returned, as circumstances would neither permit their tarrying all night, nor their returning sufficiently soon in the morning. He is buried in the Dutch burying-ground at Chinsurah."

Brother *Smith*, in labouring to make known the Word around Serampore, and in the bazars in Calcutta, has met with much to encourage him during the month: many have listened to the joyful sound in a pleasing manner. It is matter of much joy to us, that, while we are almost immersed in labours of a

somewhat different nature, though not less necessary to the promotion of the general cause, we have a brother to supply our lack of service in preaching to the heathen.

Extract of a letter from Brother John Hodgkinson, in the Fort, to Mr. Ward:—"We have sent you, with this letter, the sum of four hundred sicca rupees: although little, in comparison to the liberal benefactions in our much-favoured British Isles, yet we hope the poor soldiers' mite may be accepted for the use of the Baptist Mission, to aid the propagation of the gospel among the heathen of this immense and populous country. Our much-beloved brother in Christ, the Rev. Mr. Trowt, has sent you an account of a monthly contribution which we had: this we have discontinued, because circumstances at this place do not allow it, of which I shall not here make any mention; likewise of his receiving two hundred and (if I mistake not) twenty rupees, to use at his own discretion. He is an eminent servant of the Lord, and is much esteemed both by us and the 78th regiment. We should rejoice to hear of another, who is of the same mind and principles as himself, going to assist him in that blessed work. We should have sent a larger collection, had it not been for a library which we have been forming since we have been here, and which, we trust, will be of much benefit to us, should we soon leave this station: in Java, we were destitute of these companions to instruct us, although we had many pleasant hours in going among the bushes, or small sheds, to cover our heads from the intense heat of the sun: we were then in the wilderness, far off from the people of God. We should think ourselves much honoured, if you would send us, monthly, your Circular Letters; as they might afford us intelligence how the work of the Lord is going on among the heathen."

Brother Gordon, in a letter to Mr. Ward, dated Feb. 17, thus writes:—"A native man, an old acquaintance of mine, who is a writer in the office of the Clerk of the Crown, about three or four months ago asked me to lend him an English Testament, and a Bengalee one, that he might compare them together. I did so, and saw him again to-day; he seemed very thankful to me for the loan of the above books, and talked to me of the goodness and loving-kindness of God to him. He very much pleased me with his simple remarks; and before I left him he made me promise to write to you, to get some Bengalee and English books for the use of his children. If you have any to spare, you will much oblige me by sending them."

Serampore and Calcutta.

March, 1816. On the last Sabbath in this month, Thomas Thirds, John Spurdles, John Gibney, Corporal John Dudley, and Robert Booker, of the 59th regiment, quartered in Fort William, were received into the church at Calcutta, by Mr. Lawson.

Brother Smith, from the 27th of February to the 10th instant, was employed daily in different villages near Serampore; and on his way to Berhampore, he found many persons who heard the word with pleasure. His labours at Berhampore and Moorshudabad, have been given under the article Berhampore.

April, 1816. Our native brethren employed in the printing-office, in two or three parties, go out on the Sabbath to hold conversations and to read the Scriptures in the neighbouring villages. We could record a number of these excursions, but the chief thing demanding attention is, that these brethren perceive a happy change in the minds of their countrymen, in listening to the gospel.

On the 20th instant, Mr. Ward went to Nabob-gunj, and, at the house of a native, read and expounded our Lord's discourse to Nicodemus, to a few very attentive hearers: two of the native brethren afterwards went to Eesha-poorā, and were invited to attend every Sabbath, to read the word to many natives, belonging to the works. On the preceding Sabbath evening, Mr. Ward held a meeting at the house of Govinda, the Christian brother who is translating the Scriptures into the dialect of Juya-poorā, and who had just been married. Before they broke up, an animated conversation took place respecting the number of native Christians, and persons who had emancipated themselves from the cast, at all the stations, men, women, and children; when it was supposed, that they amounted to nearly one thousand. Rama-koomara added, with great emphasis, "haiya-ootila," a phrase not easily translated, but which conveys the impression felt, when a person has raised a load almost to its destined elevation. These evening meetings with our native brethren, are often very delightful: in free and cheerful conversation, we taste the pleasure arising from seeing the blessed effects of the gospel, on the minds of those who were once the victims of idolatry. The progress of the Redeemer's kingdom in India is, of course, the principal theme, and reports are made of what different individuals have been doing among their neighbours. A hardened idolater among our servants, in a late conversation with Brother Ward, said, "You had

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certainly, sir, some of the worst materials to work upon, that men could have ; but it is very evident you have not bestowed upon them labour in vain : they are much changed for the better." We could hope, that among our servants some fruit will at length be gathered. Nearly two hundred hear the word on the Sabbath : the hall is quite crowded, and every evening in the office, before they are dismissed, sixty or seventy have the Word expounded to them in order, by Brother Ward, who concludes with prayer.

Extract of a letter from Brother Smith to Mr. Ward. March 25, 1816:—"Through the blessing of God, I arrived safely this evening at Midnapore, and rejoiced, on my way, in the work of the Lord. Two men, on the 18th inst. appeared much affected with the love of Jesus, and expressed a strong wish to follow us to Serampore on our return, and said, 'We believe in the Lord Jesus, and trust in him for life and salvation.' One is a Brahmun, and the other of the writer class. I intend, in two or three days, to proceed to Balasore. May the blessing and presence of God attend me through my journey, and make me useful to the heathen ; then they will feel the blessed power of the gospel."

Extract of a letter from Tarachund to Mr. Ward:—"I thank you for your kind letter: I am truly sensible that I was born in sin ; but, through your ministry, I hope I have been renewed in Christ ; in gratitude for which I daily pray to God that you may be rewarded when the Chief Shepherd shall come. Though I cannot meet you at Serampore, I trust I am joined with you in the grace of the Redeemer. I send some additional hymns to be printed."

In a late conversation with some brethren, who had just returned from a visit to Tarachund, we were happy to hear of his zeal in seeking the salvation of his countrymen : he has, almost every evening, visitors of all casts, to whom he reads and talks on religious subjects, till a late hour. These visitors smoke from the same hookah, and, without hesitation, eat with our native brethren ; and a young Brahmun cooks for Christians as well as heathens. Tarachund spends nearly two pounds a month in promoting the gospel, reserving scarcely any part of his wages for himself. He has composed a number of hymns, which we have added to our Bengalee collection ; and we find that he is writing a pretty large volume on the gospel. Our brethren say, it is vain to expect time for sleep at Tarachund's, a large part of the night being spent in reading, singing, and pious conversation.

May, 1816. Sebuk-rama has been much encouraged by a pious officer, lately removed from Calcutta, who has enabled him to set up a school in his village. His time is chiefly occupied in reading the Word, and in visiting the poor of the church.

During the past months, several of the native brethren have gone into the country, in many directions, conversing with the people, and distributing the Word of God as they went: they found many willing hearers, and some who were quite surprised at the wonderful things contained in the plan of redemption.

Extract from Brother Smith's journal. "April 3. Preached, under the shade of a tree at Barrackpore, to about fifty people: some of them seemed to pay much attention, and received a Scripture-selection, with some tracts in Hindee. 5th. At Muhesha, a Brahmun invited me to his house, and about twenty persons heard the gospel with attention. 9th. Conversed with several Brahmuns, in the presence of a croud, at Bullubha-poor. 11th. Preached at Barrackpore to several people, who quietly listened. Went to the Orderly-bazar, and preached to a number; among whom some appeared much affected, and received a copy of Matthew's Gospel, with some tracts. 16th. Preached, at Muniram-poor, to about forty people, who, on hearing of the dying love of Jesus, were attentive, and received a Gospel, with a number of tracts.—18th. This morning, left Serampore, with Brother Phukur-chund, and, at twelve o'clock, arrived at Khura-surai market, where a vast number of people heard the gospel very attentively, and received a hundred tracts in Bengalee.—Several were much affected; especially two men, who expressed a desire to follow us, on our return to Serampore. 20th. Came to Champatula, where I conversed with several persons: some received tracts with pleasure; and a Musulman said, with tears, 'I am a great sinner; I hope the Lord Jesus will pardon my sins: on your return, please to favour me with your presence.' Afterwards, proceeded to Maya-poor market, where a great number of people heard the Word of the Lord with much attention, and took many tracts. Two respectable men were much pleased with Brother Tarachund's hymns; and while they were copying two of them, their acquaintances began to laugh at them, saying, 'We think you wish to be Christians.' 'Yes,' said they, 'if we be affected by the love of Christ, we shall indeed be Christians.' 23d. Went to Khirpai, and preached to a large congregation, and distributed a vast number of tracts. 25th. Came to Emam-

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bag; where I conversed with several persons, and gave away some tracts. At length, reached Medinee-poorā [Midnapore] after sunset. April 26th. Preached to a large congregation at the great bazar, who heard the gospel with attention, and received about 400 Scripture-tracts in Hindēe and Bengalee, and at night preached at Mr. C.'s, in Hindoost'haneē."

June, 1816. On the last Sabbath in May, were baptized, at Calcutta, by Mr. E. Carey, John Whitlam, John Bagshaw, John Brown, William Cellis, and Donald McNaughton, of H. M. 59th regiment, quartered in Fort William; Mr. Hart, and Mr. J. Jahans; Brother Jahans's eldest son.

Brother Smith, while at Medinee-poorā, visited several villages, and preached at the houses of two persons who are well-disposed, and who formerly showed much kindness to Brother Peter. On the 6th of May, he left Medinee-poorā, and, on his way to Serampore, spoke the Word to multitudes. On his return, he resumed his usual work around Serampore, and particularly at Barrackpore. At Kupilesh-wura, he asked a Brahmūn, what he expected from bathing in the Ganges: the Brahmūn said, purification of body. Smith asked him, if it did nothing for the mind: he said, No; such expectations were vain; he had often bathed in the Ganges without effect; Gunga had lost her power of washing away sins. At the close of the month, Brother Smith was at Calcutta, and conversed for several hours at a Musulman school.

Ram-Rutra has been engaged, during the last month, in going from place to place to converse with the natives, and give away Scripture-tracts. He gave a few Gospels of Matthew in Burman, to some Burmans and people from Chittagong. He often obtained a patient hearing from persons at the landing-places, under trees, on the roads; and some appeared to receive the Word with joy.

We have not noticed the labours of our native brethren at Calcutta lately; but the kindness of Mr. R. Gordon, in translating the journals of Kanta and Nidhi-rama, who are employed by his father, has enabled us now to do it. A person could scarcely employ what he devotes to the cause of God in a better manner than by supporting a native Christian reader or two, as these journals fully prove.

Journal of Kanta and Nidhi-rama. "May 1st. Kanta preached at the Chapel to about twenty persons. 2d. About noon, the brethren addressed the poor, which were assembled in the Chapel-yard to receive alms, and in the evening had religious service in the house of Mr. Rodrigues, in Kulinga.

May 3d. At noon, the Brethren went to Bela-tula, to Kiderpore, where Kanta read the Word, and prayed at the house of a sister, while Nidhi-rama spoke to several persons in the market of that place, and gave away some tracts. 6th. Nidhi-rama exhorted the poor at the gaol-door this morning, where many of the passengers, as well as the poor, heard the Word. Afterwards, he preached to the prisoners in the gaol. In the afternoon, a monthly prayer-meeting, for the spread of the gospel through the world, was held in the Chapel, when Sebuk-rama, Kanta, and Ram-kishara engaged in prayer. 13th. This morning, one of them read and explained the Word to the poor at the gaol-door: about noon, he spoke to a few persons in a house at Kidderpore, where four women seemed much affected. Afterwards, he had much conversation with four Brahmuns at the gaol-door, and soon after preached to the prisoners. 23d. This day, as usual, Nidhi-rama spoke to the poor in the Chapel-yard. Kanta had much conversation with Manika Raya, who had been confined in the Calcutta gaol; he invited Kanta to come to his house at Machooya bazar, and speak the Word there to his neighbours. 29th. At the Tala-tula bazar, and at the Chapel, Nidhi-rama read a portion of the Scriptures, then preached to the poor in the Chapel-yard, and in the evening at Mr. R.'s."

July, 1816. Rama-rutra was last month employed in Calcutta, and around it: on the first day, he went to the lodgings of a Burman, where he saw twenty natives of Pegue, to whom he gave six copies of Matthew in Burman. Some Hindoos, with whom he afterwards conversed, said, 'When God draws us, there will be no need for you to call us.' On the 8th, Rutra gave away twenty more books to various Burmans. Seeing a man in another place reading a worthless book, he offered him a good one, which he accepted, and greatly praised, after reading a part of it. On the 9th, he gave twenty more books to Burmans, and conversed for some time with a person who knew both Hindoo and Burman: this man said, 'Yes: the Holy One is the true Saviour; for he became a sacrifice for sinners.' The next day, a man of the writer class followed Rutra to the Chapel, and asked, when he could have some conversation with him. The same day, in another part of Calcutta, he met his former priest, who asked him, what kind of a Christian he had become: and here, before this priest and about fifty other persons, Rutra gave a reason of the hope that was in him.

Brethren Dwyer and Sylvester, both serjeant-majors in the 20th regiment of Native Infantry, stationed at Barrackpore, employ Ram-preesada to itinerate in their neighbourhood, and to read the Scriptures in their families: they allow him ten rupees a month (£15 a year). From his journal for last month it appears, that, on the four first days of the month, he read the Word, and conversed with small numbers of natives twice on each day. On the 6th, he surprised a number of Musulmans by his knowledge of persons and events gathered from the Old Testament, and alluded to in the Musulman writings. About forty persons were present, who declared they were much satisfied with what they had heard. On his return home in the evening, he read part of the Word to a number of people near the river-side. On the following days, he read part of the Scripture at different places, and had conversations with many persons.

A letter from Tarachund to Mr. Ward, dated July 1, says, "I am happy to tell you, that, almost every Sabbath-day, a number of Hindoos come to hear the gospel, and to sing hymns with us at Vasa-variya, as well as at Mulluk-kasum with my brother Mut'hoora; for which thanks be given to the Lord, who can bring forth the fruit thereof."

CHITTAGONG, March, 1816. Brother De Bruyn, in a letter dated the 12th inst. says, "I proposed to baptize seven Mugs on the 25th of last month; but they were prevented by the rich Mugs, who threatened to cut them in pieces, and then to bribe the native judge, to save themselves."

On the 6th of February, Brother Khassoo returned from Hurbang with good news: he said, the Word was received with joy every where; that Surulumga, one of their head priests, had declared his belief in the Scriptures, and that he would be guided by this blessed Book. This priest had cut down the trees that he had formerly worshipped, and made seats for the people to sit upon and hear the gospel. On the 18th, four brethren came to receive the Lord's Supper; but I had no wine. The Ranee forbade them to come; but they assured her, that they would worship idols no longer.

April, 1816. The accounts from Brother De Bruyn are very encouraging. He says, that the converted Mugs talk to their countrymen, wherever they go; that several have got a

small boat, to go from village to village, to speak of what they have learned from the gospel. One of the converted Mugs visits the markets with De Bruyn. The unconverted Mugs, of their own accord, visit the Christian Mugs upon the mountains, to inquire after this new way. An old man watches at their place of worship, to see that malicious persons do not destroy it.

We have been desirous of establishing schools in the Mug villages. De Bruyn says, he has three persons qualified to teach the Burman. The Mug priests, we understand, teach the children *gratis*.

June, 1816. Brother De Bruyn has sent a journal, from which we learn, that one day forty Mugs called on him, and were much pleased with the Word they heard from him. On the 31st of March, he baptized two. One day, in the market, he had nearly three hundred hearers, who listened attentively, and, as they went away, said, 'We believe all this.' The 7th of April, fifteen members sat around the Lord's Table. The next day, he had four hundred hearers at a neighbouring market: on departing, the people said, 'If *we* do not become Christians, our grandchildren will.' On the Lord's-day (14th of April), he had one hundred and seven persons at worship, mostly Mugs, who were anxious to remain with him to hear further; but, as he could not accommodate them, they were obliged to go away. De Bruyn has baptized thirty-three Mugs. They are much used to wander about, not being long in one village. A few of the Christian Mugs, it appears, have suffered for their profession of the gospel; and that one of them, named Kheepoo, has lost much from the oppression of others. The heathen Mugs asked him, what he had gained by becoming a Christian: the poor man held up the great sufferings of Christ for him, and said, that Christ would give him a hundred-fold more than he had lost.

On the 28th of May, Brother De Bruyn had many hearers at Park's-market; and the next day, he read the Word to the ship-wrights in a yard at Chittagong. On the 12th of June, he had a large attendance in the same yard. The Roman Catholics who were present, said, 'Our priest never shows us the true way of the Lord Jesus; he keeps us ignorant as the beasts; but we fear, if we join you, we shall lose cast.' For many following days, a great many Mugs called on him, to hear the gospel. On the 25th, three Burmans from Arakan called; and, two days after, a French officer, in the service of the Arakan raja, visited him. On the 30th, this officer brought

three jumeendars from Ramoo: Brother De Bruyn explained the Word from the Portuguese New Testament, and the officer gave the meaning to the jumeendars in Burman.— On the first of July, the French gentleman, with his Latin New Testament in his hand, and De Bruyn, with his Portuguese one, entered into a long conversation. After staying for six days, from morning till evening, with De Bruyn, the French gentleman took leave, but promised to return in September, with the raja's permission, and take him to Arakan, to instruct his wife, and the natives, in the doctrine of Christ.

SILHET, March, 1816. By a recent letter from Brethren De Sylva and Bhagvut, we learn, that these readers go from village to village with the Word of God. Some say, 'This word is true;' and others acknowledge, that, according to the rule in the pooranas, in a short time *all casts will merge into one*. It has been said, that predictions, by their influence on nations, often fulfil themselves: and this, under the direction of Providence, is likely to produce a great effect on the Hindoos, though the grace of God alone can make men "willing in the day of his power."

A gentleman at Silhet wrote thus to Dr. Carey, May 20, 1816:—"The viragee I sent you, I believe, is capable of translating into the Muni-poorra language. I cannot give you any advice respecting the wild and savage race on the mountains; for at present it is very dangerous to go to the Pundwa hills. I have given over my botanical researches on these hills for a time; for two of these mountain Khasees were hanged at Silhet a few days since, and one is condemned to remain in jail for life, for murdering the Company's subjects. If five or six boys of those mountains, from seven to ten years of age, sons of rich parents and people of consequence among their tribes, could be obtained through the different rajas, and if you could take these boys, and instruct them, and, when capable to read and write the Khasee, the Bengalee, &c. send them home, with one or two Missionaries along with them, to the hills, with some copies of the Old and New Testaments in the Khasee language, I think this would answer better than any other method."

"I think a school might be established at Bundurasheela, where our friends, John De Sylva and Bhagvut are. This place borders upon the Kachar mountains; and I think many

of these mountaineers would come to them at Bundurasheela, and, in the course of time, all these poor people might be brought to receive the gospel; and with them, the Kachar mountaineers."

HINDOOST'HAN.

Extract of a letter from Mr. Chamberlain, dated, MUNGHIR, Feb. 27, 1816.—"Providence directing, I am come hither; and, after long waiting and wandering about, it appears likely that I shall pitch my tent here. Upwards of eighty poor invalids reside at Gazeepore, in a very deplorable state, without instruction. Some of them seem to be well-inclined: I preached thrice to them, and once to the poor women, who appear to be thirsting for the gospel. Two of the latter have been baptized. Some few of the men are accustomed to meet together for prayer and reading.

"On my return to Diga, I was laid up a week with a violent cold, which obstructed my speech to a very uncommon degree; and now, while I am writing, my breast is so oppressed that I cannot speak without painful exertion. In this state I have been since I left Diga, and have been obliged to remain quite inactive, which is to me a very great trial indeed. In the family where I am, there are two very kind friends, who seem to be truly serious. Brother Moore has been very useful to one of them, in directing him to the Redeemer.

"This place is immensely larger than I had supposed, and I hope here to sit down quietly to my work; and as I shall not be far from you, we shall be able to have frequent communications in the proof way, which I shall much like. Hence, as I can get a house here without much trouble,—and as here are two friends already who are likely to come under our charge,—and as there are a few others who may be brought to the Saviour when the banner of the cross is unfurled,—and as this is a very populous place,—I am come to a determination to remove to it without delay; which, I trust, will meet your approbation, and excite your prayers."

Munghir, April 29, 1816, Mr. Chamberlain writes, "Our congregation is small, but steady, and most of them apparently becoming serious. Four poor old serjeants attend constantly, and two or three more occasionally. I preach in Hindoost'hane to their wives. We meet together twice on the Sabbath, and twice in the week, for worship in English. I have much

to do in going from house to house. Among the natives I have been but little engaged. Vrinda-vuna is daily out among them; but they appear to be becoming very shy. God is able to begin his work among them also. Prayer and patience, prudence and perseverance, will carry us through. I hope you remember poor Munghir in your prayers."

(10.) DIGA.—Extract of a letter from Mrs. Chamberlain, dated, Diga, Feb. 1, 1816. "After the holidays, I began school: I have now about twenty-three under me. In the morning, I take the poor children belonging to the soldiers' wives in the garden, and I have always several little ones besides.

"You have heard that Mr. Chamberlain baptized four of the natives, and two of the soldiers' wives, last month. Another of the women, I think, appears in a very hopeful state."

Brother Moore, in a letter to Mr. Lawson, dated, Diga, Feb. 16, 1816, says, "I send you a couple of letters from the brethren of the 66th regiment. We have had some very pleasing letters also from the 24th regiment."

A pious European thus writes to Mr. Moore:—"I avail myself of your permission to keep the other books some time longer. I am delighted with Robert Hall and Fuller, for the chastisement they have given Voltaire and Paine, and the rest of the infidels who have vainly endeavoured to deprive us of our dearest hope and consolation: in Scott I find an inexhaustible treasure. I beg to know the monthly expense, at which a school can be kept up, for the instruction of native children, under your superintendence. I shall feel sincere pleasure in supplying you, as long as I remain in India, with the money that may be required for that good purpose."

Diga, Feb. 17, 1816. Mr. Moore wrote to Dr. Marshman, "I am sorry that I have been so long in answering your last kind note; but it has been for the purpose of gaining accurate information as to the state of the schools. They are very fluctuating: there are at present fifty children in the garden-school: this has been only for about a month past; and as soon as the harvest commences, they will decrease again. We cannot control them in these respects; and we are obliged to give way to their prejudices a little in other things.

"I have the pleasure to send the number of persons baptized at this place, and at Amowa, last year; which was 24."

A letter from Mr. Rowe to Mrs. Marshman, dated, Diga, March 13, 1816, says, "We have lately heard from our brethren in the 24th. In the late engagement, this regiment had four killed, and about nineteen wounded; but not one of the brethren is included in this number."

Diga, May 8, 1816, Mr. Moore wrote thus to Mr. Ward: "I am happy to inform you, that things have a very favourable appearance in the 66th regiment. The congregations before the barracks, and at the hospital, are now become large, and very attentive; and those brethren who have taken the oversight of the flock, as well as the members, appear to be growing in wisdom and grace. The labours also of our native brethren at this place, are very considerable, and tempered with a good degree of prudence and Christian feeling."

A gentleman, who had depended much on his own righteousness, wrote thus to Mr. Moore, on the 26th of March:—"The books you formerly obliged me with, have, I hope, rectified my former ideas concerning religion: through them, I discovered, to my astonishment, the darkness I lived in, with respect to spiritual knowledge. I may be compared to an old building, which must be all pulled down, and the rubbish cleared away, before a new foundation can be properly laid. My sins have been great and many; I am more concerned about them now, than formerly. I had not a proper view of them, till lately. I have reason to be thankful for the Missionaries, and for the assistance I have had from them and other friends, who have pointed out to me the errors of my old state, which were hid from my eyes through ignorance. I am convinced, that the gifts of God, in mercy and grace, are free bounty. We cannot claim from him any benefit. It is certain, that depending on our own endeavours is an absurdity; I am now afraid of that sandy foundation. We must trust alone to the merits of God our Saviour. I was living in darkness; but if any one had told me so, I might not have believed it: but now I can tell myself so. I believe now, that light and spiritual knowledge are the gifts of God, to whom be all praise and glory."

An officer thus wrote to Mr. Moore, under date of March 7, 1816:—"Since I last saw you, what an astonishing revolution has taken place within me! At that time, though seriously impressed with divine truths, my mind was enveloped in dreadful obscurity: I was willing to come to God, but it was in *my own way*,—willing to be righteous, at the same time fearful of being *over-much* so,—wishing to be both a Christian

and a man of the world,—constantly planning excuses in my mind, which were to be brought forward to brother-officers, in palliation of my offence, on being termed by them a *Methodist*. It is strange to say, I feared the ridicule of men more than the vengeance of an Omnipotent Being; regarding present comfort, in the smiles of surrounding thoughtless men, more than the salvation of my soul. Little did I think of the great and blessed consequences about to flow from your writing that account of me to my dear friend ———; viz. your giving me the character of a determined Methodist: it has proved of very great advantage to me, and kept me, through the grace of God, from sliding back into the ways of sin, and causing the enemies of God to triumph. Till of late, I have been an entire stranger to the deceitfulness of the heart; and might have remained so, had I not been directed to study a book written by Mr. Edwards on the Christian Affections. It is an admirable treatise; much have I learned from it, and much more have I to learn. It will admit of long and close study. Volumes could I write on the vileness of my heart: I once thought it an easy thing to be a Christian; but, the more I aim at that noble character, the more I see the depravity of my nature, and the inability of human efforts to perform a single action acceptable to God. Let me entreat the prayers of your little band of Christians, that I may daily experience more fully the riches of redeeming love, and be led to closer communion with my God and Saviour.”

Extract of a letter from a member of the church in the 24th regiment, dated, Amowa, April 25, 1816:—“If our present life were one uniform flow of calmness and tranquility, we should be apt to take up our rest here, and forget that we are probationers for eternity: but while disappointments and afflictions prepare us for felicity, we may console ourselves under their pressure, by remembering, that they are not marks of divine anger, but rather tokens of love. Religion was at a very low ebb for a season among us; but I am happy to say, that, for the last fortnight, the wilderness has begun to bloom again. Cease not to pray for us, that God may abundantly bless us with the out-pourings of his Holy Spirit.”

May 17, 1816, John Archer, a member of the church in the 66th regiment, wrote to Mr. Ward, from Dinapore, thus: “I received a letter from a brother in the 59th, two days ago: it appears, that they are in a prosperous state. I can venture to say, that we in the 66th are so too. We have three, who, I trust, are seeking the way to Zion with their faces thitherward:

what abundant cause of thanks is this! Our meeting is exceedingly well attended; and I trust, the Word preached by our beloved minister, Brother Moore, will not be in vain. Persecution from our comrades has mostly ceased; and many, that formerly hated us and the cause, now respect both. The church in the 24th is prosperous."

A pious soldier, of the 14th regiment, thus writes to Mr. Ward:—"We have received much comfort from Mr. Moore and Mr. Rowe: they have been very kind to us; and may God, of his great goodness, reward them for it! When I saw you last, we had but four of our brethren in full communion; but now we have twenty-six, although eleven are still excluded. Some of these attend again very closely. We have a large place to assemble in: from forty to seventy attend, and we have every appearance of a number more. I do not think we shall baptize any this month; but we have six coming forward the next. We are all thankful to God that he is carrying on his work in the world."

June 18, 1816, John Archer thus wrote to Mr. Ward, from Dinapore:—"The brethren of the 66th have cause to bless their Heavenly Father, because, of his great love, he has been pleased to add to their number: and knowing it would be matter of praise with you to hear of their prosperity, have desired me to relate to you the Lord's kindness towards them, since they came from the field; that, by you, the church at Calcutta may know of their welfare. The Redeemer first manifested his care for us, after our return, by causing those to seek him afresh, whose love had grown faint; but he has done more than this for us, whereof we have reason to be glad: from time to time the number of hearers increases, so that the bungalow is filled on the night of our dear Brother Moore's preaching. Orders having arrived for our regiment to proceed to Cawnpore, to our great joy, a goodly number came forward, declaring themselves on the side of Christ, and wishing to partake of the ordinance, before we left the station. And on Sabbath-day, the 26th of last month, Brother Moore baptized three men and one woman; and, last Lord's-day week, nine more, all of them, in the judgment of the church, appearing to be truly pious. The 9th (being the Sabbath) we commemorated the dying love of Jesus: forty-three partook of the ordinance; thirty-three of whom belonged to our church. This was a solemn season, and the Lord was amongst us. Pray for us, that we may have a numerous and continued increase of those that shall be eternally saved!"

(11.) PATNA.—March 2, 1816, Brother Thompson wrote thus to Mr. Ward:—"I left Allahabad on the 13th of last month, in the evening, and on the 16th reached Mirzapore. In the market-place, a Brahmun, who had heard the Word, and taken a Scripture-selection, at Allahabad, met me, and took me to his house: here, in the midst of some of his friends, I read and spoke of the way of life through Jesus Christ. The next day, we arrived at Chunar; where I continued till Monday night, preaching in the town to the Hindoos and Musulmans, and in the chapel to the European invalids and others. The following day, we arrived at Benares, and had the pleasure of seeing our young brother, Flatman, who came to the ghaut. In the morning of the 21st, Matross Flatman, Mrs. Flatman and Mrs. Harding, with Matross Grundy and brother Flatman, jun. came on board my boat, and we spent a pleasant season in worship: after which, three of these friends gave an account of their religious impressions. When they had finished, we went to a convenient spot, near Raj-ghaut, where I baptized, in the Ganges, Sisters Flatman and Harding, and Brother Flatman: he was so affected, when he came up out of the water, that he instantly kneeled down on the beach, and gave vent to the feelings of his mind in prayer. In the course of this day, Brother and Sister Flatman cheerfully resigned their only child to the Mission, esteeming it a great pleasure that the Lord should thus deign to honour him. With our young friend, I quitted Benares on the 22d; and, on Lord's-day following, preached at Buxar in Hindoost'hane, and in English to the invalids and their wives: the two next days, we gave away tracts and Gospels at Bhugrasuna, and conversed with people along the banks, and at a temple. On Thursday the 29th, we reached Diga: here I received the books you so kindly sent, and find them a very seasonable supply."

Extracts from Mr. Thompson's journal for February, 1816. [We shall only give a few of the most interesting parts.] On the 6th, a Brahmun, who had paid attention for a long time, on going away, said, 'Sir, you are sowing the seed of the knowledge of one God, and salvation by Jesus Christ: this will soon spread.' The parable of The Sower, and that of The Leaven, are well understood by the natives, and are becoming proverbial. 7th. Spent some time with the natives, who thronged to hear the Word. In the evening, preached to the usual congregation at Mallet's: after which, I had some close conversation with the members of the church, all of

whom I regarded as brethren; and then we held a church-meeting, when Brother Mallet was restored, and Brother Fitzpatrick was received into the church.

Mr. Thompson's journal, through the month, contains similar pleasing statements; but our confined limits prevent our inserting them.

March, 1816. From the same. "On the 4th instant, a Moulvee and two Hindoos called: the former plied me very closely with objections concerning that grand doctrine of the Christian religion,—the divinity of Christ: his curiosity is great, he knows something of the Koran, and his mind is not so much filled with prejudice as some. He wished to know, either from our Scriptures or from history, what we thought of Mahomet: I replied, that in the Scriptures there was a prophecy relative to a false prophet, which was applied to Mahomet. 9. Going into the court-yard of a Brahmun, whom I have known for three years, I found him reading, and endeavoured to improve this season of seclusion, by again directing him to the Saviour: he was not averse to religious conversation; but Oh! the sacrifices necessary in order *fully* to follow the Lord Jesus. In a garden at Nunmooya, I spent half an hour with some Hindoos, in reading and explaining the Word of life: when I asked an old man, whether he had sought the knowledge of God and of heaven from the viragees so near him, he replied, with perfect indifference, 'No!' In most cases, it is not from the attachment of the people to their peculiar system and cast, that they neglect the gospel, but owing to their wicked and contented alienation of heart from God, and their consequent disregard of *all religion*. 8th. Met a Koovera-punt'hee gosae at Gosae-bag: he accompanied us home, and promised to examine the Scriptures. 9th. The gosae attended: I took the Scripture-selection, and endeavoured to give him a general view of the way of salvation. From Bala-krishna-gunj a viragee of Mut-hoora came home with us, and staid one night: we made known to him the redemption of Christ. 10th. A happy day. Spent much time with Dyhan and the Khoovera-gosae: the latter voluntarily ate with Dyhan to-day. The afternoon worship was well attended. The timber-merchant at Alum-gunj ghaut was glad to see me returned; we had some pleasing conversation, and he said, he was sure that the truths disseminated by our books and preaching would be embraced by all. 27th. Visited an aged gosae mentioned in some of my former journals: he well remembered my visit, though it was as much

as three or four years ago: there is something particular in this man's knowledge of the New Testament, and other things, which I hope in my next journal to mention at length. 29th. Revisited the gosae, and found several of his disciples with him. 31st. An Arabian of Bagdad, whom I met in the city yesterday, called, and, after some time, took the Gospel of Matthew in Arabic, which he read with close attention, and seemed greatly to approve. It is two years since he left the place of his nativity; he mentions the esteem in which the Christians are held there in comparison of the Jews, who appear to be hated, suspected, and ill-treated throughout the kingdom. The Mouluee mentioned above, has frequently called since, and manifested the same spirit of inquiry, if not greater."

April 16, 1816. Mr. Thompson wrote thus to Mr. Ward: "I have now the pleasure to inform you, that three instances have lately come under my observation, which prove that the translation of the Sacred Oracles into Hinduee is well understood by the Hindoos, both learned and illiterate.

"The first instance is that of a well-informed and aged gosae; who, after having travelled much, has, for the last five years, taken up his residence in Patna. Some things I heard of this man, induced me to visit him about three weeks ago; when, in the course of our conversation, he made such frequent and apt allusions, and with such a serious spirit, to the words of Christ,—to the gospel-history,—to the Acts of the Apostles,—and to the Epistles, as rejoiced my heart, and convinced me that this man, if he did not really believe in the Redeemer, had, at least, a good theoretical knowledge of the great truths of revelation; and which he most certainly obtained from the simple perusal of the Hinduee New Testament, without ever consulting a single Christian on the subject. As he is very grave and reserved, I did not, before my third or fourth visit, obtain a sight of the book to which he owes all the light and knowledge he enjoys, and the separation from idolatry, which he is proud to profess. It appears, that one of his disciples, having obtained from me (about four years ago) a copy of the New Testament in Hinduee, carried it to his gooroo for approval: the old man had, for thirty years, entertained doubts relative to the Hindoo system; and this book came most opportunely to his help, and he received it as an invaluable prize, even as the gift of God, and was not satisfied till he had read it quite through: then, wishing to teach his disciples a more perfect way, he regularly read and

discoursed from the Word of God, to from ten to seventy of them; some of whom, after a time, said to him, 'Babajee!* you wish to wean our minds from our shastras: we cannot regard what you say, or we shall be turned out of our cast.' Unhappily, this hint had some effect on the mind of the old man; for, on my first visiting him, I perceived he was 'loth to forego the world's applause,' by resigning his gosaeeship, and sitting as a humble disciple at the feet of Jesus. This made me apply our Lord's expression to him, 'How can ye believe, which receive honor one of another, and seek not the honor which cometh from God?'

"The second instance is a rajpoot living at Ghutura, fourteen miles north of Patna: this man, under distress of mind, occasioned by bodily affliction, read the Hindie New Testament through, and also a tract and the hymn-book; all of which he met with at the house of an old gosae in his village. Being desirous of conversing with a Christian, and of opening his mind to him, he often put himself in the way of gentlemen, but failed to attract attention: once, he sat under the shade of a tamarind tree, and sung several hymns, and repeated great part of the tract; the tree being near a gentleman's bungalow, his servants bade him to be quiet.—When this expedient failed, he came to Patna, and found out my house, but I was then up the country; however, after he had called two or three times, he saw me, and would have fallen at my feet, but I prevented him. He staid a few days, and, without hesitation, ate with us. He seemed much to enjoy the seasons of worship, but in prayer he delighted most. Having a family, he returned to his village, as did his friends: they have promised to return.

"The last instance is that of the gosae, at whose house the rajpoot read the New Testament: he obtained it from me two years since; and has both read it himself, and caused others to read it. I saw him at Hajee-poor about a fortnight ago, and was much pleased with his knowledge of the Word of God. He reprov'd a rich Brahmun for having dances, &c. at the bathing festival, to allure people into sin. He has requested me to go over to Ghutura, and spend a few days, for the purpose of satisfying his mind in certain particulars about the religion of Christ.

"These silent and stated readings of the New Testament are, in all probability, very numerous, and may, in the end,

* Father.

be attended with a greater degree of success than we can at present conceive.

“April 30th. Part of the first and second weeks of the present month I spent at Hajee-poorā: when the Ramā-norūmee feast brought together a few hundred natives at the Ramā-chura, I resorted thither, with a chair and a supply of books: no sooner was my intention known to some of the principal Hindoos about the temple, than they conveyed my books and chair, from without, into a chandri,* and requested me to read to them. A Musulman jumeedar, in the district of Tirhoot, a year or two since, having obtained, at Hajee-poorā, a copy of one of the Oordoo Gospels, on reading it, was so well satisfied that it was the Book of God, and calculated to do good, that he caused four or five copies to be immediately transcribed for his particular friends; saying, ‘Our Prophet is dead, but Jesus is living.’

“As I passed the Sultan-gunj watch-house, the duroga sent after me for the Word of God in Oordoo; I sent him a Gospel and some tracts:—a rich Bengalee, who sat in the porch of an upper-roomed house, observing this, called to me to know the contents of the books; and, learning that they regarded the Lord Jesus, desired I would go in and sit with him, which I did, and talked more largely of the love and the sufferings of Christ. He afterwards accompanied me home, and took books in English, Bengalee, &c. some for himself, and others for his brother. He is well-known by Ram-Mohun, who was his school-fellow: when he read the Circular Letter, he exclaimed, with emphasis and joy, ‘Is this my friend Ram-Mohun?—My dear friend!’ This man holds a situation under the Opium Agent.

“May 31, 1816. Some time since, a lady desired a copy of the New Testament, in Hindēe, for the Romish priest then at Bettia; she obtained the book, and lost no time in sending it over, with three servants; but, most unfortunately, the boat was overtaken with a storm, and every soul perished in the midst of the river. I encouraged her to make another attempt to put the Word of God into the hands of the priest; and, an opportunity soon offering, I sent her the large Hindēe New Testament: the priest is now removed to Lucknow, and thither the book is sent. At this lady’s, I lately saw a Hindoo Christian from Bettia, named Philip: the simplicity of manners, and love of the truth, which this man manifested, induced me

* An awning.

to spend several hours with him. He, with others, had asked the priest for a copy of the New Testament; but, to their mortification and astonishment, none of their priests would allow them to read the book. With the most lively gratitude did this hungry soul accept the Pentateuch, the New Testament, and the Scripture-selection, with tracts, catechisms, and hymn-books: he departed, with promises to give the books a wide circulation among his brethren, some of whom, he is certain, will rejoice to search the Scriptures for themselves."

"June 1, 1816. This day," says Brother Thompson, "I commence my fifth year at Patna; and I am ashamed to think, how little has been done by me for the natives, to whom I am sent. I visited the old gosae; and, a few of his friends being present, I read, and endeavoured to impress divine truth on their minds. 4th to 15th. Went out daily among the natives, read, and held conversations with them; some of whom frequently accompanied me home, others received books, and most listened with attention. Seven young men attended our school. 16th. (Lord's-day.) This and the last Sabbath, I devoted several hours to our Banda friends, whose attention to divine things is most pleasing. The nabob having given orders for the troops to march at midnight, we parted this evening suddenly, and with disappointed expectations.—I gave to John Punchoo some serious books, as he is the best reader among them. After his attendance on the means of grace, he assembled the willing band in a garden, twice a-day, and read the Word of God to them. The poor boys wept, on rising from their knees, and sought to hide their swollen eyes. I promised these young friends, that, if spared, I would make them a visit to Banda in the cold weather: who can tell, but some part of this handful may be made to receive the good seed? 18th to 30th. Spoke the Word in several places, gave away Gospels and tracts, and, on some occasions, had not so many as were solicited. Brought home Musulmans and Hindoos, and entertained some of the latter for a few days. One Hindoo, who came of his own accord, on his return from Jugunnat'ha and Gungasagur, continues with us: he has, for the present, taken up his abode with us, and attends our worship; he cannot read, but I am teaching him. During the last week, three Bengalees and a Musulman began to attend the school: it now consists of eight natives and six Portuguese."

BENARES.—Extract of a letter from Brother Buck to Mr. Thompson, dated, Camp, Gorekpoore, Feb. 13, 1816: “After a march of 140 miles in fourteen days, we have a day of rest. Do not for a moment think, that I have ceased to meet the few who desire to live to God: they attend, every evening at seven o’clock, at my tent; and some of these seasons have been made pleasing and, I hope, profitable to me. There are five or six of our attendants so regular, so steady, and so circumspect, that I cannot but hope the good work is going on in them. Now that I am about to be led into situations where death will assuredly make it’s appearance around me, and may possibly seize me as it’s victim, pray fervently for me, that in no action of public duty, I may disgrace the name of Christian, and that the fellowship of Jesus in my soul may be continued, animating me, and enabling me, while on earth, to taste that perfect felicity, which, let us hope, we shall enjoy together in eternity.”

March 25, 1816, a pious soldier wrote thus from the camp at Amowa, on the way to Benares:—“We have, of late, been with the King’s 17th regiment of foot, in which there are many pious men: Lieut. ——— strives earnestly among them; his soul seems truly given to God, and this good work is evidently the delight of his life. We parted from each other on Friday. I preached, at our separation, from the last verses of the 20th chapter of the Acts.”

From Lieut. ——— to Mr. Thompson, dated, Camp, near Lotun, March 15:—“We have in camp opportunities every day; from fifty to sixty hear the Word. I take the service four days, and Lieut. ——— three, in the week: he uses the liturgy once, and Jenks’s twice. I wish you may be able to send me some Circular Letters: they would be an acceptable and pleasing feast to me in this desert wilderness, where my heart is continually forgetting the great things already performed, by reflecting on the much there is still to do. I had hoped to have planted Immanuel’s banner on the hills of Nepal, or, at least, to have called on the name of Jesus in a spot where his sacred name had not hitherto been known: the Lord has seen fit to disappoint my expectations, however, by giving us peace with our enemies.”

Corporal ———, on the first evening that the Europeans of the detachment to which he belongs attended preaching and prayer, openly declared, that he would volunteer his services to shoot every fellow dead, that came out of the ——— meeting. On the second evening, he himself crept

into the tent, without telling any one his reasons: this induced some of his friends, after worship, to question him respecting such strange conduct: 'Oh,' said he, 'if I had known they were such good people, I would not have said any thing against them. I am determined to attend their meetings.'

(12.) ALLAHABAD, Feb. 13, 1816. Mr. Thompson's Journal. Jan. 9, 10. "Went among the assembled sunyasees, viragees, and other pilgrims, at sun-rise on these two mornings. After Brother Buck and I had worship, we parted: he returned to Benares. Having spent many happy seasons together, we could not but feel much at parting. 11th. The multitudes are now very great; and I am much distressed that I cannot have access to as many as I could wish: they mostly abide on the sandy bank of the Ganges, in little huts, and which I cannot approach without giving them offence. Hundreds bathe daily, and carry away the water of the river in phials to many different places; while immense numbers continue to come. My reading and conversation with a party from Bundelkhund induced a few Brahmuns to come to my boat for the Word of God, in Mahratta, Hindee, and Bruj. 12th. Before sun-rise, went out, and conversed with a few in different places, and gave away books. With a supply of books, I sat on a chair under a tree; numbers soon flocked together, heard, read, and, in many instances, departed to bring others. A communicative Hindoo took me by the hand very respectfully, and said, he had long desired to see me; he brought his gooroo, and, with a number of friends, sat down by me: at the desire of the gooroo, I read portions of Matthew's Gospel, and the tracts; after which, he recommended them to his friends, and they earnestly requested the written Word. The gooroo, on taking leave, laid both his hands on mine, and, looking hard at me, said, 'This will prevail; this will prevail.' A moonshee of the raja of Nepala also came to hear, with a number of his friends. Several natives rode up to the tree, and, alighting, sat on it's roots, listening to the reading of the Scriptures. After dinner, I went again, and met, near the tree, a Naga, from Umrita-sura, bringing another Naga with him: we were not long together under the tree, before others came. A sunyasee from the Malabar coast accompanied me to the boat for conversation. 13th. Was twice among the people this day:

their eagerness to hear was great: hundreds of gosaees, nagas, viragees, sunyasees, &c. came at different times, and sat a long time with me. I received abundant encouragement this day. The people are not ignorant of the purport of the Scriptures. I gave them an account of the Missionary Societies in Europe, and of those in this country, who fear God, and love the Saviour, and therefore endeavour to make known the only true God, and the Saviour of sinners: this pleased and surprised them. 14th. (Sabbath-day.) Went early to Mr. Mallet's, had family-worship, and then public worship with Mallet's family, and several other friends. At one o'clock, left those friends, and walked to the pippul tree, where some were waiting for me: a very large body of people soon flocked around me, and continued from two to five o'clock, reading, hearing, and talking of the way of salvation by Christ. In the evening, I revisited our Christian friends, and spent another season in pleasant and profitable exercises, and then walked back to my boat, full three miles; so that I was able to walk twelve miles this day, and attend to both places. 15th. A great many people came this day likewise: the Hindoos are very inquisitive; and the appropriate questions they ask, often preclude the necessity of my pressing subjects for conversation. 16th. Visited the people twice, and spent above six hours in reading, conversing, and hearing the questions and objections of the people. An old viragee paid more than ordinary attention, and afterwards solicited a tract, promising to call another day for more. 17th. Attended twice to the assembled multitudes: a Brahmun loudly called upon his friends to withdraw, as I depreciated all human merit, and, with it, all the professions of the Brahmuns, viragees, &c. and declared salvation in some other way. The old viragee came again with his tract, read it, and desired more: at last, he expressed a wish to become a disciple of Christ. A great many nagas begin to attend; some in a state of perfect nudity, while others wrap a cloth, for the time they are present, round their loins. 20th. About noon, a great many attended; and, when I returned, a Brahmun from Lucknow, and the old viragee, accompanied me to the boat, where they continued with me till sunset; the former reading the Gospel of Luke in Oordoo, and the latter the Hindee catechism. The name of the viragee is Dhyan-giri: I prayed with him; after which, he, with tears, laid hold of my hands, and pressing them to his bosom, said, 'Bring me into the right way.' This viragee went, in the evening, to his hut; afterwards, at my request,

Allahabad.

he returned to the boat, determined to follow the Lord Jesus, with whose love in dying for sinners he seems to be affected. Feb. 21st. The worship at Mallet's was well attended. 22d. Went early to the tree, and gave the Word of life to a few. 24th. Matross Snaith and Serjeant Power attended last Sabbath at Mallet's; and this evening, the former attended, and confessed that the pamphlets I then gave him had been the means of awakening in him a concern for his soul. 26th. The people thronged around me more than ever, and a great number of Scripture-selections were distributed. 29th. One of the artillery-men who marched with us from Benares called on me to-day, and spoke of the profit he derived from the seasons of worship. Serjeant Towers, who attended at Mallet's last Lord's-day, spent this day on board the boat with me. 31st. Serjeant Chamberlain accompanied me to the boat, and joined in worship: conversed with numbers under the tree."

A letter from Mr. Mackintosh to Mr. Ward, dated, Agra, Feb. 27, 1816.—"I have the pleasure to acknowledge the receipt of your letter, whereby the brethren invite me to proceed to Allahabad, and to accept of 40 rupees per month, to enable me to give myself wholly up to the cause of Christ among the heathen; which I thankfully accept, and gladly comply with your wish, and hope, by the grace of God, with close application to reading and prayer, that I shall be enabled to testify my love to Jesus. I expect to leave this on the 3d of March, and that I shall be one month in going down. I mean to take the greatest part of the Gospels and tracts, which we have here, for distribution on the way and at Pruyaga. A young Hindoo, a few days ago, acknowledged, that, after a person had bowed his head to the ground, in honor of any man or earthly object, he then left no room to pay the Almighty a greater worship; for one could not bow lower than the earth. A carpenter, after hearing me read some parts of the gospel, followed me to get a book, and expressed his desire to come to me often, and read with me."

From the same, dated, Allahabad, April 17, 1816.—"The enclosed is, you will see, an account of my journey to this place, which is destined for my future labours, and where I arrived on the 28th of last month. The city is nearly four miles from the fort. I intend to visit the brethren at the lines twice a week: I am sorry I cannot visit them oftener, on account of the distance. Brother Mallet is a Christian whose company I much desire. Since I have been here, I have gone

about with a heavy heart; seeing such a field of labour for a missionary, and myself so weak an instrument. I see many hard faces; but the truth must be declared, whether they hear or forbear: we must clear ourselves of their blood. Pray for me, that utterance may be given to me, and that I may be bold to speak the truth, as it is in Jesus."

We have not room to insert Mr. Mackintosh's journal. But we are happy to state, that he scattered the good seed in many towns on his way; and it is matter of great consolation, that the news of salvation has been repeatedly carried from Calcutta to the higher parts of Hindoost'han, and that many thousand copies of different parts of the Word of life, or of Scripture-tracts, have been distributed in the various dialects spoken through an extent of country measuring more than a thousand miles.

Joseph Mallet, quarter-master-serjeant of the first battalion of the 14th regiment of native infantry, thus writes to Mr. Ward, dated, Allahabad, March 3, 1816:—"Here are two persons who wish to be baptized, and another man and his wife, my neighbours, who also wish to join the church: this will make four, if any missionary should be coming to Allahabad."

Mr. Mackintosh's journal, from this place, for April, contains several pleasing facts: one day, a number of boys called on him for tracts: they said, their master had been reading one to them. On another occasion, two men walked two miles with him, to obtain books: he meets the small church at serjeant Mallett's, who have unanimously chosen him for their pastor, and at whose house, one day, eleven of them engaged in prayer: he also visits the invalid lines, and the hospital. He appears to have been almost daily employed in itinerating. One day, he addressed the people before a mendicant, who was regarded by them as "the great power of God:" they said, without hesitation, that they adored him as a god, and that, in fact, he was their god. Brother M. said, 'Then you have robbed the true God, and given the worship and glory, due to him alone, to a sinful man, like yourselves: you see him daily roasting himself amidst five heaps of fire, to atone for his own sins; how then can such a deluded sinner do you any good?'

His journal for May also contains some pleasing accounts: we shall select a few of them. "7th. Went near the bungalow of a European, where I read and talked to a small number of persons. 10th. Went a considerable distance, and

spoke to a few concerning the things of salvation; gave two tracts to a man, who read one of them to some others very distinctly, and with spirit. May 12th. One man seems to be much awakened, and attends to the books I have given him; he says, he would renounce idolatry openly, were it not for being alone, and meeting with great opposition."

Cawnpore, April 20, 1816, a pious soldier, of the 14th regiment, wrote thus to Mr. Moore:—"We have encountered many trials and temptations since you received the last account of our church: but now, we are in a flourishing state; for God has been pleased, in his infinite mercy, to bring five of our fallen members to return and join the church again. We have also received three by baptism; and the baptism of another, we hope, will take place on the last Saturday of this month: we perform this solemn service in the Ganges, as we have no baptistery. The present number of our members is twenty-three in communion. We have also three more proposed, and two mentioned, beside a number of attentive hearers. We have to lament our negligence during our short stay with you at Dinapore, where the Word of God was preached to us in its purity. The books you spared us, are a great benefit to our little church; and we are and ought to be very thankful to God, that his presence has attended us to this place, and provided us a tabernacle, close to our barrack, where we meet morning and evening, without any molestation."

Chunar, April 17, 1816, Mr. Buck thus wrote to Mr. Ward:—"Ever since I left Calcutta, I have been in the habit of meeting the soldiers around me for prayer and reading the Word; and, during our late march, we had continued opportunities of meeting together. You have been informed of the blessing which appears to have attended the means. The success and mercy I have hitherto experienced, strengthen my hope, that, as I am in a situation of usefulness, the Lord's blessing will continue to overcome my difficulties. We have not above forty Europeans here: our number at daily worship is seldom much less than twenty, a part of whom are the wives of soldiers. Among these, we form a body of six baptized members. I pursue the studies which I think likely to be useful in the service of Him who has redeemed me with his blood."

From the same, to Mr. Thompson, dated, Chunar, April 17:—"Our meetings in the camp increased in number, till we began marching: nearly half then deserted the Word; and when we parted from the 17th regiment, our own meetings got

so small, that my heart melted within me. Since our arrival here, two or three, who had not attended for a long time, come and hear the Word of God. Our brethren and sisters walk worthy of their high vocation, and seem all to be growing Christians. I perceive, in innumerable instances, the prejudices of the natives wearing away, and, as among the heathen of old, after the Word has been preached, a wonderful light will shine out of darkness, and they must be converted."

From the same, to Mr. Ward, dated, Chunar, June 4, 1816: "Our daily prayer-meetings are well attended. Here are two or three regular hearers, of whom I hope well: two have spoken to me of baptism; but I thought it my duty to tell them, stronger evidences of conversion would be required, than had yet been manifested.

"It lately appeared to me a duty I had long neglected, to try to acquire a knowledge of the Hindue. I obtained a pundit and a mouluvi, and began on the two characters, Persian and Naguree, at once. In a very short time, I was able to read the latter with tolerable precision, when I was led to reflect on the miserable condition of that class of native women who infest all European barracks in this country.—The souls of my servants also appeared to me to be calling for the performance of my duty as a master. I have made these exercises of mind the subject of daily prayer; and I shall now inform you of the commencement of labours among the heathen.

"May 4th. Yesterday, had a pleasant season with the soldiers: before parting, we prayed for the success of the Mission. 10th. Wrote a prayer, for the use of the natives around me, and sent it to a friend for translations. 13th. This morning, for the first time, I spoke of the concerns of the soul to a poor invalid sipahee: he talked a great deal about the number of his books, &c. I asked him, if all, put together, would teach him how his sins could be pardoned, and God remain a just judge. After a little time, he said, they could not. When I was going away, he said, 'Surely, Sir, if you know the way in which sin may be pardoned, you will not go away, and leave me in ignorance.' I told him, I would not; but would endeavour to point him out the true way. Had a large and increasing number of hearers to-night at worship. Oh that I could begin worship in the native language! Many, I am told, are waiting with anxiety to hear. May the Lord honour me so far as to make me useful to some of them!

"I spoke to one of my servants, and read the 16th of Matthew to him: he understood every verse; so that I hope soon to commence more openly. This man was very attentive, and when I talked about sin, he acknowledged, his ways were not good; on which, I showed him how sin could be pardoned. May 14th. My pundit, poor man, thinks himself without sin; and when I spoke of a Saviour, he told me, he would be useful to them who had sinned! 15th. Had some conversation with another old invalid sipahee: he says, he is sure he has sinned against God; that he knows not the way to obtain pardon; nor could his religion show him the way. 16th. To four people on the road I read Luke iii. 1—18. and spoke to them of Christ's dying for our sins. One man appeared affected, and said, it was a good book from which I read; that he was in great darkness, but here light appeared. 17th. I spoke to two or three people this morning, particularly to the old Hindoo whom I first addressed: he is a Brahmun. I found him full of his veda and shastras, and quite averse to Jesus, whom, as the Son of God, he spurned. I felt a sentiment of horror arise; but there was with it much of that feeling which 'worketh not the righteousness of God.' My deep feelings of inability for this work have not the effect of causing me to desist; but, rather, to pray to the Lord for the proper spirit of a messenger of glad tidings.

"During my walk this evening, I met a native, and entered into conversation with him about sin; but I could say nothing to bring him from his state of apathy. I also spoke to a poor man, who listened with great attention, and seemed affected with what he heard. 19th. (Lord's-day.) Read, for the first time, a portion of the Scriptures to the natives at our prayer-meeting, and spoke of the Redeemer. In the evening, at worship, read to the native auditory John xi. found more ease and fluency. 22d. We have an increase of native hearers: this night, our room, with Europeans and natives, was quite full. 30th. We had nearly a dozen native hearers at worship this evening: they seemed literally to hang on the Word. I never saw more attention paid to the Word of God than by these poor souls.

"I can now, with fluency and ease, read the New Testament in Naguree, which character I can also write pretty well. I do not improve so fast in the Persian. My heart is not so much in it; as it appears not likely to be so useful as the former dialect: but, even in that, I can read sufficiently to be understood.

"Our little church prospers. Brethren Hall and Flatman are both very useful: they recommend the Scriptures to the men, and often prevail on some to visit the house of God, for prayer. They are both getting on in the Naguree, and will, I hope, be made a blessing to the poor women and servants about them."

(13.) AGRA. April 23, 1816, Mr. Peacock wrote thus: "I have this day set off from Agra, on my way down to Calcutta, to take charge of the school there, connected with the Benevolent Institution. Our dear friends here parted from us with many tears. Indeed, so much affection I never experienced before. Had you seen our parting with our little Agra flock, you would have been greatly affected. I hope you will comply with their wishes, and send them a good English Missionary, in the room of useless me. Before we left Agra, we met all our Christian friends, at Mr. Wright's, for prayer. I intend to call at all the Missionary Stations, as we come along."

From a religious person, to Mr. Ward, dated, Agra, May 28, 1816:—"Blessed be God for sparing me, and sending his faithful servant, Mr. Chamberlain, into this part, under whose ministry myself and family were brought to a knowledge of religion, and a sense of our sinfulness: for, before that, we were totally ignorant of the great depravity of our hearts; and, even since the time that I became awakened, I have sadly mispent my time, and have cause to fear, that I have wearied out the patience of the Saviour.

"We feel much the loss of Messrs. Peacock and Mackintosh; but God is very kind to us: we have two very pious officers, who unite in our meetings. We all meet three times a week for worship. We shall be glad to receive any Christian from your Society: but, if one of the European brethren could be sent up, he would strengthen us greatly; one that would keep a school, would, no doubt, get as many scholars as he could desire to have. We shall feel a pleasure in assisting any one you may please to send. One of the officers is very zealous in the cause of Christ: he supports one or two schools, in which are about fifty children."

THE MAHRATTA COUNTRY.

(14.) NAGPORE. March 8, 1816, a religious person thus writes :—"Sometimes our hopes have been raised : but several, of whom we hoped well, have gone back to their idol worship and cast ; not having found religion profitable to their worldly interests. Still, we hope it will not always be thus : and, indeed, one or two, we hope, have not heard the Word from Ram-Mohun in vain. Time will show, whether they are sincere ; in the mean time, we hope with fear and trembling. There are many difficulties to keep a person from making a profession of religion ; and, at such a place as this, the difficulties are much greater than in any other I know : here, all are under the power of the raja, who is a bitter enemy to the Christian religion. There are two or three of the European soldiers stationed here, who always attend English worship on Sabbath afternoon, and seem to pay great attention. The company of Ram-Mohun, his wife, and family, is a great addition to our comfort : it is one of our greatest pleasures to add to their happiness ; and they seem contented with their situation."

Extract from a letter, dated, Nagpore, March 18, 1816 :—"Ram-Mohun is gone to introduce some of the Arabic versions I received from you a few days since : he has met with great encouragement among a class of people called the Others : they are outcasts ; but have teachers of their own, and many of them can read and write very well. Ram-Mohun has great reason to hope well of one of their gooroos and one of his disciples, who regularly attend to hear the Word of God, and have expressed a desire to join our church : the gooroo has about two hundred disciples under him, and says, rather than forsake his hope and trust in Christ, the only Saviour, he will give up his present mode of life, and labour for his living. He is a young man, and speaks his mind with that honesty and feeling which gives our Brother much satisfaction. When Ram-Mohun went among the Arabs, he was received with very great civility : about sixteen were present, including the Sirdar, who commands about seven hundred. An old man read the book, and spoke highly in praise of it, and of the correctness of its language : they had often heard of the Scriptures being translated into many languages, but not into the Arabic. Ram-Mohun will see them again, to-day or to-morrow, and, I hope, engage them to receive the books."

Extract of a letter from Ram-Mohun to Mr. Ward, dated, Feb. 23, 1816:—"The Word of the Lord having been heard by Raghava, a man of the Oher cast, and by his sister; it appears to have been applied to his heart: he acknowledges as much; and his words and actions are pleasing. Many times, he has declared to me, that his sin is great, and that God has done great things for him. If God reveal his mercy, we shall save this soul alive. Many in the city are taking books to read, and professing great regard for the Word. A Mouluvee, who is acquainted with two or three languages, as well as with the Sungskrita Grammar, and to whom I formerly gave a book, accompanying it with much conversation, sent for me a few days ago, saying, several rich men wanted to hear. When I arrived, I found four persons sitting near an idol: one of them was a Telinga Brahmun. They asked me to declare the contents of our book. I read a tract to them; after hearing which, two of them, pointing to the idol, said, 'Behold, this is our god.' I then read to them from the 25th to the 31st of the 17th of the Acts: 'God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands,' &c. adding many remarks of my own. The Telinga Brahmun said, 'My brother is become a Christian at Madras.' I said, 'Your brother has done well, then; but why do *you* stand afar off?' He replied, 'I know that this way is truly good, and many of my countrymen have embraced it.' He added, that he was going to Calcutta, and, at his request, I gave him a letter of introduction to you. Other rich men have received the Scriptures, and I frequently converse with their seryants."

ORISSA MISSION.

(15.) BALASORE. Feb. 5, 1816, Brother John Peter writes thus to Mr. Ward:—"I have just now been joining with six persons at a monthly prayer-meeting, and we have prayed to Him who is called 'The Lord of the harvest,' for labourers and success. I preached, last month, in several villages; and at Juya-huri-ghosa's house I have liberty to converse with as many as come: he still continues reading the New Testament, praying, and calling pundits for discourse, and attends public worship when he has leisure. While I was writing this letter,

Juya-huri-ghosa sent for me. I went, and talked with the pundits, in the presence of a company of people, till twelve o'clock at night."

Balasore, March 4, Brother Peter writes:—"Two Portuguese women now attend our worship, who never came before: they seem to be awaking from their sleep. Last month, I held conversations in the town, in the markets, in the house of Juya-huri-ghosa, and at home. Several natives say, if he be converted, they will also give up their cast; and he says, that he is praying that his family may be favoured with grace; then he shall be ready to obey the commands of the Lord Jesus: he expects his family from Calcutta soon.

THE EAST INDIA ISLANDS.

CEYLON.

(16.) COLUMBO. Jan. 16, 1816, Mr. Chater thus wrote to the brethren at Serampore:—"I shall inform you of the plan on which at present I proceed through the week. One week I go to Jael on the Sabbath morning, to preach in Cingalese; and return, to preach, at seven in the evening, in English, at our meeting-house in the Pettah. The first Monday evening in the month, we have a missionary prayer-meeting, one month at the place of our Wesleyan friends, and the other at ours. On Tuesday evening, we have an experience meeting, and an appointment to meet inquirers. Wednesday evening, I preach in Portuguese, in the Pettah. Thursday evening, to the regimental school, in the Fort, in English. Friday evening, the Wesleyan brethren preach in the Fort, on which occasions I generally go to hear. Saturday evening, we have Portuguese preaching, in the Fort. The Sabbath days that I do not go to Jael, Brother Siers goes, and I preach in the afternoon in the Fort, and in the evening in the Pettah. Monday evenings, the first Monday in the month excepted, we have a prayer-meeting in the Pettah; on which occasion, if any come who know Portuguese, but not English, prayers are offered up and hymns are sung in both languages. From this, you will perceive, I am endeavouring to do something; though, perhaps you will wonder I do so little in Cingalese. The

reason is, that I can find nothing to do, at any rate in Columbo. I find it impossible, when I propose to preach in Cingalese, to collect ten persons: so dead in sin are those Cingalese Christians, who have been represented as begging for Christian teachers with tears in their eyes. This statement, so far as it relates to the Cingalese in Columbo, will show you what are my prospects of success, and what are my discouragements. In Portuguese, my number of hearers in the Pettah is nearly as it has been for some time past; and I have now a little congregation in the Fort. Some weeks ago, I was called to visit an elderly lady, in dying circumstances, with whom I was obliged to speak and pray in Portuguese, as she could not understand a word in English. She was much pleased with my visits, waited their return with eager expectation, and I hope she derived real advantage from them. Her daughter, whom she has left in good circumstances, and the owner of a number of houses, gives us one of them, to conduct Portuguese worship in, rent free. We are extremely obliged to Mr. Ward, for being so expeditious in sending us the tract of Scripture Extracts. The people are almost ready to devour me for them. Last Saturday evening, I took a good bundle with me to the meeting; but having previously announced my intention of distributing them, the house was so full, that they were little more than half sufficient to answer the demands. The Catholics seek after them, as well as Protestants. The reason many have assigned for wishing to obtain them is, that every person understands the language, even women and children. I am happy to say, the inaccuracies in printing are very few and inconsiderable. We wish to ascertain the opinion of as many persons as we can, relative to the orthography, &c. otherwise I would have corrected the few little mistakes there are, and have sent the tract by this opportunity, for you to print another edition. But perhaps we shall think it proper very soon to print one or more of the Gospels, in the same way, and ultimately, the whole of the New Testament, passing on from that to the Old. I hope some real good has been done in the Fort; but we have not had such congregations as I hoped we should. Last Thursday, I went with two of our friends, to every barrack in the garrison, to inform them of the preaching, and invite the troops to attend. This measure so far answered the end, that the school-room was crowded. Our friend Griffin calls a number of his comrades together every evening, who close the day with him, by

reading, singing, and prayer. This is a small beginning, that I hope will much increase. I should have mentioned in my week's labours, that on Wednesdays I visit the hospital, and preach to the sick and dying. When I informed Mr. Twisleton of my going to Jael, he proposed to accompany me, by way of encouraging the people to attend. He accordingly did, and we were accompanied also by the three Church Missionaries, Mr. Armour, and two Wesleyan brethren. I first offered up a prayer, and delivered a sermon, in Cingalese; and after it, three others gave exhortations, by the help of an interpreter. There were five or six hundred hearers. Since that, the same party have been to Caltura, a pleasant place, twenty-six miles from Columbo, on the road to Galle. We preached at two places on the road; one of which is Galkiut, near Mount Lavinia, where the Governor has a beautiful country seat. At the preaching in this place, His Excellency and Lady Brownrigg were present; and on the day we returned, we all dined at their table. His Excellency took this opportunity to inform me, that it afforded him much pleasure to see a Grammar of the Cingalese language published. When I presented him with a copy, he sent me 100 rix dollars, as a present. The week before last, nearly the same party visited Negumbo, which is about the same distance on the Jaffna road, as Caltura is on the road to Galle. The number of hearers at this time, was thought to be two thousand. I hope these excursions, under a divine blessing, will be useful, in exciting some concern among these poor people, for their eternal welfare. Perhaps a Missionary, who would learn the language, and conduct himself with propriety, would be more likely to collect a congregation of Cingalese at some of these out-stations, than in Columbo. Were there not some strong objections, I should be tempted to leave Columbo, and make the trial. One great objection in my case, regards the translation of the Scriptures, which seems at present suspended on a single thread. Mr. Tolfrey, whose constitution is very delicate, is the only person that is at present competent to the business. He is only just commencing the Epistles. Should any thing, therefore call him from the work, it must cease, unless some other person takes it up. I have begun with the Book of Psalms, but at present find it requisite to subject my work to the inspection of Mr. Tolfrey. His knowledge of Cingalese is much superior to mine; and he has the help of a teacher, who is, perhaps, better qualified to assist him, than any other

person that could be found. Columbo is the only place where the proper facilities for carrying on the translations can be enjoyed; so that, both with regard to perfecting myself for the work of translating, and making use of my knowledge when acquired, it is necessary I should keep my present post; doing all I can, by preaching in the villages, or in any other way in which Providence may lead. One step I have in contemplation is, to establish a Benevolent Institution here, similar to yours in Calcutta."

Columbo, Feb. 28, 1816, Mr. Chater writes:—"I am now on the point of commencing a school of the same kind as your Benevolent Institution at Calcutta. This, though a slow, will, I trust, be an effectual way of doing good; and it will give Brother Siers an opportunity of doing more extensive good than he has hitherto enjoyed. He will have access, I hope, not only to the minds of the children, but also to the parents, and other grown persons. Our friend, the Mohandiram, is also to take an active part in the undertaking. There is reason to believe, that his intercourse with Brother Siers and myself has been of real advantage to him. He considers it as a great blessing, and says he is a very different person to what he was before. He assured me, in a conversation I had with him a few days ago, that he is earnestly seeking salvation, and expects it entirely from the mercy of God in Christ Jesus. This being the case, I trust we shall find him of great use in our intended school.

"At our preaching in the Fort, to the soldiers, we have generally hitherto had but an inconsiderable number. We are not, however, without some encouraging token that God is with us. There are five, of which number four came here strangers to religion, who meet every week to relate their experience. They have, of their own accord, in addition to the meeting we had before, commenced one, at half-past six, on Sabbath mornings. In the barrack occupied by the band, cards have given place to the Bible; and scarcely an oath is heard, though some months ago it rang with them perpetually."

Columbo, June 15, 1816, Mr. Chater thus writes to the Brethren at Serampore:—"With pleasure I inform you, that my circumstances and prospects are much more pleasing than for some time past. Brother Siers now takes his turn with me, in preaching in the Portuguese language, and is a young man of considerable talents. Whether it will continue, I know not; but at present he is the most popular of all the

preachers in Columbo. We are now about to give him public ordination, in which I hope to be assisted by our American brethren, in whom I have found most valuable Christian friends. We have now a very decent place of worship, in the Fort. The house has been made over to me, for three years, rent free. We have made some alterations in it, which render it large enough to contain nearly two hundred persons: it is already pretty well filled, and the congregation is still on the increase. We have three proposed for baptism; two from the band of the 73d regiment, and one a native of Columbo: he is of Dutch extraction, and by profession a doctor. Our school for natives is not so large as we expected. It contains but little more than forty children. Some of them are children of Mohandirams and Modliars, who bring them to me, and tell me, they give them up, to be instructed in any way I choose. The school so occupies Mr. Siers, that he has little or no time to go on with the Portuguese translation. It becomes continually more evident, that, in Columbo, Portuguese will be the most useful language. Mr. Armour, I believe, has collected a congregation among the washermen. With this exception, I know of no prospect of any good being done in Cingalese, in this large town. Last Sabbath-day, I was at a village on the Jaffna road, four miles further than we usually visit, and had between three and four hundred hearers. This would be an eligible station for Mr. Siers: but, as his prospects of usefulness in Columbo are so promising; and as we should have no one to carry on the school; we cannot yet see the way clear for him to go. Four of our American brethren are going to the Jaffna district, and one to Bombay."

BURMAN EMPIRE.

(17.) RANGOON.—Jan. 18, 1816, Mr. Judson thus wrote: "I have finished the Ubidhan, to my great joy. But I know but little yet about the grammar of the Pali. My object has been words merely, without much regard to their terminations. My collection amounts to 4320. And here I must let the matter rest for the present, being grieved at having spent so much time already on a work not directly Burman. I have heard of a new Pali Grammar, lately compiled at Ava, said to be greatly superior to those now in

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use; and I have taken measures to procure a copy. If I should succeed, I shall probably give a little more attention to the language. I am now beginning to translate a little. I am extremely anxious to get some parts of Scripture into an intelligible state, fit to be read to Burmans that I meet with. I have nothing yet that I can venture to use. The Portuguese Missionaries have left a version of some extracts of Scripture, not very badly executed in regard to language, but full of Romish errors. This, however, will afford me some assistance."

Letter from Mr. Rice to Dr. Carey, dated, Near Versailles, Woodford County, Kentucky, Oct. 10, 1815.—"Having opportunity, by Brother Hough, (who is about to sail for the East, with a view of joining Brother Judson in Missionary labours, I cannot refuse myself the pleasure of writing a few lines, though my present engagements will not allow me to write many. Last spring, I forwarded to your care a quantity of things for Brother Judson, from which, and from the communications of Dr. Staughton, you have learned what is going on, among us in this country, relative to Missionary operations. Soon after my return to the United States, from India, the openings of Providence presented to my mind, the practicability of a very general union of Baptist churches in this country, in Missionary efforts. To attain this great object, nothing could be more apparent, than the importance of widely diffusing, among the churches, real information upon the subject of Missions. After the formation of the General Missionary Convention, and the appointment of the Baptist Board of Missions, it became evident to me, that a connexion might be formed, between the Board and the numerous Baptist Associations in the United States, of such a nature as should actually impart the necessary intelligence throughout the whole denomination in this country, annually. To establish this connexion, and to put into operation a system of regular intercourse, as just suggested, I perceived would require great exertion; and, as no other person appeared to take hold of this business in the manner necessary to its accomplishment, I determined to make the effort myself. To effect this object, in conjunction with the formation of Mission Societies, I have been engaged, without intermission, ever since my return from India; and I apprehend it will require at least a year and a half, from the present time, to bring this business to that degree of maturity which duty requires me to aim at, before I return to the

Missionary field. I consider my life as absolutely devoted to the Missionary cause; and, under this impression, cannot but think it my duty to employ my time and exertions, and to wear out my little earthly existence, in that way which offers the prospect of the greatest advantage to this cause ultimately. I certainly wish not to remain here any longer than my stay will more promote the Missionary interest, than my labours among the heathen could do. I cherish the hope, however, of once more seeing you and the dear Mission family at Serampore, and of being ultimately associated with my most dear Brother Judson, in the Missionary field."

On the 23d of April, 1816, arrived at Calcutta, from America, in the ship *Benjamin Rush*, the Rev. G. H. Hough, Mrs. Hough, and their two children, and Mrs. C. H. White, appointed, by the Baptist Board for Foreign Missions of the United States, to assist Mr. and Mrs. Judson, at Rangoon. They brought with them the following letter, addressed to the Serampore Brethren:—

"The bearer of this is our Brother, the Rev. G. H. Hough, who, on April the 11th last, was examined and approved, as a Missionary to India, by our Board, and subsequently directed to join Mr. Judson, at Rangoon, as soon as practicable. Brother Hough is a regular member of the Baptist church in Pawtucket, R. Island, under the pastoral care of the Rev. David Benedict, author of the General History of our denomination, in America and other parts of the world. As he is now about sailing for the place of his destination, the Baptist Board for Foreign Missions, of the United States, beg leave to recommend him and his family to the friendly and Christian attentions of our dear brethren at Calcutta, Serampore, and such other stations under your superintendence, as they may providentially fall in with, previously to their arrival at Rangoon. Brother Hough's family consists of his partner, Mrs. H. and two small children; also of our Sister Charlotte H. White, a respectable member of the Baptist church of Sansom Street, Philadelphia, whose mind having been seriously impressed for aiding in Missionary services among the heathen, the Board have appointed her as an auxiliary in this great and benevolent undertaking. These being the 'first-fruits' of our American Board, we cannot but feel for their activity and accompanying prosperity. Should they answer our ardent expectations, for which we fervently pray, our souls will be made to rejoice. We are, dear brethren, coadjutors in the same glorious cause, and zealously

renew our desire, in holding affectionate intercourse with you in the work of the Lord; and shall ever be grateful for any information which your extensive experience may enable you to impart; and cannot but derive joy from the reflection, that, though our respective seats of council and transaction be so remote from each other, our hearts and aims are harmonious. We rest assured, from your well-known piety and uniform dispositions to do good, that our Brother Hough and family will always find, in the members of the Parent Institution, in Bengal and elsewhere, all that affectionate advice or necessary assistance, which, as strangers, they may look up to you for."

"Signed, by direction of the Board,
 "HENRY HOLCOMBE, 1st V. P.
 "W. ROGERS;
 "W. STAUGHTON;
 "WILLIAM WHITE;
 "B. ALLISON;
 "HORATIO G. JONES;
 "J. P. PECKWORTH."

Rangoon, April 30, 1816, Mr. Judson writes,—“It is almost a month since I read any Burman. I had almost lost the use of my eyes: for a fortnight, I could neither read nor write at all; and, though I begin to recover, cannot yet bear the palm-leaf. I have finished the first draught of a short tract in Burman, giving an account of the new way, into which I would invite the Burmans. My teacher had nearly revised it, when he was taken sick with a fever, and thus it remains. I long to begin to do something; but there are so many obstacles in the way, that I make but slow progress.

“I have been informed, on pretty good authority, that a king's summons is on the way down, ordering me up to Ava. I shall know the certainty of the matter in a few days. I sincerely hope it may not prove true. However, I profess to be the servant of Him who has the king's heart in his hand; and desire, therefore, to be willing to leave the matter, unconditionally, to the sovereign disposal of my Lord and Master.”

Rangoon, May 7, 1816, Mr. Judson writes,—“Our little comfort, our dear little Roger, has become insensible to our parental attentions and fond caresses; the light of his mild blue eyes is quenched; his sweet face has become cold to our lips; and his little mind, which, to a parent's discernment

at least, discovered peculiar sensibility, and peculiar sweetness of disposition, has deserted its infantile tenement, and fled, oh! where? Into what strange scenes is it introduced? Who supported and guided its trembling steps across the dark valley? There, a parent's aid could not be extended. But we hope he had a more affectionate and able guide. We hope that Jesus has repaired the ruins of the fall, in regard to all little children. But on what a common subject am I writing! Who has not lost children? And who but thinks their departed children were sweet and lovely beyond compare? Perhaps I am a novice in affliction. Had I lost a wife, I might not thus lament for a little child, eight months old. Yet nothing but such a scene of anguish and bereavement as we have passed through, can teach us to pity others in like circumstances. Nothing but experience can teach us what feelings agonize and derange the soul of a parent, when he puts his face to that of his dear, his only child, to ascertain whether there may not be one breath more; and, when satisfied of the truth—when hope expires with life, he tries to raise the bursting aspiration, O Lord, receive the spirit!—Our little Roger died last Saturday morning. We looked at him through the day; and, on the approach of night, we laid him in the grave. This is the fourth day; and we just begin to think what we can do for the heathen. But yet it seems hard to forget the little one so soon—to force off our thoughts from the attractive, painful subject, and to return to our usual employments. O may we not suffer in vain! May this bereavement be sanctified to our souls! And for this, I hope, we shall have your prayers. No order is yet come for me to go to Ava.”

JAVA MISSION.

BATAVIA, Jan. 1816, Mr. Robinson writes,—“ I wish I could inform you of some success attending the preaching of the gospel in the Malay language; but, as yet, I am only sowing in hope. I cannot say that any good has been done among the native Christians. I have several times hoped well of some of them, but have generally been obliged to change my opinion, on a more intimate acquaintance with them. The people who are called native Christians, seem as far from the kingdom of heaven as the Musulmans and heathens. Their

moral character is awfully depraved: they indulge in the grossest vices, apparently without any remorse of conscience; and, calling themselves Christians, go to the Lord's table. I hope there is some little good done among the soldiers, though no more of them have, as yet, offered themselves for baptism. There are eight or ten praying men among them, besides those who have been baptized. Several Musulmans have now heard the gospel; and I am glad to find that they think a little on what they hear, though I am afraid none of them have received any saving benefit. As I have now removed into my new house, and shall have more leisure in the evenings than formerly, I hope to go among the Musulmans, to tell them of the way of salvation. Preaching to Malays is not like preaching to Bengalees: in Bengal, you may collect a congregation under a tree, or in the market-place; here, we must go from house to house, and think it a great point gained, if all the inhabitants of a single house will listen to our message.

"During the last month, I paid a visit to Toogoo: the people seemed glad to see me. I preached twice: about fifty attended each time. I spent the evening pleasantly among them, in explaining to them some things they did not understand in the sermon, and in answering many questions which they put to me. I am to go again, when the roads are passable after the rains, which, perhaps, will be in May.

"The subscription made for me in December, amounted to 192 Java rupees (paper). It is strange, that persons who appear to receive no benefit from the gospel, should be so ready to support it. An old Dutch gentleman gives 50 rupees (paper) monthly. Should this subscription continue, I shall soon want but little support from the Society, except for extraordinary occasions: but there is no dependence to be placed on what I may soon be obliged to relinquish for conscience' sake. I lament the expected change of government; as I shall lose, perhaps for ever, the opportunity of preaching in my own language, that only in which I have done any apparent good. But I wish to submit to the will of God."

Feb. 5, 1816, Mr. Robinson says,—“Three of our members are gone to the eastward; at present, three only remain here. Many hearers cannot be expected, as there are but few troops here: however, there is a sufficient number to be worth the attention of one who wishes to win souls. By the Malay preaching I see no good done at present. In the evening,

I sometimes get an opportunity of speaking to a few Musulmans. One evening, there were more than thirty around me: they heard well, and proposed some very pertinent questions. The more ignorant the people are, the better they hear. Those persons who heard so well, were natives of Bali, who had become Musulmans, in conformity to the custom of this country, without understanding much of the Mahomedan tenets. I often think, I should like to undertake a Mission to Bali: the language is supposed to be the same as the Pali, which is mostly Sungskrita. The people are heathens, and, as daily experience proves, would be more likely to receive the gospel than Musulmans. Here, a translation of the Scriptures would be requisite. Surely this field is worth cultivating, if men and money can be found for it.

"Last Saturday, a meeting of the Bible Society was held. I could not present the Gospel of Matthew in a finished state: I suppose it will require another month before it is fit for the press. At this meeting, a donation of 1500 rupees was voted to me, for the specimen of translation I produced, and to encourage me to go forward. A donation of 1000 (in silver) was voted to Brother Trowt, to enable him to defray the expenses of teachers, &c. for the Javanese translations. Both these Resolutions were moved by the Governor. I am sorry he is so soon going to leave us. Thus, you see, Providence is providing for us. What reason have we to trust in the Lord!"

Samarang, Jan. 13, 1816, Mr. Trowt thus writes,—“Did I not entirely coincide with you in the opinion, that Europeans must plant, I should entreat you to devote some part of your funds to sending me an helper. At present, I only ask, that you will urge, on our brethren at home, the sending two or three judicious labourers to Java. I trust the winter is nearly passed, and that the Javanese will soon stretch out their hands unto God. Private and public blessings received encourage me to hope, that I shall yet be made a blessing. Having been in a state of salivation for twenty-one days, I was urged, by Dr. Brown and others, to try the effect of a change of air, by going to Salatiga, a village and military station about thirty miles south of Samarang. I went thither on the 25th of December. The climate of Salatiga is delightfully cool: the effect of it was fully equal to my expectations. I returned on the 11th of January, stronger than I had been for the last three months, though not freed from great pain, and some other distressing symptoms.”

Weltevreden, April 6, 1816, Mr. Robinson writes thus to Dr. Marshman:—"I have been favoured with both your letters by the brethren of the European regiment. The greater part of the 78th are now at Serondole; and among those that are here, very few indeed are inclined to attend worship: so that the arrival of a few pious friends was a pleasant occurrence. I had not heard that there were any brethren in that part of the European regiment: but, as I was preaching on the Wednesday evening, two days after the detachment landed, I saw three of them come into the meeting-house, and immediately fall on their knees. This circumstance excited a hope that they feared God; and, going to speak to them after the service was concluded, I received from them your letters. A person, of the name of Spelman, who constantly attends the meeting, has expressed a wish to join us. He says, he was a member of the church in Little Wild Street, and that he joined the brethren in the 14th, when they lay at Berhampore; but was afterwards excluded for improper conduct. His request has not yet been brought before the church; so I cannot say whether he will be admitted, or not; but, at present, I hear nothing against him. Last Friday, I baptized W. Herbert, of the European regiment, and Hugh Mackenzie, a drummer of the 78th: the latter seems a remarkably steady man.

"I heartily wish that the prospects your letter holds up might be realized, and that my hands might be strengthened by a suitable Brother. Java needs many more Missionaries; and there are many advantageous situations which might be occupied, had we brethren for the purpose: but I still fear, the great expense of this Mission will deter the Society from sending us more help.

"I should like to see the Book of Genesis in Chinese: I think it will be read by many, and, perhaps, may produce a desire to read some other parts of the Word of God. I have given away five Chinese Gospels this evening, and have promised to take more to the same place, as there are several persons who want them."

Weltevreden, May 4, 1816, Mr. Robinson writes,—“The affairs of the Java Mission still wear an encouraging aspect. The Dutch Commissioners, and a division of troops, have arrived, and the Dutch Governor is daily expected. A new Dutch minister is arrived. He is young, but in high repute for learning and abilities. He has told me, that he intends to learn Malay; he is expected to remain at Batavia. I have

reason to believe, that if none have been savingly converted under my Malay preaching, many, at least, have received serious impressions, who show an attachment to me, which is very encouraging.

"During the last month, two persons have been baptized: Mr. Bruckner, at Samarang; and Mrs. Knaggs, at Pamanookan, a small district-town, about eighty miles from Batavia. I baptized her husband, with several others, soon after my arrival at Java: he was a serjeant in the army. Above twelve months ago, he obtained his discharge, and went to this place, to take the charge of a large estate belonging to an English gentleman. She is of Dutch descent, born at Ceylon, and was first married to a Dutch officer. She married Mr. Knaggs before I came here. Since they went to Pamanookan, she has had a severe illness, which has been the means of working a great change in her heart and conduct. I set off for their house, April 8, and rode forty miles to Crawany; the next day, I travelled in Brother K.'s buggy, and reached Pamanookan about three. In the evening, I conversed with Mrs. K. and, being satisfied with the confession of her faith, agreed to baptize her next morning. About seven, on Wednesday morning, we repaired to the house of a native chief, (called a Radin,) by the river-side. There I explained the ten commandments in Malay, to about fifty persons, the principal inhabitants of the place: we sung a few verses in Malay, and I offered up a short prayer in the same language. We proceeded a little way up the river, to a proper place, where we sung and prayed in English, and I baptized her. In the afternoon, I administered the Lord's-supper to Brother and Sister K. at their own house. Several native chiefs, and all the Mahomedan priests, resident in the town, to the number of forty or fifty, were present. I afterwards talked to them in Malay, on the great point in dispute, whether Mahomet or Christ be the true Saviour. On the same day, the family, which consists of two sons of Sister K. by a former husband, and a daughter of Brother K. by a former wife, subscribed 64 rupees and a half for the Mission—a fine sum for a poor family! I got home on Friday evening, much fatigued, but not sorry for having taken this journey. The whole number, in full communion in Java, is twenty-four.

"Last week, I paid a visit to some of the native Christians, and inquired about the state of things among them. I found them lamenting the loss of former opportunities, and still

desirous of hearing the word. 'The shepherd,' said they, 'has left us, and now we must take care of ourselves.' In conformity to this principle, about twenty were accustomed to meet together, for religious exercises, three times a week. On these occasions, they sing and read, and sometimes converse, though only one, whose name is Henrick, ventures to pray. A day or two after, two of them paid me a visit, when it appeared, that that they had been under a mistake, relative to the reason of my desisting to preach to them. It seems, they thought that I was grown cold, and was afraid that the Dutch minister would be offended. I told them, that I only waited for their invitation, though it might give offence, and so bring them into trouble.

"They said, if this was the case, that they would venture all consequences; and, last Tuesday, they informed me, that eight of them had agreed to ask me to preach, and wished to know when I would begin. I fixed for Friday evening, when I found a house full of people. I suppose there could not be less than a hundred. I agreed to preach to them every Friday evening."

April 23, 1816, Mr. Trowt wrote to Dr. Marshman, and mentioned his having received a present from the Bible Society at Batavia. He says, "I think it will be admitted, that, in receiving the donation, I am not likely to dishonor the Mission. If I do not employ it for the purposes designed, I shall not expend the money; and in that case, the Society will be always able to refund it. It is with pleasure I inform you, that my health continues to improve."

AMBOYNA MISSION.

Oct. 5, 1815, Jabez Carey thus writes, "My dear father and mother, since I wrote last, I have been appointed Second Member of the College of Justice here. I could not decline the situation; as there is hardly any thing to be done, but to hear and decide causes two days in a week, which will hinder none of my duties.

"I have likewise been engaged in the traffic of slaves, by buying one, but not to make a slave of him. After thinking much about it, I resolved to buy a good slave, and let him serve me at a certain salary, half of which I keep to pay off his price, and the other half I spend for his food and raiment; and when he has thus paid himself off, he is entitled to his liberty. I have voluntarily entered into a written agreement,

before the magistrate, that, after he has served the stated period, he shall have his liberty. He seems to be a grateful man, and has begun to work very hard. I shall be happy to see this example followed; for, if it should be, in the space of eight or nine years, there will not be a single slave on the island. Another reason which urged me to this step is, that, when I get a free servant, he serves well for a month or two, and then, through laziness, remains at home, and does no more work, till driven to it by want, and then gives more trouble than he is worth; whereas many good, hard-working slaves, who really deserve their liberty, are bound to serve for life. These are the persons I am determined to serve; and, therefore, instead of having free servants, I intend to buy slaves, and give them their liberty. I hope this precedent will be followed, though such a thing has not been known before. I also know not what good I may do to his soul. Pray for us, that we may be enabled to do all that is right in the sight of the Lord, and that our chief delight may be in his service!"

Mar. 21, 1816. "The bearer of these letters is Mr. Ricketts, the person about whom I wrote before. He is now going to Bengal, and wishes to engage in the work of the Mission. He was brought up under Mr. Burney, and seems not to have lost his former serious impressions. In the two or three last months, he has been much awakened, and brought to consider his case, hardly giving himself any rest night or day, and, at last, has given up his very favourable prospects here, to engage in the work. I have no need to speak much of him: when he arrives, you will see him. He seems determined to leave all, and follow Christ. He is Secretary to the Bible Society here, and subscribes to it 110 current rupees annually.

"I send you a short account of the people on the coast of Ceram, the Alfouroos, with a report of the state of the schools, which I delivered in, when I returned from my last visit to all the schools under my superintendence. The account of the Alfouroos may not be quite correct; but it is what I heard from people who had been amongst them. While returning, last December, from Monippa, an island near Bouro, and the last I had to visit, I was almost lost in a storm. The helm of the boat gave way, and she was continually filling with water, by the waves beating in: we had three persons throwing out the water. I attempted to sail back: after beating about for two hours, we came near shore,

Amboyna.—Jamaica.

and were at last providentially saved, by entering a place near a rock which projected into the sea, which was the only place at which we could have landed. I had been about twelve hours on the open sea. I never saw such waves in my life before. Sometimes, I could see the islands about me, and, at others, only walls of water. In this place of safety I slept all night. How merciful has the Lord been thus to preserve me! To avoid going to sea again, I was obliged to walk, from seven to one o'clock, over some high hills, to a village on the other side, which I reached quite hungry and exhausted. They thought, at Amboyna, that I was lost. I was absent above a month, and examined forty-seven schools."

Mar. 5, 1816.—*To the Rev. Mr. Ward.* "Your labour among us, in the 24th regiment, my beloved pastor, is not lost. I believe many, with myself, bless God that we ever knew you. We had a quick and pleasant passage to Amboyna, but had not the happiness of seeing Brother Robinson at Java, though we staid there eight or nine days. We no sooner arrived here, than we found those who truly fear God. We found an open-hearted Christian friend in Mr. Jabez Carey: his house is always open to us, and, I believe, his heart too. We meet every evening, for worship; and I hope the Lord is with us. Two more Christian gentlemen sometimes meet with us. One, I believe, if the Lord should spare him, you will soon have with you. He is coming by the first ship from hence, with a desire to join your church, finding it his duty to follow the dear Redeemer, whom, I believe, he sincerely loves: and, if you approve of him, he purposes, being a native of India, to preach the gospel among the natives. W. WAINER,"

WEST INDIAN MISSION.

Kingston, Jamaica, June 2, 1817. *From Mr James Coultart to Dr. Ryland.*—"I inform you, by the earliest conveyance, of our safe arrival, after a tedious, but, in other respects, favourable voyage. We weighed anchor on Saturday, Mar. 14, and took our departure from land on Lord's-day, about 2 P.M. at which time Mrs. C. and I retired, and committed ourselves to him who has appointed all our future days; imploring his guidance in every step, and assistance in every undertaking. We had a tremendous swell in the Bay of Biscay; but though the sea-sickness then became

general, yet I was wholly exempted from it. May 8, we saw Jamaica about 150 miles a-head, and on the 9th landed in Kingston harbour. We thought to remain on board that night, and did not expect to hear any thing of Brother Compere; but, through the kindness of Dr. Brock, he was informed of our arrival the same evening, and sent for us to come to his house. We complied with his wish, but found him so reduced by repeated attacks of the ague, that he could scarcely walk across the house. I could not refrain from tears, at the great alteration sickness had made in him. On Lord's-day, I met with the people for prayer, as Mr. Compere could not preach. On Monday, I saw the Mayor and chief magistrates, who received me very kindly, and gave me room to hope that there would be no difficulty in obtaining a licence. On Lord's-day, the 18th, met the people for prayer, and was much pleased with the simplicity and good sense contained in the petitions of some of them; though some of them chaunted their prayers as loud as they well could. They are many of them very ignorant; and their prejudices are evidently very strong, according as they take for or against any thing. 21. I applied to the Clerk of the Peace to move the Court in my favour; and the chief magistrates, having perused the documents with which you favoured me, on behalf of the Society, not only granted the licence, but ordered Court not to detain me.

"Lord's-day, (25th,) I preached, in what was called Robinson's Chapel, to a large congregation of white, brown, and black people, who were very attentive. I think there must be 700. Service begins at half-past ten, and at three. We are to meet only at church-hours, which I rather regret; for, though something unpleasant might result from evening meetings, yet much good might be done by them.

"Mr. Compere is determined on going to America, on account of his health, and, I rather think, designs to stay there."

Several other letters have been received from Mr. Coultart; and one from Mr. Compere, since his arrival in America. Mr. Stephen Cooke, a respectable gentleman in Kingston, has also written to the Secretary; testifying the necessity of Mr. Compere's removal to America, on account of his extreme debility. The Society cannot altogether approve of every part of his conduct, but hope he will be made useful in the country to which he is now gone, though he is no longer immediately connected with them.

Aug. 12, 1816, Mr. Coultart says,—“ We have opened a school, without advertising, or any other parade: we wish to go on as our health and circumstances will permit us. For want of knowing the customary terms of the island, we fixed our price too low, but we must at present go on as we have begun. I have not much time to attend to the school myself; for, between visiting the sick, attending funerals, marrying, and settling disputes among the members, all my time is nearly occupied, and, consequently, Mrs. Coultart has enough to do. We have a considerable number of children, belonging to the members of the church, under instruction; but we expect nothing for our trouble with them, as their parents cannot afford to pay. Our congregation is crowded, and very attentive and serious. The meeting-house will not hold above one half of those who wish to attend. Many go away, because they cannot hear. I am forced to change every thing in which I preach, even to my shoes, which are often very wet. Many of the brown people are very excellent and respectable persons; though it is probable they that are most so will leave us, when the Scotch Kirk is opened, for want of accommodations with us. I expect to baptize nearly thirty on the first Lord’s-day in September, in the sea, about five o’clock in the morning; that time being preferable to any other. O that the same Spirit may rest upon us, which witnessed and sanctioned the Saviour’s obedience, and the same joy be afforded us, as was imparted to the believing Ethiopian, after his immersion. The members of the church, and chief part of the congregation, are formed into classes under four-and-twenty leaders, who meet, every Tuesday evening, at my house. Slaves on properties are, in general, much better off than the labouring classes in England, and, if industrious, can command more money, and appear as respectable as the middling classes of society. Their masters give them sufficient subsistence, and they have grounds, which, if they cultivate them properly, will bring in as much annually as a book-keeper’s salary would amount to: many of them have hogs and fowls, the latter of which they can sell for ten shillings a couple. I assure you, you would be surprised to see how happy and respectable they appear on the Lord’s-day.

“ I wish you could send some more help. There is much work to do.”

The following letter was received just as the last sheet of this number was preparing for the press.

Oct. 23, 1817.—“ You will excuse my long silence, of which indisposition alone has been the cause. When the September packet sailed, I had a serious attack of the bowel complaint, common in this island, and Mrs. Coultart was confined to her room, through a complaint of a very alarming nature, which proved the forerunner of a deadly fever, that has terminated her mortal career, and introduced her to her Father and her God. On Lord’s-day, Sept. 28, the fever came upon her while at chapel, in the morning; she was conveyed to our house, which is very near our place of worship, and laid upon her bed, from which Divine wisdom had determined she should never arise. The fever continued till Oct. 6, when it abated a little, and her reason returned for a short season; but she seemed to have forgotten me, and all that was mortal, and to be wholly absorbed in the joys of God’s kingdom.

“ My dear and invaluable partner, appeared to have a presentiment of her approaching release, about a fortnight before her fatal disease commenced; and warned me gently to prepare for the event, assuring me that it would take place in a short time. But, instead of thinking of the intelligence so tenderly communicated, I anticipated the pleasure of her pious society for years. I fondly hoped, that God would spare a life so eminently devoted to himself, that he would pity me, and grant me the enjoyment of the advantage I derived from her very holy life, pure conversation, and fervent and frequent prayers: but Divine goodness lent her for a little while, and the same goodness has speedily recalled her. She informed me that she was confident of the favour of her God, yet, if it were his will, she would gladly live a little longer for my sake, as she knew that her removal would leave me in a very distressing and forlorn condition. I am happy in some measure, in reflecting on the character she has left behind. It will prove the most honourable and lasting monument to her memory. She was known through a very limited circle, but her qualifications for the great work, in which she engaged with her whole heart, commanded respect from all who had the pleasure of knowing her. She lies in Kingston church-yard, where I purchased a small lot of ground for a burying place, on account of no white person ever being buried in the Baptist ground. Mr. Mau, rector of this city, performed the last solemn office, and would have preached a funeral sermon, had not indisposition prevented him. He employed the Rev. Mr. Phillips, of St. John’s, for

that service. Mr. Man would receive nothing for his trouble. He has since sent me a very polite invitation to his house, which I will do myself the pleasure to accept, as soon as I am sufficiently recovered. I was seized two days after my dear partner, with an intermittent fever, and was obliged to be removed to the house of a brown lady belonging to our Society. The same apothecary and physician attended us both, from whom I learnt the true state of Mrs. Coultart's health, not being able to see her, till a few moments preceding her death, when I made those about me convey me to her room. It was the most afflicting scene I ever experienced, but they hurried me away from it. I saw no more of it, nor could I rise to see her funeral pass. O Sir, my soul is gone up after hers, to the confines of immortality, and wishes it could pass the vale of death, and see her, in that blessed society which she has joined! The two young men, whom I mentioned in a former letter, belonging to Dr. R.'s church, have returned from Spanish town, one of whom conducted the funeral for me, to my entire satisfaction: it was decent, but very plain; there was nothing superfluous. I have been at Port Royal about ten days, and am, through mercy, recovering, though slowly.

"Since my last, we have baptized one hundred and eighty. We were as particular as possible in their examinations: Many of them gave a very pleasing account of the change which they had experienced, and continue to adorn their profession. Think on me, my dear Sir, under my present painful bereavement, and assist me with your prayers."

PROCEEDINGS AT HOME.

The Sub-Committee met at Oxford, on Dec. 31, 1816, and Jan. 1, 1817, when it was resolved,

That Mr. Bruckner of Java be received, as a Missionary under the patronage of this Society.

Resolved also, That the Committee feel satisfaction in having partly anticipated the wish of their brethren, to increase the number of the Missionaries; and are preparing to carry that wish more fully into execution, as soon as it shall be found practicable.

April 16, 1816.—At a meeting of the Sub-Committee, at Northampton,

Brother Chater having communicated the pleasing information of Mr. Siers' ordination to the work of the ministry, and expressed a wish that some books should be sent him;

Resolved, That books to the amount of not more than £20. be sent him from the Society.

Resolved, That the sum of £1000. be remitted, in dollars, as soon as convenient, to the Brethren at Serampore.

June 25, 1817.—At a meeting of the Committee in London,

It was resolved, That Mr. Stephen Sutton, now a Student at Bristol, be sent, the first convenient opportunity, to Serampore, to be directed, by the Brethren there, to one of the out-stations.

Resolved also, That Mr. William Adam, of Dumfermline, be sent to Serampore, in order to his proceeding thence to Surat, to join our Brother C. C. Arratoon.

Proceedings at Home.

[Mr. Adam and Mr. and Mrs. Sutton have since sailed from Liverpool, in the ship Roscoe; and, by a letter from Mr. Sutton, dated, off the coast of Portugal, Oct. 20, 1817, it appears that they had had a very pleasant voyage so far, and had gone much further than was expected in so short a period. The Captain and officers treated them with great respect, and had consented to their having public worship every Lord's-day. "We hope," he says, "our God will condescend to bless our feeble endeavours, and that some of those who sail with us will have cause to praise his name on this account. My health has been completely re-established by journeying and by my voyage. Mr. Adam has been very poorly, but is much recovered."]

ANNUAL MEETING.

The Annual Meeting of this Society was held at Oxford, on Sept. 30, and Oct. 1, 1817.

The Committee assembled in the afternoon of the former day, and, in the evening, a sermon was preached by Mr. Birt, of Birmingham, from Isa. liii. 11. Mr. Ivimey, of London, commenced in prayer, and Mr. Birt concluded. At half-past-six the next morning, a public meeting was held for prayer, when the following Brethren engaged: Davies, of Oakingham; Welsh, of Newbury; Walton, of Cheltenham; Saffery, of Salisbury; and Adam, about to sail as a Missionary to the East Indies.

At half-past-ten, assembled again for public worship. Mr. Cox, and Dr. Newman, of London, engaged in prayer; Mr. Hughes, of Battersea, preached from Heb. xiii. 16; Mr. Hall, of Leicester, from 1 Cor. i. 18; and the service was concluded by Dr. Ryland, of Bristol.

In the afternoon, the Society met for business; and, after prayer by Mr. Morgan, of Birmingham,

It was moved by Mr. Hinton, seconded by Mr. Jarman, and resolved unanimously,

I. That William Burls, Esq. of London, do take the chair.

Proceedings at Home.

The minutes of the last meeting were then read by Dr. Ryland, who proceeded afterwards to read various extracts of intelligence lately received from our Missionaries; on which, it was moved by Dr. Newman, and seconded by Mr. Coles,

II. That the substance of the Report now given be printed and distributed, under the direction of the Committee.

Mr. Hinton moved, and Mr. Joseph Hall seconded,

III. That the thanks of the Society be given to Mr. King, the Treasurer, for his past services, and that he be requested to continue them another year.

On the motion of Mr. Cox, seconded by Mr. Edmonds, it was resolved unanimously,

IV. That the thanks of the Society be given to Dr. Ryland and Mr. Hinton, the Secretaries, for their services, and that they be requested to continue them another year.

Dr. Ryland expressed his willingness to continue in his office; but Mr. Hinton felt himself under the necessity of presenting a letter of resignation; on which, it was moved by Dr. Ryland, seconded by Mr. Blundell, and resolved unanimously,

V. That the Society receive, with deep and unfeigned regret, Mr. Hinton's resignation of the office of Secretary; and desire publicly to record the high sense they entertain of the many valuable, important, and disinterested services he has rendered to the Society in that capacity.

On the motion of Mr. Saffery, seconded by Dr. Steadman, it was resolved unanimously,

VI. That, in consequence of Mr. Hinton's resignation, Mr. Dyer, of Reading, be requested to accept the office of Assistant Secretary for the ensuing year.

To which Mr. Dyer acceded.

It was moved by Mr. Gray, of Chipping Norton, seconded by W. B. Gurney, Esq. and resolved unanimously,

VII. That the thanks of this Society be given to the Committee for their services; and that the following Brethren constitute the Committee for the ensuing year:—

Proceedings at Home.

- 1 Anderson Rev. Christopher, Edinburgh
- 2 Barclay Rev. George, Kilwinning
- 3 Birt Rev. Isaiah, Birmingham
- 4 Birt Rev. John, Hull
- 5 Blundell Rev. Thomas, Northampton
- 6 Burls William, Esq. London
- 7 Coles Rev. T. Bourton-on-the-Water
- 8 Cox Rev. F. A. Hackney
- 9 Deakin James, Esq. Glasgow
- 10 Dent Mr. Joseph, Milton
- 11 Edmonds Rev. Thomas, Cambridge
- 12 Fawcett Rev. John, Ewood Hall
- 13 Hall Rev. Robert, Leicester
- 14 Hall Rev. J. K. Kettering
- 15 Hall Joseph, Esq. Northampton
- 16 Hinton Rev. James, Oxford
- 17 Hobson Mr. James, Kettering
- 18 Hogg Rev. Reynold, Kimbolton
- 19 Hughes Rev. J. Battersea
- 20 Innes Rev. W. Edinburgh
- 21 Ivimey Rev. Joseph, London
- 22 Jarman Rev. John, Nottingham
- 23 Kinghorn Rev. J. Norwich
- 24 Lomax Mr. James, Nottingham
- 25 Morgan Rev. Thomas, Birmingham
- 26 Newman Rev. Dr. Stepney
- 27 Nicholls Rev. W. L. Collingham
- 28 Page Rev. Henry, Bristol
- 29 Palmer Rev. John, Shrewsbury
- 30 Potts Thomas, Esq. Birmingham
- 31 Ragsdall Rev. W. Thrapston
- 32 Roberts Rev. Thomas, Bristol
- 33 Saffery Rev. J. Salisbury
- 34 Shaw Benjamin, Esq. M. P. London
- 35 Steadman Rev. Dr. Bradford
- 36 Thomas Rev. Thomas, Peckham
- 37 Thomas Rev. Micah, Abergavenny
- 38 Tomkins W. Esq. Abingdon
- 39 Wilks Rev. Mark, Norwich
- 40 Wilson Mr. William, Olney
- 41 Winterbotham Rev. W. Horsley
- 42 Yates Mr. John, Leicester.

Proceedings at Home.

On the motion of Mr. Roberts, seconded by Mr. Dyer, it was resolved unanimously,

VIII. That this meeting thankfully acknowledge the aid rendered to the Society by Thomas Potts, and J. C. Gotch, Esquires, as Auditors of the Accounts; and that they be requested to act, in that capacity, for the year ensuing.

It was moved by Mr. Morgan, seconded by Mr. John Hall, and resolved unanimously,

IX. That the following Rules and Regulations should, in conformity to the Sixth Resolution of the Annual Meeting held at Northampton, in 1815, be adopted as the Plan of the Society:—

NAME.

1. The Name by which this Society has been, and still is designated is, "The Particular Baptist Society for propagating the Gospel among the Heathen:" or, "The Baptist Missionary Society."

OBJECT.

2. The great object of this Society is the diffusion of the knowledge of the religion of Jesus Christ through the heathen world, by means of the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools.

MEMBERS.

3. All persons subscribing 10s. 6d. per annum, donors of £10. or upwards, and ministers making annual collections on behalf of the Society, are considered as members thereof.

GENERAL MEETING.

4. A General Meeting of the Society shall be held annually, in the month of October; at which the Committee, Treasurer, Secretary, or Secretaries, shall be chosen for the year ensuing; the Auditors of Accounts appointed; and any other business pertaining to the Society transacted.

MANAGEMENT.

5. The affairs of this Society shall be conducted by a Committee annually chosen from among its members, including a Treasurer and Secretaries. The members of the Committee to be Forty-two, besides the officers of the Society. Five members are considered competent to transact business. Every proposition to be determined by the majority of votes.

6. That Meetings of the Committee be held regularly in the months of March, June, and October, and on any other

Proceedings at Home.

occasion, when necessity shall require; regular notices being given by the Secretary.

7. All monies received on behalf of the Society shall be lodged in the hands of the Treasurer; and when the amount shall exceed £300. it shall be invested in the public funds, in the names of Four Trustees to be chosen by the Society, until required for the use of the Mission.

On the motion of Mr. Birt, seconded by Mr. Winterbotham, it was unanimously resolved,

X. That the next Annual Meeting of this Society be held at Bristol, on the first week of October, 1818.

Mr. Burls having left the chair, it was moved by Mr. Saffery, seconded by Mr. Winterbotham, and resolved unanimously,

XI. That the thanks of this Meeting be given to William Burls, Esquire, for his able conduct in the chair: after which, the Meeting was closed with prayer.

Mr. Ivimey preached, in the evening, at the Methodist Meeting, from 1 Cor. x. 4.

NOTICE.

THOSE friends who receive monies on behalf of the Baptist Missionary Society, are requested, in future, to transmit their accounts, *quarterly*, to the Treasurer, made up to the 1st days of May, August, November, and February, respectively.

By a strict adherence to this necessary regulation, the Treasurer will be relieved from some inconveniences which have hitherto attended making up the Annual Account; and the Committee will be enabled to present to their friends and the Public, through the medium of the Baptist Magazine, a quarterly statement of the sums received, without delaying the acknowledgment till the publication of the Periodical Accounts.

RECENT INTELLIGENCE.

It will afford pleasure to our friends in general, to insert the information contained in a letter from a friend at Liverpool, dated Jan. 23, 1818, that the owners of the ship *Ganges* had just received information, by one of the Company's ships, of the safe arrival of this vessel, in which Mrs. Ward and her son and daughter, and Mr. and Mrs. Pearce had gone to India:—

“The *Ganges* arrived off Point Palmyras at the entrance to the river *Ganges*, on the 19th of August: they were then in the way up to Calcutta, where he hoped to land the passengers on the 24th of August. They had had a very fine, and remarkably short passage; the passengers, officers, and crew, all in perfect health and high spirits: they had all been happy together; not an angry word having been spoken by any one during the passage.” It was then three months and sixteen days from their leaving Liverpool.

APPENDIX.

Subscriptions, Collections, & Donations,

FROM

OCTOBER 1, 1816, to SEPTEMBER 30, 1817.

Some Subscriptions received after the 30th of September, yet belonging to the Year, are entered as if received before.

Contributions to the Parent Society, and Small Auxiliary Societies.

BEDFORDSHIRE and BUCKINGHAMSHIRE.				£. s. d.		
	£.	s.	d.			
<i>Bedford</i>				<i>Luton.</i> —Baptist Congregation by		
Freeman Rev. Mr.....	1	1	0	Rev. Ebenezer Daniell.....	22	2 2
Mayle Rev. M.....	0	10	6	<i>Newport Pagnel.</i> —Ward Mr.....	1	1 0
Moiety of Collection by Rev.				<i>Olney, &c.</i>		
Mr. Hillyard's Congregation	10	0	0	Andrews W. Esq.....	2	2 0
St. John Rt. Hon. Lady, by Mr.				Heinde Mr. James.....	1	1 0
Reynolds	2	2	0	Herbert Mr. Joseph.....	1	1 0
<i>Chenies</i>				Johnson Miss.....	1	1 0
Baptist Church, by Rev. Mr.				Lovell Mr.....	1	1 0
Lewis	6	8	0	Osborne Mr. Thomas.....	1	1 0
Lewis Rev. Mr.....	1	1	0	Penny Society.....	5	0 0
<i>Dunstable</i>				Soul Mr. John.....	0	14 0
Anderson Rev. William.....	1	1	0	Wilson Mr. William.....	1	1 0
Anstec Mr.....	1	1	0	<i>Ridgmont</i>		
Chambers Mr.....	0	10	6	Collection at the Annual Meet-		
Collection.....	10	0	0	ing of the Bedfordshire Bap-		
Cook Mr. 2 years.....	2	0	0	tist Association.....	8	18 0
Eames Mr.....	1	1	0	Keeley Rev. Mr.....	1	1 0
Flowers Mr.....	0	10	6	<i>Tilbrook.</i> —Measures Mr.....	0	10 6
Freeman Mr.....	0	10	0	<i>Weston Underwood.</i> —James Mr. W.	1	1 0
Groom Mr.....	1	1	0	<i>Wingrove.</i> —Cox Mr.....	1	1 0
Gutteridge Mr.....	2	2	0			
Gutteridge Mr. jun.....	1	1	0	BERKSHIRE and OXFORDSHIRE.		
Partridge Mr.....	1	1	0	<i>Bicester.</i> —Fletcher Rev. J.....	0	10 6
Queenborough Miss, a Donation	1	1	0	<i>Combe Lodge</i>		
Scroggs Mr.....	0	10	6	Gardiner Samuel, Esq.....	30	0 0
<i>Emberton.</i> —Fry Rev. T.....	1	1	0	<i>Milton.</i> —Shenstones the Miss....	1	0 0
<i>Fenny Stratford.</i> —Harris Mr.....	1	1	0	<i>Oxford</i>		
<i>Gawcott.</i> —Scott Rev. Thomas, jun.	1	1	0	Bland Mr. J. Newington Cause-		
<i>Hill End.</i> —Young Miss.....	1	1	0	way.....	1	0 0
<i>Kempston.</i> —Johnston Mr. Robert	1	1	0	Hughes Rev. J.....	2	2 0
<i>Keysoe.</i> —Brown Rev. W.....	0	10	6	Shenston Mrs, by Rev. J. Hinton	1	0 0
<i>Kingston.</i> —Smith Mr. James.....	1	1	0	<i>Thatcham</i>		
<i>Leighton Buzzard.</i> —Saunders Mr.	1	1	0	Hardcastle Alfred, Esq. Thatch-		
				am House.....	10	10 0
				<i>Wapsgrove</i>		
				Lewington J. Esq.....	1	1 0
No. XXXII.						

Contributions to the Parent Society, and Small Auxiliary Societies.

BRISTOL and its VICINITY.

	£.	s.	d.
Ash Richard, Esq. 2 years....	4	4	0
Auxiliary Society... 33 19 11 }	50	9	1
Juvenile Branch. 16 9 2 }			
Biddulph Mi Charlotte.....	1	1	0
Bird Mr. to make up 21s.....	0	1	0
Box in Museum.....	2	13	7
Collection at Broadmead, by			
Rev. Mr. Saunders.....	36	4	4
Additions to ditto, by Mr.			
Exley and the Students....	1	11	1
Collection at Counterslip, by			
Rev. Mr. Morgan.....	16	0	0
Collection at King Street, by			
Rev. Mr. Waters.....	27	0	0
Cottle Mr. and Miss.....	2	2	0
Cottle Mr. Joseph.....	1	1	0
Cottles the Miss,.....	1	1	0
Covill Mrs.....	1	1	0
Cox Mrs. sen. Fish Ponds.....	1	0	0
Daniell Miss Beatrix.....	1	1	0
Daniell Miss Eliza.....	1	1	0
F. C.....	0	10	6
Faulks A. Esq. Redland, repaid			
for Mr. Tripp.....	20	0	0
Frenchay Association.....	12	0	6
Fuller Mr. J. G.....	1	1	0
Glover Mr. (on visiting the			
Museum).....	1	0	0
Gordon James, Esq.....	5	0	0
Hall Mrs. Hotwells.....	10	0	0
Harwood Mr. William.....	2	2	0
Holden Mr.....	1	1	0
Hughes Mrs.....	1	1	0
Jones Mr. Thomas.....	1	1	0
Livett Mr. Andrew.....	1	1	0
Livett Mrs. Andrew.....	1	1	0
Mokereth Gebinah.....	2	2	0
Nash Miss Hephzibah.....	1	1	0
Page Mrs. Elizabeth.....	1	1	0
Phillips Mr. Peregrine.....	1	1	0
Phillips Mr. Robert.....	1	1	0
Pill, a Friend at.....	1	1	0
Prole Major-General.....	2	0	0
Protheroe John, Esq.....	2	2	0
Protheroe Miss Maria.....	1	1	0
Protheroe Miss Elizabeth.....	1	1	0
Ryland Rev. Dr.....	1	1	0
Sherring Mr. Joseph.....	1	1	0
Skinner Mr. and Mrs. for a			
Native Preacher.....	22	10	0
Smith Mrs.....	1	0	0
Stock Dr.....	10	10	0
Ditto.....	1	1	0
Tozer Arthur, Esq.....	1	1	0

* For the Collections at St. James's and St. Werburgh's Churches, see Bristol, under the Receipts for Translations.

	£.	s.	d.
Tozer Mrs. Robert.....	1	1	0
Vernon Rev. John, Downend....	1	1	0
Weare Mrs. Ashton.....	25	0	0
Webb Rev. Joseph's Widow....	1	1	0

BUCKINGHAMSHIRE.

See Bedfordshire and Buckinghamshire.

CAMBRIDGESHIRE and HUNTINGDONSHIRE.

Cambridge.—Auxiliary Society...	84	0	0
Isleham			
Friends Three Female.....	2	10	6
Fuller Mr. Robert.....	0	10	6
Price Mr.....	1	1	0
Kimbolton			
Barker Mr.....	0	10	6
Peck Miss.....	0	10	6
Pickering Mr.....	1	1	0
Newmarket			
Friend.....	1	0	0
Sparke Mr. William.....	0	10	6
St. Neots.—Auxiliary Missionary			
Society, a Donation.....	13	10	0

CORNWALL.

Truro.—Wilson Mr.....	0	7	0
CORNWALL—Journey, by Rev. R.			
Davis, of Plymouth Dock.			
Chacewater			
Collection.....	1	0	4
Morcom Capt.....	2	1	0
Morcom Mr. Joseph.....	0	10	6
Falmouth			
Bullmore W. Esq.....	0	10	6
Collection.....	5	1	1
Downing Mr. Samuel.....	0	10	0
Ellis Mr.....	0	10	0
Gay Mr.....	0	15	0
Osler Mr. Edward, and Son....	0	12	6
Pryce Rev. R.....	1	1	0
Smith Mr. Edward, of London..	1	1	0
Trestrail Mrs. and Miss.....	0	12	6
Trevosso J. D. Esq.....	1	1	0
Two Friends.....	0	14	0
Wade Mr.....	0	10	0
Sums under 10s.....	1	13	6
Flushing Collection.....	0	16	1
Fwey Collection.....	1	6	9
Grampound Collection.....	1	7	5
Croggon Mr. Thomas.....	1	0	0
Gwinear and Vicinity			
Sums under 10s.....	0	18	0
Hayle Copper-house.—Carnic J. Esq.	1	0	0
Helstone			
Collection.....	3	0	0
Penaluna Mr. 3 years.....	3	0	0
Read Mr.....	1	0	0
Sums under 10s.....	0	17	0

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
<i>Marazion</i> .—Collection.....	0	5	9	<i>Melbourn</i>			
Sums under 10s.....	0	18	6	Friends, by Mr. D. Ellis.....	3	0	0
<i>Newlyn</i> .—Collection.....	1	4	0				
<i>Pennryn</i>				DEVONSHIRE and DORSETSHIRE.			
Croggon Mr.....	0	10	0	<i>Ashburton</i> .—By Rev. P. Honse..	5	14	4
Croggon Miss, Small Donations				<i>Bovey Tracey</i>			
by.....	1	1	0	By Rev. J. L. Sprague.....	5	9	0
Hornblower Miss.....	1	0	0	<i>Kingsbridge, &c.</i>			
Sums under 10s.....	0	10	0	A Widow.....	1	0	0
<i>Penzance</i>				Fales Mr. Samuel.....	1	1	0
Anonymous, by post.....	1	0	0	E. F. by Rev. J. L. Sprague...	1	0	0
Anstey T. Esq.....	1	1	0	Elliott Mrs. Sutton.....	1	0	0
Barham Mrs.....	0	10	6	Nicholson Rev. J.....	1	1	0
Barham T. F. Esq.....	1	0	0	Sunday School Children.....	0	9	5
Baynard Mr. T.....	0	10	0	Sunday School Teachers and			
Bolitho T. Esq.....	1	0	0	Scholars.....	1	4	2
Bolitho W. Esq.....	1	0	0	Torrington Mr. Chillington....	1	0	0
Brown Mr.....	1	0	0	Unknown.....	0	2	0
Carue W. jun. Esq.....	1	1	0	Weekly Subscriptions.....	9	5	4
Carthew Mrs.....	0	10	6	Weymouth Capt. R. N.....	1	0	0
Children.....	0	3	6	Wilcocks Mr. Thomas.....	0	5	0
Collection.....	3	17	2	<i>Modbury</i> .—By Mr. S. Goss.....	3	3	6
Morgan Mrs.....	1	0	0	<i>Prescott, Devon</i>			
Peck Mr.....	1	0	0	Collection, by Rev. B. Thomas	1	6	10
Pidwell S. Esq.....	1	0	0	<i>Upottery</i> .—Collection, by Rev.			
Sums under 10s.....	3	6	6	Mr. Vincent.....	0	13	0
<i>Redruth</i>				<i>Weymouth</i> .—Flint Rev. T.....	1	1	0
Cade Mr.....	0	10	0				
Collection.....	0	13	6	ESSEX and HERTFORDSHIRE.			
Harper Miss.....	0	10	6				
Jenkins J. Esq.....	1	0	0	<i>Colchester</i>			
Magor Mr. J.....	1	0	0	Auxiliary Society, by Mr. Richd.			
Penrose Mr.....	0	10	0	Palmer.....	11	9	4
Teague Mr.....	1	0	0	Collection at Mr. Francis's....	2	7	6
Sums under 10s.....	2	15	6	<i>Essex</i> .—Two Friends.....	10	10	0
<i>St. Austle</i> .—Collection.....	0	8	0	<i>Ilford</i>			
Sums under 10s.....	0	15	0	Jobson Miss.....	0	10	6
<i>St. Bressan</i> .—Collection.....	0	13	10	Mission Association.....	4	2	0
<i>St. Ives</i> .—Sums under 10s.....	2	5	0	Poole John, Esq. Tyne Hall...	1	1	0
<i>St. Just and Vicinity</i>				<i>Langham</i>			
Sums under 10s.....	0	17	6	Penny-a-Week Society, 3 Qrs.			
<i>St. Michael's Mount</i> .—Small Sums	0	7	0	of a Year.....	4	14	6
<i>Trevescan, at Land's End</i>				Subscriptions.....	4	14	6
A few Poor People.....	0	5	10	<i>Ongar</i>			
<i>Truro</i> .—Collection.....	1	5	9	Wright Mr. William, by Mr.			
Coxhead Rev. B. Ann. Subscr.	1	1	0	W. Shenston.....	1	1	0
Coxhead Mrs. B. Ditto.....	1	1	0	<i>Potter's Street</i>			
Downs Rev. W.....	0	10	0	Auxiliary Society, by Mr. Bain	5	0	0
Plumer Mr.....	0	10	0	<i>Romford</i>			
Turner Edward, Esq.....	0	10	6	Surridge Mr. 2 years.....	2	2	0
Vivian Mrs.....	0	10	0	<i>Royston</i>			
Sums under 10s.....	2	6	9	Pendered Rev. William, 2 yrs.	2	9	0
Odd Halfpence.....	0	0	1	Piggatt Mr. 2 years.....	2	2	0
				Quarterly Collections.....	13	10	6
DERBYSHIRE.							
<i>Derby</i>				GLOUCESTERSHIRE			
Birt Rev. C.....	1	1	0	and HEREFORDSHIRE.			
Bridgett Mr.....	1	1	0				
Lowe Mr. G.....	1	1	0	<i>Kingslanley</i> .—Baptist Church, by			
Penny-a-Week Society, by Miss				Rev. Mr. Williams.....	2	0	0
Ward.....	8	12	0				

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Ross				Bruntingthorpe. —Flude Mr. Micah	1	0	0
Jayne Mr.....	1	1	0	Countesthorpe			
Penny-a-Week Subscriptions..	2	1	6	Bassett Mr. William.....	1	1	0
Wall Mrs.....	0	10	6	Humphrey Mr. Joseph.....	1	1	0
Tetbury				Enderby. —Evans Rev. Benjamin	0	10	6
Overbury Mr. John.....	1	1	0	Fleckney. —Carter Mr. William...	1	1	0
Overbury Mr. William.....	1	1	0	Froclesworth. —Gimson Mr.....	1	1	0
Overbury Mr. Anthony.....	1	1	0	Foxton			
Overbury Mr. Joseph.....	1	1	0	Collection and Weekly Subscr.	3	0	0
Overbury Miss Margaret.....	1	1	0	Chapman Mr. William.....	2	0	0
Penny-a-Week Society.....	7	18	0	Streton Mr. Thomas.....	2	0	0
Sunday School Children, Half-penny a week.....	0	9	0	Hinckley. —Freestone Rev. Mr....	0	10	6
Tackesbury				Leicester			
Collection, after deducting the Minister's travelling expenses	19	1	0	Collection by Rev. R. Hall....	44	4	2
Hartlebury Miss, by Mr. Trotman.....	5	0	0	Deacon Rev. J.....	1	1	0
Holland Thomas, Esq.....	1	1	0	Fielding Mr. Thomas.....	1	1	0
Jones Mr. Samuel.....	1	1	0	Friends' Dividend.....	4	7	6
Oakley Mr. Peter.....	1	1	0	Hudson Mr. Isaac.....	1	1	0
Purser Mr. John.....	1	1	0	Mitchel Rev. G. B. Vicar of St. Mary's.....	1	1	0
Society of Young Men.....	7	13	1	Nunnely Mr. Joseph.....	1	0	0
Society of Young Women, by Miss Easthope.....	7	18	6	Parr Mr. R.....	1	1	0
Trotman Rev. D.....	1	1	0	Penny-a-Week Society.....	11	14	0
Totton. —Clark Mr.....	0	10	6	Purser Mr. J.....	0	10	6
				Smith Mr. William.....	1	1	0
				Yates Mr. James.....	0	10	6
				Market Harborough. —Hind Mr. T.	1	0	0
				Mowsley. —Smith Mr. William...	1	1	0
				Oadby. —Waldren Mrs.....	1	1	0
HAMPSHIRE.							
Batramsey				LINCOLNSHIRE.			
Baptist Church, by Rev. Mr. Mursell.....	4	0	0	Lincoln. —Collection.....	18	5	6
Lymington							
Mursell Rev. W.....	2	0	0	LONDON and its VICINITY.			
				Adams Mr. Thos. High Holborn	1	1	0
HERTFORDSHIRE.				Adams Mr. Thos. jun. Ditto....	0	10	6
<i>See Essex and Hertfordshire.</i>				Agutter Mr. James, <i>Deptford</i>	1	1	0
KENT and SUSSEX.				Aiken Mr. W. Bermondsey Street	1	1	0
Battle				Allen Mr. Wm. Elbow Lane....	1	1	0
Sergeant Mr. George.....	1	1	0	Anderson Mr. William, Upper Ground, Blackfriars.....	1	1	0
Canterbury				Arpthorpe Mr. Edward, Borough	1	1	0
Juvenile Missionary Society, at Rev. Mr. Gurteen's.....	5	0	0	Ashlin Mr. Great Portland Street	1	1	0
Crayford				Auxiliary Society, Goodman's Fields, by Mr. Morris.....	30	0	0
Smith Mrs.....	1	1	0	Auxiliary Society, Keppel Street, by Mr. Keen.....	46	14	11
Turner Mr. James.....	1	0	0	Auxiliary Society, Little Wild St.	11	10	0
Eythorne				Auxiliary Society, <i>Margate</i> , by Rev. G. Atkinson.....	40	0	0
Friend, by Rev. Mr. Giles.....	1	0	0	Auxiliary Society, Maze Pond....	30	19	0
Folkstone				Auxiliary Society at Rev. Mr. Upton's, by Mr. R. Pontifex....	52	18	6
Auxiliary Society, by Mr. William Stace.....	21	5	0	Auxiliary Society, Shoe Lane, by Mr. Smith, Secretary.....	15	1	9
LEICESTERSHIRE.				Auxiliary Society, <i>Stoke Green</i> ...	19	15	6
Arnaby				Bagster George, Esq. Pancras...	1	1	0
Auxiliary Society.....	4	3	10	Bagster Mr. George, jun. Beaufort Buildings.....	1	1	0
Stevens Mr. Samuel.....	0	10	6				
Burleston							
Poor People's Donation.....	1	0	0				

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Bagster Mr. S. Paternoster Row	1	1	0	Butterworth Mr. J. H. Fleet Street	1	1	0
Bailey Mrs. <i>Upper Homerton</i>	1	1	0	Button Miss A. Paternoster Row	0	10	6
Bainbridge Thomas, Esq. Guildford Street.	2	2	0	Button Mr. Ebenezer, Ditto	1	1	0
Bale Meeting, Sunday Penny Subscribers at.	0	12	0	Button Mr. J. S. St. Paul's Ch. Yard	1	1	0
Minister at the Meeting.	1	0	0	Button Mr. William, jun. Paternoster Row.	1	1	0
Barber Mr. C. Chancery Lane	1	1	0	Button Mrs. Ditto.	0	10	6
Barfield Mr. George, <i>Islington</i>	1	1	0	Button Rev. William, Ditto.	1	1	0
Barker Mr. J. G. St. Mary Axe.	1	1	0	Carroll Mrs. A. Bishopsgate Street	5	0	0
Barry R., Esq. by Rev. Bas. Woodd	1	1	0	Chamberlain Mr. Philip, Basinghall Street.	1	1	0
Bartlett Mr. W. P. Nicholas Lane	1	1	0	Chandler Mr. Benjamin, St. Paul's Church Yard.	2	2	0
Bateman Mr. Peter, Bunhill Row	1	1	0	Chandler Mr. John, Ditto.	1	1	0
Baylis Mr. Ponder's End.	2	0	0	Chandler Mrs. <i>Berley</i>	1	1	0
Baylis Mrs. Ditto.	1	0	0	Chaplin Mrs. <i>Tottenham</i>	1	1	0
Baylis Mrs. sen. Ditto.	0	10	0	Chapman Miss, St. Mary Axe.	5	5	0
Baylis Miss Ann, Ditto.	0	10	0	Chapman Miss M. Camden Row	1	1	0
Baylis Miss Mary, Ditto.	0	10	0	Chevalier Thomas, Esq. South Audley Street.	1	1	0
Baylis Master James, Ditto.	0	10	0	Children of Baptist Free School, by Mr. William Kendrick.	5	17	9
Baylis Master John, Ditto.	0	10	0	Clack Mr. Thos. Pittfield Street.	1	1	0
Beatson Mr. Anby, Pancras Lane	1	1	0	Clark Mr. Geo. Bermondsey Street	1	1	0
Beddome Mr. Josephus, George Street.	1	1	0	Clark James, Esq. Shoreditch.	1	1	0
Beldam Mr. John, <i>Royston</i> , 2 yrs.	2	0	0	Clark Mrs. Holborn.	1	0	0
Bellis Mr. Jonathan, Tower.	1	1	0	Clark Thomas, Esq. Skinner Street	1	1	0
Benham Mr. A. Blackfriar's Road	1	1	0	Clarke Mr. Charles, Wapping.	1	1	0
Benwell Joseph, Esq. <i>Battersea</i>	4	4	0	Clayton Rev. John, Highbury.	1	1	0
Benwell Joseph, Esq. jun. <i>Ditto</i>	1	1	0	Clowes Mr. Francis, by Rev. T. Johnson.	1	1	0
Bickersteth Rev. E.	1	1	0	Coads Mrs. Eleanor, <i>Camberwell</i>	3	3	0
Bickham Mr. Thomas, Cuckside	1	1	0	Cole Mr. Jas. by Mr. G. Watson.	1	0	0
Blackett Mrs. Smithfield.	1	1	0	Colebrook Mrs. St. Mary Axe.	1	1	0
Bligh Mr. D. St. Martins-le-Grand	1	1	0	Coleman Mr. Wm. Orton, Wapping	1	1	0
Blight Mr. Gilbert, <i>Hackney Terrace</i>	1	1	0	Collection at <i>Walworth</i>	12	8	0
Blight Mrs. G. <i>Ditto</i>	1	1	0	Collections.	264	5	6
Blight Mr. Richard, Oxford Court	1	1	0	Collins James, Esq. Stamford Hill	1	1	0
Bliss Mr. Thomas, Barbican.	1	1	0	Conger Mr. Josiah, St. Paul's Church Yard.	1	1	0
Boddington T. Esq. Grosvenor Sq.	2	2	0	Cook Mr. John, Houndsditch.	1	1	0
Boggis Mr. Jos. Prescott Street.	1	1	0	Cook Mr. Joseph, Ditto.	1	1	0
Booth Mr. Isaac, <i>Hackney</i>	1	1	0	Cook Mr. Thomas, Brook Street	1	1	0
Booth Mrs. <i>Ditto</i>	1	1	0	Cooke & Hammond, Wood Street	5	5	0
Borrett Mr. Joseph, Adam Street	1	1	0	Cooke Mrs. S. Aldersgate Street	1	1	0
Bousfield Mr. Wm. St. Mary Axe	1	1	0	Cowell Mr. John, <i>Ware</i>	1	1	0
Bowyer Robert, Esq. <i>Byfleet</i>	1	1	0	Cowell Mr. John, jun. <i>Camberwell</i>	1	1	0
Bowyer Mrs. <i>Ditto</i>	1	1	0	Cox Mr. John, Bream's Buildings	1	1	0
Broad Mr. Charles, Oxford Street	0	10	6	Cox Rev. F. A. <i>Hackney</i>	1	1	0
Brooks J. S. Esq. John Street.	1	1	0	Coxhead Mr. B. Bermondsey Str.	1	1	0
Brown Rev. Mr. <i>Brentford</i>	1	1	0	Cozens Mr. Wm. Finsbury.	1	1	0
Bryson Archibald, Esq. Rose Lane	1	1	0	Cranbrook Church, by Mr. Olive.	3	10	0
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Bult Mr. Tho. North Audley Street	0	10	6	Crowther Mr. Thornhaugh Street	1	1	0
Burford Mr. Benj. East Smithfield	1	1	0	Curtis Mr. T. Southampton Row	1	1	0
Burford Mr. D. Charlotte Row.	1	1	0	Curtis Rev. Mr.	2	2	0
Burford Mr. T. P. <i>Hackney</i>	1	1	0	Danford Mr. John, Aldgate.	1	1	0
Burls Mr. William, Lotlibury.	1	1	0	David Mr. Fenchurch Street.	1	1	0
Burls Mr. William, jun. Ditto.	1	1	0	Davies Miss, <i>Walthamstow</i>	1	1	0
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Burnside Rev. W. Palmer's Rents	1	1	0	Davis Mrs. C. Hoxton Square.	1	1	0
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Dell Mrs. <i>Islington</i>	1	1	0	Gardiner Mr. Thos. Princes Street	1	1	0
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Desbois Mr. Dan, Red Lion Street	1	1	0	Gatfield Mr. Charles, St. Paul's Church Yard	1	1	0
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Dore Rev. Jas. <i>Waltham</i> , 2 years	2	2	0	George Mr. John, Holywell Street	1	1	0
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Dyer John, Esq. Admiralty	1	1	0	Giles Mr. William, Bank	1	1	0
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Female Society, Little Wild Street, by Miss Gale	12	8	7	Gurney Miss, <i>Waltham</i>	1	1	0
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Flight Mr. Banister, <i>Ditto</i>	1	1	0	Gutteridge Mrs. Ditto	1	1	0
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Forbes Jas. Esq. Albermarle Street	1	1	0	Hammond Mr. G. Upper Homerton	1	1	0
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Jones Mr. M. G. Ditto.....	1	1	0	Mortlock Mr. J. by Rev. B. Woodd	1	1	0
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Keene Mrs. Frances, Shouldham Street.....	0	10	6	Murray Mr. John, Princes Street	1	1	0
Keep Mr. John, by Mr. Hems....	1	1	0	Muston Mr. James, Hatton Street	1	1	0
Keethen James, Esq. by Rev. Dr. G. Jerment.....	2	2	0	Napier Mr. Thomas, Grand Junction Wharf.....	1	1	0
Kemp Mr. Francis, Hackney.....	0	10	6	Napier Mr. William, Ditto.....	1	1	0
King Mr. T. by Rev. Mr. Upton	1	1	0	Neale Mr. J. Rosamond's Row....	1	1	0
Kitchen Mr. Wm. Blandford Street	1	1	0	Neale Mrs. St. Paul's Church Yard	2	2	0
Kitson Mr. John, Walworth.....	1	1	0	Neale Mrs. Benjamin, Ditto.....	1	1	0
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Lainson Mr. John, Bread Street, 2 years.....	2	2	0	Nicholls Mr. Richard, Maiden Lane	1	1	0
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Legg Mr. William, Oxford Street	0	10	6	Olney Messrs. D. & T. 140, Borough.....	1	1	0
Leopard Mr. B. Punderson Place	1	1	0	Overbury Miss.....	1	1	0
Leopard Mrs. Ditto.....	1	1	0	Page Mr. John, Borough.....	1	1	0
				Palmer Mr. Thos. Upper Dorset Street.....	0	10	6
				Parken J. P. Esq. Barnard's Inn	1	1	0
				Part of a Collection at Rev. J. Upton's.....	6	0	0
				Pask Mr. Oliver, Curtain Road..	1	1	0
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Perram Mrs. by Rev. Timothy Thomas	1	1	0	Sergeant Mr. Hen. Prince's Square	1	1	0
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Phipps Bridge, by Mrs. Pratt	6	10	0	Shenston Mrs. Sycney	0	10	6
Pierpoint Mr. W. H. Broadway	1	1	0	Shenston Rev. William, Milc End	1	1	0
Pontifex Mr. Russel, Lisle Street	1	0	0	Shephard Mrs. Hackney	1	1	0
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Pope Mr. Sam. jun. Dalby House	0	10	6	Shrubsole Mr. William, Bank	1	1	0
Pope Samuel, Esq. Ditto	1	1	0	Sitch Mrs. Horton	1	1	0
Poulson Mr. J. East Smithfield	1	1	0	Skerret Mr. 141, Shoreditch	1	1	0
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Powell Mr. Thos. Whitecross Str.	1	1	0	Smith John Pye, D. D. Homerton	1	1	0
Pratt Rev. Josiah, Doughty Str.	1	1	0	Smith Mess. T. S. & J. Houndsditch	2	2	0
Preston Thomas, Esq. Walworth	1	1	0	Smith Miss Mary, Camberwell	1	1	0
Priestly Mrs. Islington	1	1	0	Smith Mr. Edward, Houndsditch	1	1	0
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Pudner Captain, Chatham Place, Hackney	1	1	0	Smith Mr. James, Watford	2	2	0
Pudner Mrs. Ditto	1	1	0	Smith Mr. Jeffery, Burr Street	1	1	0
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Radley Mrs. John, Fleet Street	1	1	0	Smyth Mr. T. Ratcliff Highway	1	1	0
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Redford Mr. P. Kingsland Road	1	1	0	Souter Mr. John, Knightsbridge	1	1	0
Reid Mr. Thomas, Minorities	1	1	0	Sparkall Alexander, Esq. Plaistow	1	1	0
Reid Mr. William, Ditto	1	1	0	Spencer Mrs. Peckham	1	1	0
Reynier James, Esq. Mark Lane	5	5	0	Stennett Mr. Jos. Paternoster Row	0	10	6
Rickword Mr. R. Red Lion Street	1	1	0	Stennett Mr. Samuel, Ditto	0	10	6
Ridland Capt. Peter, King Street	1	1	0	Stennett Mrs. Ditto	1	1	0
Ridley Mr. Sam. Newgate Street	1	1	0	Stevenson Mr. George, Bow Lane	1	1	0
Rippon John, D. D. Grange Road	1	1	0	Stone Mr. Nicholas, Aldermanbury	1	1	0
Rivers Mr. William, Cornhill	1	1	0	Storks Mr. R. L. Lawrence Lane	1	1	0
Rivers Mrs. Ditto	0	10	6	Stringer Mr. Thomas, Bow	1	1	0
Roberts Mr. Nath. Bedford Street	2	2	0	Stringer Mr. Thos. Portland Street	1	1	0
Roberts Mr. Josiah, Gould Square	2	2	0	Summers & Son Mess. Bond Street	2	2	0
Robins Mr. Joshua, Bow	1	1	0	Suttleff Mr. Edw. Queen Street	1	1	0
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Rutt Miss, Ditto	1	1	0	Thomas Rev. Thomas, Peckham	1	1	0
Rutt Mr. Geo. Fenchurch Street	1	1	0	Thomas Rev. Timothy, Islington	1	1	0
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Warmington Mr. John, Leadenhall	1	1	0	Collection at Salem Chapel, by			
Market	1	1	0	Mr. Weare			
Warmington Mr. Joseph, Ditto	1	1	0	Collections at Stoke Meeting,			
Warmington Mr. Saml. Shoreditch	0	10	6	Mr. Pain's			
Watson Mr. Samuel, Hackney	1	1	0	Cowell Mr. G. K.			
Waymouth Hen. Esq. Wandsworth	2	2	0	<i>Lynn.</i> —Baptist and Independent			
W. B. C. by Mr. Button	1	1	0	Missionary Meeting			
West Mr. Ebenezer, High Holborn	1	1	0	<i>Needham Market</i>			
Westley Mr. F. Tonbridge Place	2	2	0	Alexander Mr. Samuel			
Westley Mr. Robt. Cullum Street	1	1	0	Maw Mr. Thomas			
White Mr. Abraham, Curtain Road	1	1	0	Squire Mr. John			
White Mr. Wm. Cateaton Street	1	1	0	<i>Norwich</i>			
Whitwell Mrs. Ann, Hackney	1	1	0	Auxiliary Society, by Rev. Mr.			
Wilberforce William, Esq. M. P.	5	5	0	Kinghorn			
<i>Kensington.</i>	5	5	0	Walters Mr. James			
Wilkinson Mrs. Clapham	1	1	0	<i>Shelfanger</i>			
Wilkinson Mrs. St. Saviour's	1	1	0	Collected at Missionary Prayer			
Church Yard	1	1	0	Meeting, by Rev. J. Hnbbard			
Williams Mr.	1	1	0	<i>Stoke, near Norwich</i>			
Williams Mr. James, Oxford Street	1	1	0	Auxiliary Society, by Rev. Mr.			
Williams Mr. James, Ditto	1	1	0	Kinghorn			
Williams Mr. Thomas, Ditto	1	1	0	<i>Stourmarket</i>			
Williams Mr. William	1	1	0	Collection at Rev. Mr. Brown's			
Williams Mrs. Winchester Street	1	1	0	Meeting			
Wilson J. B. Esq. Battersea Rise	5	5	0	Rust Mr. T.			
Ditto, a Donation	50	0	0	Rust Mr. T.'s Children			
Wilson John, Esq. Wood Street	2	2	0	Rust Mr. T.'s Shop			
Wilson John, Esq. jun. Ditto	1	1	0	<i>Watton.</i> —Collection at Mr. Cow-			
Wilson Jos. Esq. Clapham Common	5	5	0	ell's Meeting			
Wilson Joseph, Esq. Milk Street	2	2	0				
Wilson Mr. Seal, by Mr. Button	1	1	0	NORTHAMPTONSHIRE.			
Wilson Mr. Richard, East Cheap	1	0	0	<i>Astwick.</i> —Booth Mr.			
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Wilson Thomas, Esq. Islington	2	2	0	<i>Braybrook.</i> —Ayre Rev. Mr.			
Wilson William, Esq. Worton	1	1	0	<i>Bugbrook</i>			
House	1	1	0	Baptist Church			
Wolff George, Esq. Mincing Lane	5	0	0	Turland Mr.			
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Wood Mr. Thomas, Ditto	1	1	0	<i>Kettering</i>			
Wood Rev. Basil, Puddington	1	1	0	Coles Mrs.			
Woodhouse Mrs. M. A. Oxford Str.	1	1	0	Gotch, J. C. Esq.			
W. R. by Mr. Button, doubled by	2	2	0	Legacy of the late Rev. A.			
the general appeal made	2	2	0	Fuller, duty deducted			
Wright Mr. David, Pentonville	1	1	0	Satchell Mr. John			
Wright Mr. Wm. Ongar, by Mr.	1	1	0	Society in Aid of the Mission			
Shenston	1	1	0				

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.
<i>Kislingbury.</i> —Harris Mr.....	0	10	6
<i>Middleton Cheney</i> By Rev. R. Davies.....	3	0	0
<i>Naseby</i> Haddon Mr.....	1	1	0
<i>Northampton</i> Small Society.....	22	10	0
<i>Torchester</i> Penny-a-Week Society, by Rev. J. Barker, second payment 9	0	0	0
<i>Weldon.</i> —Pistel Mr.....	0	10	6
<i>Wellingborough</i> Peck Mr.....	1	1	0
Peck Mr. jun.....	0	10	6
Penny-a-Week Society, Moiety 15	5	6	
Robinson Mrs.....	1	1	0
Wallis Mr. G.....	1	1	0

SOMERSETSHIRE.

<i>Bath</i> Evill James, Esq.....	5	0	0
Smith Opic, Esq.....	1	1	0
<i>Bridgewater</i> Collection, by Rev. Mr. Viney..	3	9	7
C. Mrs. by Rev. Mr. Viney....	1	0	0
<i>Chard</i> Brown Mr. Samuel, jun.....	1	1	0
Tucker Mr. Charles.....	0	10	6
Walter Mr. William.....	1	1	0
<i>Frome</i> Auxiliary Society in Rev. Mr. Murch's Congregation.....	13	10	0
Sheppard John, Esq.....	1	1	0
<i>Huntspill</i> Williams Rev. Joseph.....	1	1	0
<i>Road.</i> —Penny Society.....	7	11	4
<i>Taunton</i> Horsey Rev. Richard.....	1	1	0
Horsey Mr. Thomas.....	1	1	0
<i>Wellington</i> Collection, by Rev. Mr. Cherry	5	19	0
Elworthy Mr.....	1	0	0
Gay Mr.....	0	10	6
Horsey Mr. William.....	0	10	6
Moiety of Collection at the Monthly Prayer Meetings...	3	0	0
Were Mrs. T.....	1	0	0
<i>Wells</i> Lane Rev. William.....	1	0	0

STAFFORDSHIRE.

<i>Burslem.</i> —Juvenile Society.....	21	0	0
<i>Coaley</i> Smith Mr. D.....	2	0	0
<i>Newcastle</i> Thomson Mr. R. 5th Donation	5	5	0

SUFFOLK.

See Norfolk and Suffolk.

WARWICKSHIRE
and WORCESTERSHIRE.

<i>Coventry</i> Baptist Church.....	20	0	0
Booth Mr.....	1	1	0
<i>Evesham</i> Roper Mr. Anthony.....	0	10	6
Bomford Mr. Joseph.....	0	10	6
<i>Napton-on-the-Hill</i> Legacy of Mr. Joseph Adams, Duty deducted.....	41	4	7
<i>Worcester</i> Collected at Mr. Belcher's Meet- ing, by Lieut. Buck.....	27	3	3

WILTSHIRE.

<i>Devizes.</i> —Anstie B. W. Esq.....	25	0	0
<i>Rhode Bridge.</i> —Ledyard Miss....	1	1	0
<i>Rhode Hill.</i> —Ledyard Mrs.....	1	1	0
<i>Trowbridge</i> Anstie Mr. Peter.....	1	0	0
Butcher Mr. Philip.....	0	10	6
Collection.....	6	14	0
Cooper Mr. John, jun.....	1	0	0
Cooper Mrs.....	1	0	0
Cooper Rev. John.....	1	0	0
Dunn Mr. Joseph.....	1	0	0
Dunn Mr. Jos. jun. and Sisters	3	3	0
Dunn Mr. William.....	2	2	0
Dunn Mr. William, jun.....	1	0	0
Edwards Mrs. N.....	0	10	6
Friend, by Mr. Wearing.....	0	10	6
Harris Miss.....	0	10	6
Harris Mr. John.....	1	0	0
Harris Mr. Robert.....	1	0	0
Kelson Mr. George.....	0	10	6
Long Mr. Charles.....	1	0	0
Marshman Mr. Robert.....	0	10	6
Marshman Rev. B.....	1	0	0
Macfarlane Rev. P.....	0	10	6
Salter Mr. Samuel.....	1	0	0
Stancomb Mr. John.....	1	0	0
Stancomb Mr. Joseph.....	1	0	0
Stancomb Mr. William.....	1	0	0
Stevens Mr. James.....	0	10	6
Wearing Mr. Richard.....	0	10	6
Witt Miss.....	0	10	6
Small Sums.....	8	2	10
<i>Turley.</i> —Strond H. F. Esq.....	5	0	0

WORCESTERSHIRE.

See Warwickshire and Worcestershire.

YORKSHIRE.

<i>Bridlington</i> Booth Miss.....	1	1	0
Collection.....	9	10	0
Penny-a-Week Society.....	9	19	6

Contributions to the Parent Society, and Small Auxiliary Societies.

	£.	s.	d.		£.	s.	d.
Hull, &c.				Taylor Mr. John	1	1	0
Beach Mr.....	1	1	0	Tindall Mr. John	2	2	0
Carlill Mr. B.....	2	2	0	Tindall Mr. Robert, sen.	1	1	0
Casson Mr.....	1	1	0	Watkinson Mr. John	1	1	0
Clark Mr. <i>Calwick</i>	1	1	0	York.—Collection	11	10	0
Clark Mrs.....	1	1	0				
Collected, after Sermons by the				SCOTLAND.			
Rev. Robert Hall.				Aberdeen			
Bethel Chapel.....	11	14	0	Auxiliary Society.....	20	19	0
Cottingham Ditto.....	12	13	0	Auxiliary Society, <i>Garmond</i> ...	3	0	0
Fish Street Ditto.....	28	14	3	Juvenile Society, Sabbath Even-			
George Street Ditto.....	18	15	2	ing School, at Chronicle Str.	1	1	0
Hope Street Ditto.....	8	16	6	Anderston.—Mission Help Society	15	0	0
Dikes Rev. T. LL. B.....	1	1	0	Burrowstonness.—Friends	6	10	0
Ducker Mr.....	0	10	6	Edinburgh			
Frost Mr. John.....	1	1	0	Ladies' Society.....	23	10	0
Green Mr. John.....	1	1	0	Ponton Mr. Robert, <i>West New-</i>			
Harker Mr.....	0	9	0	ington, a Donation.....	5	0	0
Johnson Mr.....	0	6	6	W. S. M. for a Native Preacher	10	0	0
Lockwood Mr.....	0	13	0	Glasgow			
Lowthorpe J. Esq. <i>Wellan</i>	2	2	0	Auxiliary Society.....	203	2	3
Moxon W. Esq.....	2	2	0	Youths' Auxiliary Society, by			
Sample Mr. <i>Bishop Burton</i>	1	1	0	Mr. J. M. Duncan.....	30	0	0
Scott Rev. J. A. M.....	1	1	0	Greenock			
Sheardown Mr.....	0	12	0	Auxiliary Society, by Alexander			
Stephenson Mrs.....	2	2	0	Laird, Esq.....	15	0	0
Thornton Mrs. and Son.....	1	1	0	Perth			
T. W.....	0	10	6	Juvenile Missionary Society, by			
Watson Mr. George.....	1	1	0	Mr. John Bower, for the Sup-			
Westoby Edward, Esq.....	5	5	0	port of a Native Preacher in			
White Mr. <i>Cottingham</i>	1	1	0	India.....	10	0	0
Scarborough				WALES.			
Archer Mr. Tristram.....	1	1	0	Abergavenny			
Beard Rev. F.....	1	1	0	Rowland Rev. John.....	1	1	0
Collection at Baptist Chapel...	4	19	6	Thomas Rev. Micah.....	0	10	6
Ditto at the Independent Chapel	6	19	6	Wyke Mr. Isaac.....	1	1	0
Cornwall Mr. Frederick.....	1	1	0	Barnmouth			
Fowler Mr. Harry.....	0	10	6	Part of a Collection of Sunday			
Fox Mrs. Hannah.....	0	10	6	School, by Capt. W. Griffiths	1	11	8
Hague Mr. Thomas.....	0	10	6	Carleau			
Hill Mr. Christopher.....	2	2	0	Jenkin Mr. David.....	1	1	0
Hill Mr. Francis.....	1	1	0	Jenkin Mr. John.....	1	1	0
Hill Mr. William.....	1	1	0	Jenkin Mrs. <i>New Works, Carleau</i>	1	1	0
Hindewell Mr. Thomas.....	1	1	0	Jenkin Mr. William, <i>Ditto</i>	1	1	0
Kirton Mr. John.....	0	10	6	Sion Chapel, near <i>Carleau</i>	3	3	0
Kirton Mrs. Jane.....	0	10	6	Eastern District			
Ling Mrs. Hannah.....	0	10	6	Auxiliary Society.....	41	0	0
Mosely Mr. William.....	1	0	0	Gevilon.—Harris Mr. John	1	1	0
Newham Mr. William.....	1	1	0	Harerfordwest			
Parkyn Mr. Thomas.....	0	10	6	Friends, by Miss Morgan.....	1	10	0
Penny-a-Week Society, by Mrs.				Newport, Monmouthshire			
Ainsworth.....	7	19	3	Lewis Mrs.....	0	10	6
Philiskirk Mrs.....	1	1	0	Northern District of Eastern South			
Parsegate Mr. Salmon.....	0	11	0	Wales.—Baptist Association,			
Railer Mrs.....	1	0	0	by Rev. John Evans, <i>Brecon</i>	8	0	0
Richardson Mr. John.....	1	1	0	Pontnewydd			
Smith Mr. Matthew.....	1	1	0	Conway Mr.....	1	1	0
Smith Mr. William.....	1	1	0	Conway Mr. William.....	1	1	0
Stork Mr. Thomas.....	1	1	0	Conway Miss.....	1	1	0
Sutton Mr. Thomas.....	0	10	6	Daniel Mr. John.....	1	1	0
Sykes Rev. John.....	1	1	0				

Contributions to the Parent Society, Small Auxiliary Societies, and Miscellaneous.

	£.	s.	d.		£.	s.	d.
Penny-a-Week Subscriptions..	2	13	4	Plymouth and Plymouth Dock			
<i>Pontrhydryn</i>				Auxiliary Society.....	0	7	6
Conway Mr. John.....	1	1	0	St. Neot's.....	2	2	6
Penny-a-Week Society.....	1	1	0	Tewkesbury.....	2	10	6
<i>Swansea</i> —By Rev. J. Harris.....	20	0	0	Yorkshire and Lancashire Aux-			
<i>Western District of South Wales</i>				iliary Society.....	5	10	6
Auxiliary Missionary Society..	30	0	0				
PERIODICAL ACCOUNTS.				MISCELLANEOUS.			
Arnsby.....	1	11	6	A Grammar.....	0	10	6
Bath.....	0	19	0	Books, by Earl Spencer.....	16	12	6
Birmingham.....	5	7	0	Ditto, by Mr. Ivimey.....	2	10	0
Bristol.....	4	12	9	Brief Account, <i>Olney</i>	0	1	0
Dunstable.....	1	16	6	Clavis Sinica, 43 copies.....	181	13	0
Hull.....	0	1	6	Return from Muggeridge & Co.	1	18	0
Langham.....	0	13	6	Shoes which had been prepared			
London.....	61	0	8	for Mrs. Rowe.....	2	6	0
Newport.....	1	1	6	Waste Paper.....	4	7	0
Olney.....	3	6	2	Odd Farthings.....	0	0	11½
<i>Watford, Herts.</i> —Auxiliary Society, by Rev. — Grocer, (Omitted)					11	10	0

Auxiliary Societies furnishing a detailed List of Contributors.

BIRMINGHAM.					£.	s.	d.
Beilby Mr. T. jun.....	2	2	0	<i>Crendon</i>			
Bower Mr. G.....	1	1	0	Collection, by Mr. Crook.....	1	11	1
Brinton Mr. R.....	1	1	0	<i>Great Missenden</i> —Friends.....	2	10	0
Cave Rev. B.....	0	10	6	<i>Haddenham</i>			
Christian Mr. W.....	0	10	6	Baptist Missionary Box and			
Deakin Mr. John, a Donation..	50	0	0	Collection, by Rev. P. Tyler	5	19	6
Ditto, Subscription.....	2	2	0	Tyler Rev. P.....	1	1	0
Feidler Mr. A.....	1	1	0	<i>Ivinghoe</i>			
Hale Mr. Thomas.....	1	1	0	Griffin Mr. G. by Rev. D.			
Harwood Mrs.....	1	1	0	Clarabut.....	1	0	0
Hensman Mr. T.....	0	10	6	Meacher G. Esq. by Ditto....	1	1	0
Johnson Mr. O.....	1	1	0	<i>New Mill</i>			
King Mr. T.....	3	3	0	Collection, by Rev. D. Clarabut,			
Morgan Rev. T.....	1	1	0	Half the Amount of.....	2	9	0
Perry Mr. J. C.....	1	1	0	<i>Penn.</i> —Collection.....	1	1	0
Potts Mr. Thomas.....	1	1	0	<i>Princes Risborough</i>			
Rooms Messrs.....	1	1	0	Society in Aid of Foreign Mis-			
Round Mr. P.....	1	1	0	sions, One Third of Subscrip-			
Showell Mrs.....	0	10	6	tions and Donations.....	5	8	4
Simmons Miss.....	0	10	6	Third Part of a Collection in			
Sprigg Mr. James.....	1	1	0	aid of the above Society, at			
White Mr.....	0	10	6	<i>Bredlow Church</i> , by Rev. J.			
Widow, by Mrs. Blakemore....	2	5	0	Shepherd (Rev. W. Stephen,			
Miscellaneous Contributions....	58	14	8	Vicar).....	3	11	8
Auxiliary Society, Bond Street, a				<i>Quinton</i> —Collection.....	1	7	6
Donation.....	15	0	0	<i>Tring</i>			
Collection at Cannon Street....	43	19	1	Amnden Mr. Thomas.....	1	1	0
BUCKINGHAMSHIRE.				Butcher Mr. Thomas.....	1	0	0
<i>Chesham</i>				Elliott Mr. Thomas.....	0	10	6
Friend by Rev. W. Tomlin....	0	15	6	Female Auxiliary Society, by			
Mead Miss, by Ditto.....	1	1	0	Mr. Hunt.....	3	4	2
Tomlin Rev. W.....	1	1	0	Friend, by Rev. D. Clarabut..	0	10	0
Williams Mr. R. by Rev. W.				Grover Mr. W. <i>Tring Wharf</i> ...	1	1	0
Tomlin.....	1	0	0	Hinton Mr.....	0	10	0
				Hunt Rev. Thomas.....	1	1	0
				Kingham Mr. T. <i>Tring Grove</i> ..	1	0	0

Auxiliary Societies furnishing a detailed List of Contributors.

	£.	s.	d.
Olney Mr. Daniel.....	0	10	6
Price Mr. Thomas.....	1	1	0
Sutton Mrs.....	1	1	0
Waddesdon Hill.—Collection.....	7	14	2

**PLYMOUTH
and PLYMOUTH DOCK.**

<i>Brixham</i> .—Friends, a few.....	1	5	0
<i>Plymouth</i>			
Best Mr.....	0	10	6
Burnell Mr. William, jun.....	0	10	6

Collection, at How's Lane Chapel.....	3	16	6
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Derry Mr. a Donation.....	2	0	0
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Dickins Mr. John.....	1	1	0
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Distin Mr.....	0	10	6
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Gibbs Mr. S. N.....	1	1	0
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Husband Mr.....	0	10	6
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Johnson Mrs.....	1	0	0
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Miles Mr.....	0	10	6
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Mortimer Mr. William.....	0	10	6
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Penny-a-Week Subscriptions.....	13	1	3
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Prance Mr. 2 years.....	2	2	0
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Rennell Mr.....	0	10	6
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Rowland Mrs.....	0	10	6
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Smith Miss.....	0	10	6
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Tucker Mr.....	0	10	6
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Ward Mr.....	0	10	0
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Subscribers, at 5s.....	2	5	0
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Plymouth Dock

Bailey Mr. J. a Donation.....	1	0	0
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Batten Mr. 2 years.....	2	2	0
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Budd Mr.....	1	1	0
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Buteher Mr.....	0	10	0
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Dunsford Mr. J. N. 2 years.....	2	2	0
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Foster Mr. J. 2 years.....	2	2	0
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Laggar Mr.....	1	1	0
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Miall Mr. 2 years.....	2	2	0
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Nicholson Mr. B.....	0	10	6
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Pinsent Mr. 2 years.....	2	2	0
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Tonkin Mr. 2 years.....	1	1	0
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Tucker Mr. William, 2 years.....	2	2	0
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Subscribers, at 5s.....	0	10	0
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<i>Tavistock</i> .—Windeatt Mrs. Wm.....	2	0	0
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WOOLWICH.

Anderson Mr.....	0	10	0
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Austin Mr.....	1	1	0
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Bevan Mrs.....	1	1	0
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Broad Miss.....	0	10	6
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Booth Mr.....	1	1	0
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Constable Mr.....	1	1	0
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Culver Rev. Mr.....	0	10	6
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Dummall Mr.....	1	1	0
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Farringdon Mr.....	1	1	0
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Forbes Mr.....	1	1	0
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Freeman Rev. Mr.....	1	1	0
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Fuller Mr. William.....	0	10	6
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Fuller Mr. James.....	0	10	6
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	£.	s.	d.
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Gillenham Mr.....	1	1	0
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Greenaway Mrs.....	0	10	6
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Jones Lient.....	1	1	0
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Meredith Mr.....	1	1	0
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Murray Mr.....	1	1	0
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Percival Mr.....	1	1	0
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Prosser Edward, Esq.....	1	1	0
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Ranwell Mr.....	1	1	0
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Stang Mr.....	1	1	0
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Stuart Mr.....	1	1	0
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Small Sums.....	10	8	9
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YORKSHIRE and LANCASHIRE.

Accrington

Child, 3 years old.....	0	1	0
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Cocker Mr. James.....	0	10	6
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Cocker Mr. James, jun.....	0	10	6
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Collection at Baptist Chapel,			
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by Rev. Dr. Steadman.....	7	0	0
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Penny-a-Week Society.....	10	0	5
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Westall Mr. Jonathan.....	0	10	6
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Bacup

Hardman Miss.....	0	10	0
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Holt Mrs.....	0	10	6
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Hoyle Mr. John.....	0	10	6
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Hoyle Mr. Timothy.....	0	10	6
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Lord Mr. Edmund.....	0	10	0
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Ormond Miss.....	1	0	0
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Barnoldswick

Collection by Rev. Miles Oddy	2	10	5
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Bingley

Hallhouse Mr. Stephen Skirrow	1	0	0
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Nichols & Brothers Messrs. a			
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Donation.....	1	0	0
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Blackburn

Cunliffe Roger, Esq. a Donation	2	0	0
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Cunliffe Roger, Esq.....	1	0	0
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Boroughbridge

Darnborough Mr. Thomas, a			
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Donation.....	5	15	0
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Friend, by Mr. J. Fawcett, a			
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Donation.....	0	10	6
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Bradford

Elmsley Mr. Thomas.....	0	10	6
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Fox Miss Mary, a Donation...	0	10	0
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Illingworth Mr. Miles.....	0	10	0
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Ingham Mr. Jeremiah.....	0	13	0
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Steadman Mrs.....	1	1	0
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Steadman Rev. Dr.....	1	1	0
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Small Sums, by Mr. S. Armitage,			
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a Donation.....	1	16	0
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Small Sums, by Mr. S. Armitage	4	14	6
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Bridgehouse

Greenwood Jas. Esq. Donation	10	0	0
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Greenwood Miss, Ditto.....	1	0	0
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Greenwood Miss Martha, Ditto	1	0	0
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Greenwood Miss Rebecca, Ditto	1	0	0
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Greenwood Mr. Jas. jun. Ditto	1	0	0
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Greenwood Mr. John, Ditto...	1	0	0
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Greenwood Mrs. Judith, Ditto	1	0	0
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Auxiliary Societies furnishing a detailed List of Contributors.

	£.	s.	d.		£.	s.	d.
<i>Clifton, near Caistor, Lincolnshire</i>	1	0	0	Thackrey Mr.	2	2	0
<i>Colne</i>				Thackrey Mr. G.	2	2	0
Baptist Chapel, by Rev. C. Gray	4	9	8	Thackrey Mr. Geo. a Donation	2	2	0
Lonsdale Mr. Thomas	1	0	0	Thackrey Mr. J.	1	1	0
<i>Crawsick</i> .—Collection, by Rev.				Thackrey Mr. John, a Donation	1	1	0
Jas. Normanton, of Driffeld	0	10	8	Thackrey Mr. John, jun. Ditto	1	1	0
<i>Escud Hall</i>				Thackrey Mrs. Ditto	1	1	0
Fawcett Messrs. John & Son	2	2	0	Thackrey Mrs.	1	1	0
<i>Haworth</i>				Webster Mr. a Donation	1	1	0
Mission Box	11	6	0	Webster Mr. G.	1	1	0
Oddy Mrs. a Donation	1	1	0	Wylde Mr. a Donation	1	1	0
Oddy Rev. Miles, a Donation	4	4	0	Wylde Mr.	1	1	0
Small Sums	1	15	3	<i>Liverpool</i>			
<i>Hebden Bridge</i> .—Collection	6	2	6	Ashburner Mr. James	1	1	0
<i>Hellefield</i>				Aspinall Mrs. T. a Donation	1	0	0
Collection, by Rev. Miles Oddy	0	15	8	Barnes Mr. Zechariah	3	3	0
<i>Horsforth</i>				Bateman Mrs. a Donation	1	0	0
Smith Mr. Jeremiah, a Donation	0	10	0	Bolton Mr. Robert, Ditto	1	1	0
Wright Mr. John, a Donation	1	0	0	Bourne Mr. Timothy, Ditto	1	0	0
<i>Horton, near Bradford</i>				Bowers Mr. William	1	1	0
Hinchcliff Mr.	1	0	0	Burton Mr. a Donation	0	10	6
<i>Keighley</i> .—By Rev. Miles Oddy				Cearns Mr. Edward	1	1	0
Sugden William, Esq. a Donation	5	5	0	Chapman Mr. Thos. a Donation	1	0	0
Town Mr. John, Ditto	2	0	0	Comer Mr. William, Ditto	1	1	0
Small Sums, Ditto	1	6	7	Coward Mr. John, Ditto	1	1	0
<i>Leeds</i>				Ferry Miss.	0	10	6
Arnott & Wood Messrs. a Donation	1	1	0	Fisher Mr. Moses	1	1	0
Arnott & Wood Messrs.	1	1	0	Freme Mr. Thomas	3	3	0
Aspin Mr. a Donation	0	10	6	Francys Messrs. S. & T. a Donation	1	0	0
Aspin Mr. James	0	10	6	Friend, a Donation	0	10	0
Brown James, Esq. a Donation	1	1	0	Galway Mr. Moore, Ditto	0	10	6
Brown James, Esq.	2	2	0	Gladstone Mr. David	1	0	0
Chadwick Mr.	1	1	0	Gregson Mr. Rd. a Donation	0	10	0
Chadwick Mr. a Donation	1	1	0	Haigh Mr. Martin	1	1	0
Chadwick Mrs. Ditto	1	1	0	Harris Mr. William, a Donation	1	0	0
Chadwick Mrs.	1	1	0	Harvey Mr. William	1	1	0
Clapham Mr. J.	1	1	0	Hinton Mr.	1	0	0
Clapham Mr. John, a Donation	1	1	0	Hird Miss.	1	1	0
Clapham Mr. S. Ditto	1	1	0	Holden Mr. Richard	1	1	0
Clapham Mr. S.	1	1	0	Holmes Messrs. Henry & Sons	2	0	0
Clapham Mrs. W. a Donation	1	1	0	Hope Mr. Samuel, a Donation	30	0	0
Clapham Mrs. W.	1	1	0	Hope Mr. William	5	5	0
Collection at Annual Meeting, at Rev. T. Langdon's	41	14	7	Hope Mrs. M.	1	1	0
Dickinson Mr.	2	2	0	Houghton Mr. Richard	1	11	6
Goodman Mr. B.	1	1	0	Humphreys the Miss.	1	0	0
Goodman Mr. Benj. a Donation	2	2	0	Hurry Mr. Nicholas, a Donation	1	0	0
Goodman Mr. Geo. jun. Ditto	2	0	0	Irwin Mr. William	1	1	0
Halliwell Mr.	1	1	0	Job Mr. John, a Donation	1	0	0
Langdon Rev. T. a Donation	1	1	0	Johnson Messrs. John & Son	2	2	0
Langdon Rev. T.	0	10	6	Johnson Mr. Richard	1	1	0
Radford Mr. a Donation	1	1	0	Jones Mr.	1	1	0
Radford Mr.	1	1	0	Jones Mr. E. H.	1	1	0
Rawson Mr. George, a Donation	2	2	0	Jones Mr. Robert	2	2	0
Rawson Mr. George	2	2	0	Juvenile Auxiliary Society,			
Sharp Mr. A.	2	2	0	Lime Street, by Mr. S. Johnson	10	0	9
Sharp Mr. Allen, a Donation	2	2	0	Keightley Mr. Archibald, a Donation	1	0	0
Thackrey Miss, Ditto	1	1	0	Lang Mr. John	5	5	0
Thackrey Miss	1	1	0	Lister Rev. James	1	0	0
Thackrey Mr. a Donation	2	2	0				

Auxiliary Societies furnishing a detailed List of Contributors.

	£.	s.	d.		£.	s.	d.
M'Clellan Mr. A.....	1	0	0	Haigh Rev. John.....	0	10	6
Mawdsley Mr. Robert.....	0	10	6	Haigh Mrs.....	0	10	6
Melling Mr. Peter, a Donation	1	0	0	<i>Morton Banks</i>			
Murrow Mr. James, Ditto....	1	1	0	Greenwood Mr. John, Donation	5	0	0
Murrow Mr. Thomas, Ditto....	1	1	0	<i>Orethope</i>			
Paton Mr. David.....	1	0	0	Greenwood Messrs. Jos. & Wm.			
Pritchard Mr. Edw. a Donation	1	0	0	a Donation.....	7	7	0
Robinson Mr. Joseph, Ditto....	0	10	0	Greenwood Miss, a Donation..	1	0	0
Robinson Mr. Peter, Ditto....	1	0	0	<i>Pickaver Gule</i>			
Rushton Mr. William.....	5	5	0	Sutcliffe Mr. Daniel.....	1	1	0
Sellars Mrs.....	1	0	0	<i>Rawdon</i>			
Slater Miss.....	1	1	0	Barwick Mr. Rd. a Donation..	0	10	6
Sowerby & Son Messrs. a Do-				Chambers Miss.....	1	1	0
nation.....	0	10	6	Marshall Mrs. S.....	1	1	0
Special Mrs. a Donation.....	1	0	0	Marshall Mr. Josiah.....	0	10	6
S. W. Ditto.....	1	1	0	Myers Mr. Francis, a Donation	0	10	0
Vaughan Mr. William.....	1	1	0	Small Sum.....	0	6	0
Viner Mr. William, a Donation	1	1	0	Small Sums, a Donation.....	3	1	0
Wedgwood Mr. Aaron.....	1	1	0	<i>Rochdale</i>			
Wells Miss, a Donation.....	1	0	0	Male Society.....	3	0	0
Wylie Mr. D.....	1	1	0	Sunday Scholars.....	0	10	0
Small Sums, by Sarah Davies	2	0	0	<i>Sabden.</i> —Bury Mr. J. sen.....	1	0	0
<i>Long Preston</i>				<i>Sheffield.</i> —Collection at Rev. Mr.			
Collection, by Rev. Miles Oddy	1	10	0	Jones's, by Rev. Robert Hall	24	11	6
<i>Manchester</i>				<i>Skipley</i>			
Agnew Dr.....	1	1	0	Butterfield Mr. John.....	0	10	6
Barton Mrs.....	1	1	0	Hall Mrs. Ann.....	0	10	6
Blackburn Messrs. G. & W....	1	1	0	Lambert Mr. James.....	1	1	0
Bury Mr. James.....	2	2	0	Mann Rev. J.....	1	1	0
Davenport Mr. John.....	2	0	0	Pullen Mr. James.....	0	10	0
Davenport Mr. John, jun....	1	1	0	Pullen Mr. William.....	0	10	0
Foster Mr. S.....	1	1	0	Rhodes Mr. William.....	1	1	0
Hirst Mrs.....	2	2	0	Small Sums.....	1	3	0
Holbrooke Mr. B.....	1	1	0	Spurr Mr. Richard.....	1	1	0
Leese Mr.....	2	2	0	<i>Springhead</i>			
Pendered Mr. William.....	1	1	0	Greenwood Mr. Jos. a Donation	2	0	0
Pope Mr. Henry.....	2	2	0	Hartley Messrs. J. & G. Ditto	1	1	0
Pope Mr. sen.....	1	1	0	Townend Mr. James, Ditto....	1	0	0
Sedgwick Mr. James.....	2	2	0	<i>Sutton</i>			
Stephens Rev. William.....	1	1	0	Hewitt Mr. Peter, a Donation	0	10	6
Sunday Scholars, York Street,				<i>Tattenhall</i>			
by Miss Weight.....	3	3	0	Walley Mr. Samuel, Donation	1	0	0
Wright Mrs.....	1	0	0	<i>Wigan</i>			
<i>Millbridge, near Huddersfield</i>				Collection, by Mr. Browne....	10	2	6
Eastwood Mr. Samuel.....	1	1	0				

FOR THE

TRANSLATIONS

AND

SCHOOLS.

Those Sums only which have an S prefixed are in aid of the Schools.

BEDFORDSHIRE and BUCKINGHAMSHIRE.

	£.	s.	d.
<i>Hill End</i> .—Young Miss.....	1	1	0
<i>Olney</i>			
Smith Miss Ann.....	1	1	0
Smith Miss Mary.....	1	1	0

BRISTOL and its VICINITY.

Anonymous, by Mr. Plenderleath	5	0	0
Box in Museum.....	0	13	7
Collection at St. James's Church, by Rev. T. Scott, jun.....	35	5	9
Collection at St. Werburgh's, by Rev. T. Scott, jun.....	8	16	5
<i>Frenchay</i> Association.....	1	10	0
Hensman Miss, <i>Clifton</i>	1	1	0
Hodges Mrs. <i>Ashton</i>	5	0	0
Lady for N. T. in Hebrew.....	10	0	0
Weare Mrs. <i>Ashton</i>	25	0	0

CHESHIRE.

<i>Chester</i> .—Association for Oriental Translations.....	12	4	0
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CORNWALL.

Journey by Rev. R. Davis, of *Plymouth Dock*.

<i>Baskenna</i> .—Paynter J. Esq.....	S.	1	0	0
<i>Lamborne</i> .—Rogers Rev. H.....	1	1	0	0
<i>Lalmouth</i>				
Banfield Joseph, Esq.....	1	0	0	0
Fox Miss C. P.....	1	0	0	0
Fox Mrs. C.....	1	0	0	0
Fox Mrs. Mary.....	0	10	6	
Fox Robert W. Esq.....	1	0	0	

	£.	s.	d.
Fox R. W. jun. Esq.....	1	0	0
Fox T. W. Esq.....	0	10	6
Hartley T. Esq.....	0	10	6
Hitchens Rev. R. H.....	0	10	6
Tippet T. V. Esq.....	0	10	6
Tregellis Samuel, Esq.....	0	10	0
Sums under 10s.....	0	13	0

Penzance

Parkhurst Rev. F.....	0	10	6
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Redruth

Jenkins W. Esq.....	1	0	0
Small Sums.....	0	3	6

ESSEX.

Colchester

Collection, at Rev. — Francis'	12	15	0
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GLOUCESTERSHIRE.

Tewkesbury

Hartlebury Miss.....	1	1	0
Hartland Mr. J. A.....	1	0	0
Hartland Nathaniel, Esq.....	1	0	0
Oakden Mr. B.....	0	10	0

HAMPSHIRE.

<i>Romsey</i> .—Sharpe Mr. William..	S.	2	0	0
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HUNTINGDONSHIRE.

<i>Kimbolton</i> .—Penny-a-Week Soci- ety, by Rev. Mr. Hogg.....	3	3	0
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KENT.

<i>Ashford</i> .—Collection, by Rev. Mr. Broady.....	3	13	0
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LINCOLNSHIRE.			<i>Kettering</i>		
	£.	s. d.		£.	s. d.
<i>Brotherton and Fens</i>			Dash Mr.	1	0 0
Missionary Prayer Meeting....	4	0 0	Ditto, for a Copy of John, in		
			Chinese.....	0	5 0
LONDON and its VICINITY.			NORTHUMBERLAND.		
Butterworth Mr. J. H. Fleet Street	1	1 0	<i>Newcastle</i>		
Dudley Mr. <i>Croydon</i>	S. 1	1 0	Angas Miss.....	1	1 0
For Female India School.....	0	10 6	Angas Mr. Caleb.....	1	1 0
Friend C.....	1	1 0	Angas Mr. J. L.....	1	1 0
Harpur Lady Frances.....	1	0 0	Angas Mrs. J. L.....	1	1 0
The Servants of Lady Frances			Angas Mr. Joseph.....	0	10 6
Harpur.....	6	5 0	Angas Mr. William.....	0	10 6
Hordle Rev. W. and Congregation.			Atkinson Mr. Michael.....	0	10 6
<i>Harwich</i> , Third Donation.....	5	0 0	Baptists, by Mr. Fenwick.....	8	18 6
Hoare Samuel, jun. Esq. Lombard			Bates Thomas, Esq.....	1	1 0
Street.....	5	5 0	Barson W. S. Esq.....	1	1 0
Larwell Mr. J.....	1	1 0	Bragg Mr. <i>Hauten</i>	1	1 0
Larwell Mrs.....	1	1 0	Gibson Mr. Thomas.....	0	10 6
Mission House, for an Eastern			Oliver Mr. Daniel.....	0	10 6
Translation.....	10	0 0	Penny-a-Week Society, by Miss		
Whalley J. Esq.....	10	10 0	Angas.....	21	0 0
NORFOLK and SUFFOLK.			OXFORDSHIRE.		
<i>Bury St. Edmunds</i>			<i>Henley</i>		
Collection at Mr. Dewhirst's.....	17	11 1	Sperling Hervey, Esq. Park		
<i>Causton</i> .—Baker Rev. R. D. D.			Place.....	S. 1	0 0
a Donation.....	2	2 0	<i>Oxford</i>		
<i>Ipswich</i>			Anonymous, for the sole purpose		
Alexander Mr. Dykes.....	5	0 0	of translating and printing		
Alexander Mr. Henry.....	1	0 0	the Scriptures.....	400	0 0
Alexander Mr. R. D.....	2	0 0	Macbride Dr. Principal of Mag-		
Alexander Mr. Samuel, jun....	3	0 0	dalen Hall.....	1	0 0
Bleetsley Mr. J.....	0	10 0	SHROPSHIRE and STAFFORDSHIRE.		
Catline Mr. John.....	1	0 0	<i>Callon and Bridgeton</i>		
Collection at Mr. Atkins's.....	15	11 2	Association for Religious Pur-		
Head Mrs.....	1	0 0	poses, by Mr. W. Collins....	25	0 0
Julin Rev. Joseph.....	1	0 0	<i>Dog Lane, Salop</i>		
King Mrs.....	0	10 0	Society, by Rev. Mr. Palmer..	7	10 6
Ralph Mr. Robert.....	1	0 0	YORKSHIRE.		
Ransome Mr. J.....	1	0 0	<i>Scarborough</i>		
Shewell Mr. J. T.....	2	0 0	Murrel Mr. Isaac.....	S. & T.	0 10 6
<i>Stowmarket</i>			Tindall Miss.....	S. & T.	1 1 0
Fiven Mr. W. L.....	1	0 0	Tindall Miss A.....	S. & T.	1 1 0
Grimsby Mr. W. C.....	1	0 0	Tindall Mr. James....	S. & T.	1 1 0
King Mr B.....	1	0 0	Tindall Mr. William..	S. & T.	1 1 0
Prentice Mr. and Son.....	1	10 0	SCOTLAND.		
Sliver Mrs.....	1	0 0	<i>Edinburgh</i>		
Two Friends.....	0	10 0	Bible Society, by Rev. C. An-		
Ward Rev. Mr.....	1	0 0	derson.....	300	0 0
Webb Miss.....	0	10 0	<i>Glasgow</i>		
NORTHAMPTONSHIRE.			Auxiliary Society.....	101	2 3
<i>Northampton</i>			Ditto.....	S	20 15 6
Hall Mr. Joseph, a Donation			<i>Paisley</i>		
towards £500. for translating			Female Bible Society.....	25	0 0
and printing the Scriptures			Paisley and East Renfrewshire		
in one of the Eastern Lan-			Bible Society, for translating		
guages.....	10	0 0	and printing the Scriptures..	30	0 0

AUXILIARY SOCIETIES.

BIRMINGHAM.

	£.	s.	d.
Drakin Mr. John, a Donation..	50	0	0

YORKSHIRE and LANCASHIRE.

Accrington

Hargreaves Thomas, Esq.....	1	0	0
Peel Jonathan, Esq.....	1	1	0
Simpson Mr. James.....	1	1	0

Blackburn

Collection at Baptist Chapel, by Rev. Dr. Steadman.....	10	14	3
Penny-a-Week Society, St. Paul's.....	2	0	0

Leeds

Browne Mrs. E. and Mrs Land, a Donation.....	5	0	0
Collection at Rev. T. Lang- don's Chapel, by Rev. Robert Hall.....	59	5	0
Fawcett Joseph, Esq.....	1	1	0
Goodman Miss, a Donation....	1	1	0
Goodman Mr. Benjamin.....	1	1	0
Goodman Mr. Geo. a Donation	1	1	0
Goodman Mr. Geo. jun. Ditto	2	2	0
Goodman Mr. John, Ditto....	5	0	0
Hey William, Esq.....	2	2	0
Oastler Mr. R.....	1	0	0
Oastler Mrs.....	1	0	0
Reade T. S. B. Esq.....	1	1	0

Liverpool

Aspinall Mrs. T. a Donation..	10	0	0
Banning Mr. Thomas, Ditto...	2	0	0
Bickersteth Mr. Robert, Ditto	1	0	0
Benson Mrs. Sarah, Ditto....	2	0	0
Brooks Rev. Jonathan, A. M. Ditto.....	2	0	0
Blundell Rev. William, A. B. Ditto.....	1	0	0
Bolton Mr. Robert, Ditto....	1	1	0
Brown Capt. R. N. Ditto....	2	2	0
Cooke Mr. Isaac, Ditto.....	1	1	0
Cropper Mr. James, Ditto....	2	0	0
Carter Mr. William, Ditto....	5	0	0
Exerton Mrs. Martha, Ditto..	1	0	0

	£.	s.	d.
Freme Mr. James.....	2	2	0
Friend, a Donation.....	5	5	0
Fisher Mr. Henry, Ditto.....	1	1	0
Hadwen Mr. Joseph, Ditto...	1	0	0
Harrison Mr. Isaac.....	1	1	0
Holt Mr. George.....	1	0	0
Hope Mr. Samuel, a Donation	20	0	0
Hope Mr. William, Ditto....	5	5	0
Hope Mr. Wm. jun. Ditto....	20	0	0
Johnson Mr. Joseph.....	1	0	0
Johnson Mr. John, jun. a Donation.....	2	2	0
Jones Messrs. Robert & Son, Ditto.....	2	2	0
Jones Mr. John, Ditto.....	1	0	0
Jones Mr. William, Ditto.....	0	10	6
Kaye Mr. Thomas, Ditto.....	1	1	0
Kevan Mr. John, Ditto.....	1	0	0
Lang Mr. John, Ditto.....	5	5	0
Lyon Mr. George, Ditto.....	1	0	0
Monkhouse Mr. John.....	1	1	0
Murrow Mr. James, a Donation	1	1	0
Murrow Mr. Thomas, Ditto...	1	1	0
Pierce Mr. Samuel.....	1	1	0
Ransbottom Mr. William, a Donation.....	0	10	6
Rathbone Mr. Richard.....	2	2	0
Rathbone Mrs. Greenbank....	2	2	0
R. R. by Mr. William Hope, a Donation.....	5	0	0
Rushton Mr. William, Ditto...	5	5	0
Rushton Mr. William, jun....	2	2	0
Theme Mr. Thomas.....	2	2	0
Vaughan Mr. Wm. a Donation	1	1	0
Vickers Capt. James.....	2	2	0
Waterhouse Mr. Nicholas, a Donation.....	2	2	0
Yates Rev. John.....	1	0	0
Small Sums, by Mr. John Lang, a Donation.....	1	19	0

Rawdon

Thompson William, Esq.....	1	1	0
Thompson William, jun. Esq...	1	1	0
Small Sums, a Donation.....	0	16	6

Dr. The Baptist Missionary Society, in Account with Mr. Thomas King, Treasurer. Cr.

To Remittances to the Missionaries—	£.	s.	d.	
Sundry Articles, as per Order.....	324	1	9	
Bills, Dollars, &c.....	4520	4	1	
Moneys paid on their Account.....	943	0	3	
Books.....	283	5	5	
	6070	11	6	
Freight, Insurance, and Brokerage.....	124	9	0	
Equipment and Part Passage of Messrs. Coultart, Adam, Sutton, Pearce, and their wives.....	1780	10	4	
Allowance to Mr. Bonnaker, on going to Jamaica.....	25	0	0	
Board, Education, and other Expenses of Missionary Students.....	358	3	3	
Paper, Printing, and Advertising.....	527	5	3	
Postage, Carriage, and Stationery.....	129	8	6	
Journeys, and other Expenses in collecting and otherwise serving the Mission, including Assistance to the Secretaries.....	447	3	6½	
	9462	11	4½	
	4289	10	¾	
Balance.....				
	£.13752	1	8¼	

By Balance from last Year's Account.....	£.	s.	d.
Receipts for the Mission in Supplement to No. XXXI.....	6907	10	1
For the Translations.....	466	1	6
	144	11	0
	610	12	6
Receipts for the Mission in No. XXXII..	4787	9	9½
For the Translations and Schools.....	1249	17	11
	6037	7	8¼
Interest on Exchequer Bills, &c.....	196	11	5

£.13752 1 8¼

Balance remaining in Exchequer Bills, &c..... £.4289 10 ¾

We have examined the Treasurer's Account, and find the Balance in hand to be correct.

THOMAS POTTS. } Auditors
JOHN C. GOTCH. }

December 19, 1817.

RECEIPTS,

NOT INCLUDED

IN THE

AUDITED ACCOUNT.

For the general Purposes of the Mission.

By MR. BURLS.

	£.	s.	d.
<i>Cottesbrook</i>			
Penny-a-Week Society, by Mr. Hobson.....	3	0	0
<i>Deal</i> .—Friends, a few, by Mr. Reynolds.....	5	0	0
<i>Hammer-smith</i> .—Auxiliary Society, by Mr. Hanson.....	37	5	0
<i>Huntingdonshire</i> .—Missionary Society, by Edw. Martin, Esq.....	55	9	6
<i>London</i> .—Anonyms.....	50	0	0
<i>Norwich</i>			
Clamrock Mr. R.....	1	1	0
Culley Mr. R.....	1	1	0
Hawkins Mr. T.....	1	1	0
<i>Sevenoaks</i>			
Bareham Mr. Asher.....	1	1	0
Beasley Mr.....	1	0	0
Collection by Rev. Mr. Shirley	8	4	0
Comfort Mr. Robert.....	1	1	0
Crank Mrs. Elizabeth.....	1	1	0
Green Mr. Samuel.....	1	1	0
Green Mrs.....	1	1	0
Maynard Mr. George.....	0	10	6
Parker Mr. Thomas, jun.....	1	1	0
Quinnell Mr.....	1	1	0
Shirley Mr. Thomas.....	1	1	0
Skinner Mrs. Susan.....	1	1	0
Wearing Mr. Samuel.....	0	10	6
Wilson Sargent.....	1	1	0
<i>Thrapston, &c.</i>			
A Mite.....	0	0	6
Abbott Mr. John.....	0	10	6
Attenborough Mr. John.....	0	10	6
Bateman Mr. Robert.....	0	10	6
Beal Mr. William.....	0	10	6

	£.	s.	d.
Blunsom Mr. William.....	0	10	6
Bonser Mr. James.....	0	12	0
Brown Mr.....	0	10	6
Chew Mr. Thomas.....	1	1	0
Collier Mr. Henry.....	1	1	0
Duxbury Mr. Henry.....	0	10	6
Hasledine Miss.....	0	10	6
Hill Mr. Aldwinkle.....	0	10	6
Hill Mr. William.....	1	1	0
Leete Mr. B.....	0	10	6
Lewin Mr. Robert.....	0	10	6
Marshall Mr.....	0	10	6
Southwell Mr.....	0	10	6
Stevenson Mr. J. J. and Family	1	6	0
Tebbutt Mr. S.....	1	0	0
Tenny Mr. John.....	0	10	6
Weed Mr. Joseph.....	0	10	6
Odd Sums.....	8	17	9

Miscellaneous

Books sold by Messrs. Black & Parry.....	82	14	0
Silver Tankard, net proceeds of	8	0	6
Silver Waiter, net proceeds of	7	10	6

By MR. BUTTON.

<i>Amersham</i> .—Auxiliary Society....	9	0	0
<i>Broughton, Cumberland</i>			
Collection at the Baptist Chapel, by Mr. David Fletcher.....	6	9	0
<i>Carlton, Bedfordshire</i>			
Vorley Rev. C.....	2	0	0
<i>Edmonton</i>			
Gregory Mr.....	1	1	0
Gregory Mr. R.....	1	1	0
<i>Guildford</i> ... Haydon Mr. Thomas	1	1	0

For the general Purposes of the Mission.

	£.	s.	d.		£.	s.	d.
Hertford.—Auxiliary Society, by				May Mrs.....	1	1	0
Rev. W. James.....	13	2	0	Millard Mr. Jabez.....	1	1	0
London				Millard Mr. John.....	1	1	0
D. M. A. a Donation.....	8	0	0	Monck J. B. Esq. Coley.....	1	1	0
E.....	2	0	0	Musgrove Mr.....	0	10	6
Friend, by Mr. Dissett.....	1	0	0	Nares Rev. Archdeacon.....	1	1	0
Harrison Mr. P. R. Stock				Penny-a-Week Society, Second			
Exchange.....	1	1	0	Donation.....	8	8	0
Lacey T. E. Esq.....	2	2	0	Phillips Mr. Edmond.....	1	1	0
Langford Mr. Alfred.....	0	10	0	Plate, Silver, sold for.....	10	18	3
Slater Mr. R. E.....	1	1	0	Poulton Mr. C.....	0	10	6
Waymouth Mrs. 2 years.....	4	4	0	Ring Thomas, Esq.....	2	2	0
Ponder's End				Rusher Miss.....	0	10	6
Baylis Master James.....	0	10	0	Rusher Mr.....	1	1	0
Baylis Master John.....	0	10	0	Shepherd Mr.....	1	1	0
Baylis Miss Ann.....	0	10	0	Simonds Miss.....	1	1	0
Baylis Miss Mary.....	0	10	0	Simonds Mr. N.....	1	1	0
Baylis Mr. W.....	2	0	0	Tanner Jonathan, Esq.....	1	1	0
Baylis Mrs.....	1	0	0	Thomas Mr. Joseph.....	0	10	6
Baylis Mrs. sen.....	0	10	0	Tiley Mr.....	0	10	6
By REV. J. DYER.				Vines Edward, Esq.....	1	1	0
Reading, &c.				Vines Mr. David.....	1	1	0
Annesley Martin, Esq.....	1	1	0	Vines Mr. David, jun. 2 years	2	2	0
Bailey James, Esq.....	1	1	0	Vines Mr. Jabez.....	1	1	0
Bean Mr.....	1	1	0	Vines Mr. Joshua.....	1	1	0
Brown Miss.....	0	10	6	Vines Mr. Joshua, jun.....	0	10	6
Brown Mr.....	2	2	0	Wayland Miss.....	0	10	6
Brown Mr. John.....	0	10	6	Wayland Mr.....	2	2	0
Brown Mr. Joseph.....	0	10	6	Whalley G. K. Esq.....	2	2	0
Burgis Mr.....	0	10	6	Williams Mr. B.....	1	1	0
Caunon Mr.....	0	10	6	Wilmshurst John, Esq.....	1	1	0
Champion Mr. B.....	2	0	0	Winkworth Mr.....	1	1	0
Cheselden Miss.....	0	10	6	By REV. J. HINTON.			
Cockell Mrs.....	0	10	6	Paisley			
Collection.....	8	13	3	Youth's Society for Religious			
Compigne Mr.....	1	1	0	Purposes.....	10	0	0
Corbett Miss.....	1	1	0	By REV. DR. RYLAND.			
Davies Mr. Jeremiah.....	0	10	6	Bath			
Davies Rev. P.....	1	1	0	Evill James, Esq.....	5	0	0
Davis Mrs.....	1	1	0	Green Miss Lydia, a Bequest	20	0	0
Dyer Rev. John.....	1	1	0	Biggleswade			
Elisha Mr.....	1	1	0	Foster John, Esq. 2 years.....	4	4	0
Fenton David, Esq.....	1	1	0	Friend, by J. Foster, Esq.....	1	1	0
French P. W. Esq.....	1	1	0	Bristol			
Friend.....	0	10	6	Auxiliary Society, Broadmead	9	16	1
Gill Mr.....	1	1	0	Ditto, Counterslip.....	6	9	0
Hanson Mrs.....	0	10	6	Ditto, King Street.....	23	8	6
Hetherington Mr.....	1	1	0	Auxil. Society, Juvenile Branch	17	10	4
Hiatt Mr. D.....	1	1	0	Battersby A. Harford, Esq... 1	1	1	0
Hills Miss.....	0	10	6	Bird Mr.....	1	1	0
Hiscock Mr.....	1	1	0	Cherry Miss.....	1	0	0
Hulme Rev. George.....	1	1	0	Coker Frances.....	0	10	6
Humphries Mr.....	0	10	6	Hodges Mrs. Ashton.....	5	0	0
Jackson Mr.....	0	10	6	Muller — Esq. Clifton.....	1	1	0
Johnson Mrs.....	1	0	0	Phillips Mr. W. W.....	1	1	0
Knight Mr. Henley.....	1	1	0	Prust Stephen, Esq. 2 years.. 4	4	4	0
Lamb Mr. S.....	0	11	0	Rees Mr. James, a Donation.. 2	2	2	0
Lawrance Mr.....	1	1	0	Wait Mrs. King Square.....	1	1	0
Maberley Stephen, Esq.....	2	2	0	Weare Mrs. Ashton.....	20	0	0
Maitland E. F. Esq. M. P.....	2	2	0				

For the general Purposes of the Mission.

<i>Edinburgh</i>			<i>Blandford</i>		
M. S. W. for a Native Preacher	10	0 0	George Mr.....	0	10 6
<i>Exeter</i>			Stradling Mr.....	1	1 0
Collection by Rev. R. Hogg...	5	9 6	<i>Bradford</i>		
Comin Mr.....	0	10 6	Ball Mr.....	2	2 0
Culverwell Mr.....	1	1 0	Children of Sunday School...	3	3 0
Female Auxiliary Society.....	3	6 10	Collection.....	12	6 3
Friend, by Mr. Moxey.....	0	10 6	Hart Mr. S.....	1	1 0
Moxey Mr. William.....	1	1 0	Hinton Rev. J.....	1	0 0
Pope Mr.....	1	1 0	Weekly Subscriptions.....	37	0 0
Tomkins William, Esq.....	1	1 0	<i>Bratton</i>		
Welsford Mr.....	0	10 6	Blatch Mr. J. G.....	1	1 0
Welsford Mr. Enos.....	1	1 0	Collection.....	2	19 11
Welsford Mr. N.....	0	10 6	Edminson Rev. R.....	1	1 0
Westlake Mr.....	1	1 0	Weekly Subscriptions.....	9	5 1
Wilcox Mr. J. C.....	1	1 0	Whitaker Mr. P.....	2	2 0
<i>Luton.</i> —Collection by Rev. Eben-			<i>Broughton.</i> —Collection.....		
czer Daniel.....	22	6 7	Chapmanslade.—Collection.....	2	13 2
<i>Paulton.</i> —Baptist Church.....			Charborough.—Budden Mr.....	0	10 0
6 0 0			Crockerton.—Collection.....	3	5 0
<i>St. Neots</i>			Downton.—Collection.....	5	0 0
Foster Miss, 2 years.....	2	2 0	<i>Forton.</i> —Collection, by Rev. T.		
Webster Mr.....	1	1 0	Tilly and Friends.....	7	6 10
<i>Swansea</i>			<i>Frenchmore.</i> —Collection.....		
By Rev. Joseph Harries.....	16	16 9	2 0 0		
<i>Thuraburg</i>			<i>Gosport</i>		
Periodical Accounts.....	0	5 0	Goodeve Benjamin, Esq.....	1	1 0
Rolph Miss.....	0	10 6	Goodeve John, Esq.....	2	2 0
By REV. J. SAFFERY.			Goodeve Joseph, Esq.....	1	1 0
<i>Loughborough</i>			Heytesbury.—Everett Wm. Esq.....	1	1 0
Capes Rev. G.....	1	1 0	Laverton.—Collection.....	3	11 10
Collection.....	4	13 0	Lockerly.—Collection.....	4	0 0
Kane Mr.....	1	1 0	<i>Lymington</i>		
Willis Mr.....	1	1 0	Collection.....	6	7 8
<i>Nottingham, &c.</i>			West Mr.....	2	0 0
Ashwell Alderman.....	1	1 0	Newport.—Collection.....	1	5 0
Bardsley Mr.....	1	1 0	Poole.—Shoveller Rev. J.....	1	1 0
Booth Mr. A. Mansfield.....	1	1 0	<i>Portsea and Portsmouth</i>		
Churchill Mrs. F.....	1	1 0	Absalom Mr. H.....	1	1 0
Collection at George Street.....	48	0 4	Auxiliary Society, Meeting-		
Friend, by Rev. J. Jarman.....	1	1 0	house Alley.....	40	6 1
Hall Miss.....	0	10 6	Blake Mr. G.....	0	10 6
Lomax Mr.....	1	1 0	Bubb Mr.....	1	1 0
M'Cree Mrs. a Legacy.....	2	2 0	Byerly Mr.....	0	10 6
Penny-a-Week Subscription, at			Chubb Mr. C.....	1	0 0
George Street.....	2	10 0	Clay Mr.....	0	10 6
Wells Mr. Solicitor.....	1	1 0	Collection at Ebenezer Chapel	2	17 4
West Mr. Ilkiston.....	1	1 0	Ellis Mr. J.....	0	10 6
Periodical Accounts.....	1	4 6	Ellis Mr. W.....	1	1 0
<i>Sheepshead</i>			Ellis Mr. W. jun.....	1	1 0
Churchill Miss H.....	1	0 0	Female Friend.....	0	6 0
Churchill Mr. B.....	1	0 0	George Mr.....	1	1 0
Clark Mr. J.....	1	11 6	Headen Rev. J.....	0	10 6
Clark Mr. R.....	0	7 6	Hinton Mr.....	1	1 0
Collection.....	4	18 6	Horsey Mr. James.....	0	10 6
Jacques Mr.....	0	18 0	Horsey Mr. Joseph.....	0	10 6
Peters Rev. S.....	0	7 6	Horsey Mrs.....	1	1 0
Periodical Accounts.....	2	12 6	Ireland Mr.....	1	1 0
HANTS and WILTS			Kemp Mrs.....	1	1 0
ASSISTANT SOCIETY.			Lacy Mrs.....	1	1 0
<i>Beckington.</i> —Collection.....			Laing Mr.....	1	1 0
7 14 4			Mew Mr.....	1	1 0
			Miall Mr. M. jun.....	1	1 0

For the general Purposes of the Mission.

	£.	s.	d.		£.	s.	d.
Miall Rev. D.....	1	1	0	Fisher Mr. J. Winchcombe.....	1	1	0
Mould Mr.....	0	10	6	Foster Rev. John.....	1	1	0
Phillips Mr.....	0	10	6	Hall Miss.....	1	1	0
Price Mr.....	1	0	0	Hall Mr. B. C. Clifton.....	1	1	0
Puntis Mr.....	0	10	6	Hanks Mr. T. Aston.....	1	1	0
Ralls Mr.....	1	1	0	Snooke Miss.....	1	1	0
Ring Mr.....	0	10	6	Stenson Nathaniel, M. D.....	1	1	0
Stockman Mr.....	1	1	0	Wilkins J. N. Esq.....	1	1	0
Sunday School Children, Meet- ing-house Alley, by Mr.				Periodical Accounts.....	0	5	0
Ellyett.....	9	2	8	<i>Burford</i>			
Tilley Mr. W.....	0	10	6	Collection and Subscriptions...	3	19	6
Webb Mr. John.....	0	10	6	Ditto for last year.....	2	19	0
Webb Mr. sen.....	1	1	0	<i>Chipping Norton, &c.</i>			
<i>White's Row</i>				Collection and Subscriptions, including 10s. 6d. by Mr.			
Weekly Subscriptions, by Rev.				Belcher, Banbury.....	29	18	9
W. Hawkins and Friends.....	20	0	0	Collection and Subscriptions, Kingham.....	4	0	0
Young Rev. W.....	0	10	6	<i>Coate</i>			
<i>Ringwood.</i> —Tilley Mr. 2 years... 1	1	1	0	Bicheno Rev. J. 2 years.....	2	2	0
<i>Romsey.</i> —Collection.....	5	0	0	Collection.....	3	9	6
<i>Salisbury</i>				<i>Eatington.</i> —Collection.....	1	0	0
Collection.....	27	6	6	<i>Ensham.</i> —A few Friends.....	0	18	11
Friend, by Rev. J. Saffery.....	1	1	0	<i>Fairford</i>			
Ditto, by Ditto.....	1	0	0	Collection and Subscriptions... 10	5	0	
Jacob Rev. J. H.....	2	2	0	<i>Hook Norton</i>			
Juvenile Society.....	0	19	0	Collection by Rev. W. Gray, 1816.....	7	14	7
Whitchurch Samuel, Esq.....	2	2	0	Gilkes Mr. W.....	1	0	0
<i>Southampton</i>				Goff the late Mr.....	2	2	0
Bullar Mr.....	1	1	0	Whceler Mr. J.....	2	2	0
Collection.....	10	14	0	<i>Oxford</i>			
<i>Twillingate, Newfoundland</i>				Alden Mr. J.....	1	1	0
Smith Mr. C.....	1	1	0	Alsop H. Esq. Watlington.....	1	1	0
<i>Wellow.</i> —Collection.....	3	18	2	Archer Mr. R.....	0	10	6
<i>Whitchurch</i>				Ball W. Esq.....	1	1	0
Collection.....	12	3	0	Bartlett Mr. John.....	1	1	0
Periodical Accounts.....	6	6	0	Bartlett Mr. T.....	0	10	6
AUXILIARY SOCIETY				Bridgewater A. Esq.....	2	2	0
For OXFORDSHIRE AND PLACES				Collection.....	12	3	6
ADJACENT.				Collingwood Miss.....	0	10	6
<i>Abingdon</i>				Collingwood S. Esq.....	1	1	0
Collection and Subscriptions... 23	10	7		Davenport G. Esq. Shirburn... 1	1	0	
<i>Alcester</i>				Fiske Mr.....	0	10	6
Collection and Subscriptions... 17	0	0		Friend.....	0	9	0
<i>Astwood, &c.</i>				Goring H. Esq.....	1	1	0
Collection.....	10	16	0	Ditto, a Donation.....	1	1	0
Gardner R. H. Esq. Redditch... 1	1	0		Hicks Mr. P.....	1	1	0
Smith Rev. James.....	0	10	6	Hill Mr. B.....	0	10	6
Williams T. Esq. Redditch..... 1	1	0		Hinton Rev. James.....	1	1	0
<i>Blockley</i>				Pupils of Ditto.....	2	2	0
Penny Society.....	5	5	6	Newman Mr. J. a Donation... 1	1	0	
Smith Mr. C.....	1	1	0	Steane Mr. F.....	1	0	0
Smith Rev. E.....	1	1	0	Steane Mr. S.....	1	1	0
Wilkins Mr. G.....	0	10	6	Symonds Mr. J.....	1	1	0
<i>Bourton, &c.</i>				Tomes Mr. C.....	1	1	0
Ashwin Mr. James.....	1	1	0	Underhill Mr. M.....	0	10	6
Barton Mr. C.....	1	1	0	<i>Shipston.</i> —Collection.....	3	0	0
Coles Mr. R. Winson.....	1	1	0				
Coles Rev. Thomas.....	1	1	0				
Collection.....	9	2	7				
Cooper Mr. R. Little Risington 1	1	0		Odd Halfpence.....	0	0	6

FOR THE TRANSLATIONS AND SCHOOLS.

By MR. BURLS.

	£.	s.	d.
<i>Ashford, Kent.</i> —Parnell Mr. Wm.			
by Dr. Newman	1	1	0
<i>Hamilton</i>			
Bible and Missionary Society,			
by Mr. Matthews	4	0	0
<i>London, &c.</i>			
Anonymous, for Native Schools	50	0	0
Friend, by Mr. Harris, a Do-			
nation	1	0	0
Ostell Mr. D. <i>Commercial Road</i>	1	1	0
Potter Mr. Peter, <i>Kentish Town</i>	1	1	0
Saunders Mr. <i>Borough</i> , by Dr.			
Newman, a Donation	1	0	0
Wood Mr. B. <i>Mill Hill</i> , by Rev.			
Joseph Hughes	1	1	0

By REV. J. DYER.

<i>Oakingham.</i> —Heelas Mr.	1	1	0
<i>Reading</i>			
Weyland John, jun. Esq.	5	0	0

By DR. OLINTHUS GREGORY.

<i>B'ackheath</i>			
Dixon William, Esq. for Native			
Schools	20	0	0
<i>Woolwich</i>			
Friend, by Dr. Gregory, for			
Native Schools	2	0	0
Gregory Dr. Olinthus, Royal			
Military Academy, for Ditto	3	0	0

By REV. DR. RYLAND.

<i>Ashton.</i> —Hodges Mrs.	5	0	0
<i>Biggleswade.</i> —Foster J. Esq. for			
Native Schools	2	2	0
<i>Bristol</i>			
A Mite for Translations	50	0	0
<i>Exeter</i>			
Tomkins William, Esq.	1	1	0

By REV. J. SAFFERY.

<i>Nottingham</i>			
Collection at the Meeting of the			
Scotch Baptists	5	9	7

	£.	s.	d.
Fox Mr. for Native Schools	1	0	0
Fox Mr. S. for Ditto	1	1	0
Hart Mr. for Ditto	0	10	6
Scales Mr. J. R. for Ditto	1	1	0
Whitlark Mr. for Ditto	0	10	6

HANTS and WILT'S ASSISTANT SOCIETY.

<i>Devizes</i>			
Anstie Mr. B. jun.	1	0	0
Biggs Mr.	0	10	6
Brackstone Mrs.	1	0	0
Cadby Mr. T.	0	10	6
Donation	5	0	0
Ellen Mr. W.	0	10	0
Friend at <i>Rowd</i>	0	11	0
Friend, in aid of the Benevo-			
lent Institution at Calcutta	1	1	0
Knight Mr.	0	10	6
Leach Mr.	0	10	6
Mcthuen Rev. T. A.	1	1	0
Parry Mr.	0	10	0
Ponting Mr.	0	10	6
Ponting Mr. D.	0	10	6
Ponting Mrs.	0	10	0
Rutt Miss	1	1	0
Slade Mr.	0	10	0
Sloper Rev. R.	1	1	0
Sloper G. E. Esq.	1	1	0
Smart Mr.	0	10	6
Waylen R. Esq.	2	2	0
Smaller Sums	3	4	6
<i>Portsmouth</i>			
Grey Hon. Sir George	5	0	0
Ditto, for Native Schools	5	0	0
<i>Salisbury</i>			
Sunday School Library for			
Ditto	1	11	0
Young Ladies in Mrs. Saffery's			
School, for Ditto	4	0	0
<i>Southampton</i>			
Bullar Mr. for Native Schools	1	0	0

AUXILIARY SOCIETY For OXFORDSHIRE and PLACES ADJACENT.

<i>Abingdon.</i> —Contributions	10	18	6
<i>Oxford.</i> —Contributions	6	19	6

PERIODICAL ACCOUNTS

OF THE

Baptist Missionary Society.

No. XXXIII.

From July, 1816, to August, 1817.

IN No. XXXII. was inserted intelligence up to June, 1816, inclusive. The present Number contains extracts from letters as far as September, 1817, and is closed by a *Review of the Mission*, written in December last, and which has just been received from Serampore. This Number will complete Vol. VI. It is intended, in future, to publish accounts from the Mission in a more condensed form.

BENGAL.

DINAGEPORE and SADAMAH'L.

Extracts of Letters from Mr. F. to Mr. Ward.

"Dinagepore, Aug. 14, 1816.—I have long felt the want of a native brother, to help me. If you can spare me one, I shall feel greatly obliged to the brethren. If the person they shall send up should prove to be zealous and active, he will be a real and efficient help to me."

"Oct. 31.—Since I wrote you last, seven persons have, of their own accord, thrown off the cast, (some of them have also forsaken nearest relatives,) and joined us: viz. four men, one woman, with her two children. One of them, a Hindoo, is a native of Rung-poora. I am sorry there has been, as yet, no addition to the church here. Several persons, however, have been on probation for a long time: some of them, I hope, will soon come forward as candidates for baptism.

Dinagepore & Sadamah'l.—Goamalty.

"I have lately established two more schools within the premises here and at Sadamah'l, for the instruction of the children of the native converts. There are now about twenty scholars at both places. My old school has upwards of forty, who are making tolerably good progress in every branch of their learning. Some of the biggest boys read religious tracts pretty well, and seem very fond of them."

GOAMALTY.

Krishna continues to occupy this station, occasionally itinerating to a considerable distance. The following letter, addressed by him to Mr. Skinner, of Bristol, affords a lively idea of the manner in which he conducts himself, on these occasions:—

"The writing of Shree-Krishna-Pala: you will know my supplicating letter. Through the love of God, the grace of the Lord Jesus Christ, and the gift of the Holy Spirit, we are all well: you will be informed of this. More particularly: At the festival held at Sadoolla-poorā, I read the 15th chapter of the 1st Corinthians, and explained it in order. But the Brahmuns disputed about the doctrine of the resurrection; and asked, 'Are our shastras, then, false?' To this I answered, 'Oh! Brahmuns! hear this comparison: the corn which you sow is not quickened, except it die; and that seed which is sown, the same springs up: how then can you imagine, that, after eighty lacks of transmigrations, you will be again born in the human shape, and that during these births you will be jackals, dogs, &c. How can this be? Therefore your own observation devours your shastras. The doctrine of the resurrection is not found amongst you; but now it is for the first time made known; and the resurrection through our Lord Jesus Christ is now published through the four quarters of the world. If you believe in the death and resurrection of the Lord Jesus Christ, you will obtain salvation; but if you do not, in no other way, in no other refuge, can salvation be obtained. This which I have told you is the true method of redemption.' Before many other people I proclaimed the doctrine of the death of Christ, and gave away many tracts and books.

"Secondly. At the festival of the new moon in Jishta,* at Rama-kela, about 10,000 people were assembled.

* Part of May, and part of June.

Goamalty.—Cutwa.

I proclaimed in the midst of them the news of the death and resurrection of the Lord Jesus, and gave away books; but being fatigued, I sat down under a very large tree, where many people came and inquired what the books were, which I was giving away. I said, 'Oh! brethren! permit me to quote a verse which is current amongst you—

The vedas, the sages, the sects, the law-books,
Are all full of contradictions—
The way of the Great One, that must be followed.

Therefore, brethren, who is this Great One? Amongst you there are three sects—the Shaktas, the Shivyas, and the Vishnavus; but in these three sects not a person is to be found, of boundless truth, compassion, and mercy. Yet in our Lord Jesus Christ these three qualities are complete; he is the Great One: and therefore I confess him, and, despising cast, family, and honour, him I follow. He who believes in him shall inherit everlasting life; but he who believes not must endure everlasting misery.' After I had said these words, some persons objected; but the Musulmans defended me. Others said, 'His words are right; for without perfect truth, compassion, and mercy, no one can be a Saviour.'—But I cannot in a letter write every thing. I have written this for your information. This: Date, 21st June."

CUTWA.

Nowhere has the system of itinerating been conducted on a larger scale than at this place and its neighbourhood, under the judicious superintendence of Mr. W. Carey. Fourteen native brethren, some of whom preach, and others merely read and distribute the scriptures, are employed here. Their journals are regularly sent to Serampore, and bear testimony to their persevering diligence. The following extracts are among the most interesting with which we have been furnished relative to this station:—

Mr. Carey to his Father. "July 25, 1816.—Inclosed I send an account of the labours of the native brethren for June. Last Lord's-day I had the pleasure of baptizing another person from Beerbhoom. Two or three others have expressed a wish to join us; but they must wait till I come back. The expected baptism of a person of some note has made a great stir: hundreds have begged him not to join us, but to no purpose."

Cutwa.—Moorshudubad.

Mr. N. Ward to his Uncle. "Sept. 2.—Our brethren here seem to be very stedfast in their Christian profession. Never, my dear uncle, was my faith in the mission raised so much, as since I have been at Cutwa. All I see and all I hear, tend to confirm me in the idea that Satan's kingdom in this country will soon be much diminished."

The same to the same. "Oct. 21.—I send you a short account of the journals for September. The brethren here have been pretty well employed when the weather would permit. They have attended the markets almost constantly; and have generally been heard with attention. They here and there meet with an objection; but they always tend to convince the hearers more effectually. We have an inquirer with us, a native of Silhet, of whom I think well. He hears of Christ, and reads the scriptures himself with care, frequently shedding tears."

Mr. Carey to his Father. "May 24, 1817.—I have just set up a weaver's shop to teach the children of the native Christians weaving, which I hope will succeed, and be a means of support to some. The inquirers you have heard of still continue. I have just sent Kangalee to Berhampore, or rather to publish the word in going and coming."

The same to the same. "June 15.—We returned last week from Socjun-poorā, and found every thing in a pleasing state here. Some of our inquirers are going back to Beerbhoom for a short time longer. I hope they have some love for Christ and his word."

The same to the same. "July 20.—The two boys you sent for instruction are come. Kangalee has just come back from Beerbhoom. The itinerating brethren are getting on as usual, but are complaining much about the great scarcity of provisions. At Dewan-gunj I can get a school of nearly two hundred children, for about ten rupees a month."

MOORSHUDUBAD.

As nearly all the Christian friends who had resided at Berhampore have removed from thence, Mr. Ricketts (lately arrived from Amboyna to serve the mission) has fixed his station near this large and populous city, formerly the metropolis of Beugal; from whence he purposes to make weekly visits to Berhampore. We subjoin a few extracts of letters from this Missionary to Brother Ward.

Moorshudubad.

"Dec. 17, 1816.—On the day of my arrival here, whilst in the budgerow, I received a visit from a Madras man of the kayast'ha cast, who expressed to me his desire to receive baptism. After some conversation with him respecting the motives which had induced him to come forward, I requested that he would call to see me ashore, where I should be more settled. This, however, he has not done; and I now learn, that he has left Berhampore. I omitted to mention, that I had discovered a native brother at Kalika-poorā, who was baptized by Dr. Carey about three years ago. His name is Ram-govinda Choudhooree; and he appears to be a person of influence there. Beside him, there are two other brethren at Kalika-poorā.—I engage in religious exercises every evening amongst the European brethren belonging to the regiment stationed here. To the prosperous state of the small church which has been formed in this regiment I am particularly desirous of drawing your attention. Prayer-meetings, for various purposes, are daily held; and all those means abundantly used which are calculated to increase a spirit of vital religion amongst them. Brother Smith has been chosen pastor of the church. He is a very spiritual man, and has a tolerable share of knowledge in the scriptures. Great numbers from the barracks attend; and there are now two candidates for baptism, who will shortly be received into the church."

"Jan. 6.—Three European soldiers joined the church by baptism, on the last Lord's-day in December. Yesterday evening we commemorated the dying love of our Lord by the symbols of bread and wine. The occasion was peculiarly solemn, and, I trust, refreshing to us all. By my daily engagements amongst the European brethren, my spirit is much animated in the cause of Christ; and I long to become an instrument of usefulness to the natives."

"Feb. 1.—On last Lord's-day, three European soldiers were baptized by Brother Smith. Independently of this accession to our church, you will, no doubt, be happy to learn, that four other candidates stand proposed for baptism. Application has been made to me by the brethren, for a fresh supply of religious tracts; which are much required for the purpose of distribution amongst their unthinking comrades in the barracks. On the 15th ult. I paid my first visit to the ancient city of Moorshudubad; and I took occasion to distribute tracts, &c. in the native languages, to the amount of about a hundred. On this journey, the two native brethren accompanied me; and, by their means, much conversation

was carried on with the natives, respecting the truths of the gospel. The whole day was very agreeably filled up in distributing tracts, and speaking to the natives; and we retired in the evening, without the least dislike being manifested by our hearers. In general, the people listened with great attention; and some of them were candid enough publicly to acknowledge the beauty and excellency of Christian doctrines; but the divinity of our Saviour, on which alone rests the efficacy of his death, is a point at which their weakness stumbles. I have the pleasure to inclose the native journals for last month; from which you will observe, that the brethren have been successively employed, from day to day, in different parts. We have great hopes concerning a Hindoo milkman."

"March 1.—Last Lord's-day I baptized a woman, a native of Malabar, with her daughter; both of whom were considered as fit subjects for the ordinance, at our church-meeting, which was held preparatory to the occasion. On the 7th ult. I crossed the city, and distributed several tracts in the native languages; but the precarious state of the weather has prevented me from repeating my visit during the month. I have the pleasure to inclose the native journals for last month. The native brethren have been much occupied of late with the school; the construction of which they have alternately superintended.* Owing to this circumstance, you will perceive that their labours have been, in some measure, interrupted."

"April 1.—On the 14th, I went to Moorshudubad, accompanied by the two native brethren. In our way thither, we touched at Sydabad; and, both here and in the city, spoke much concerning the way of salvation by Jesus Christ, and distributed many tracts. On the 29th, we went to a great fair, about the distance of three or four miles, which was held in honour of a Hindoo god. At this place was assembled an immense concourse of people; and we had not only an opportunity of employing our tongues on the occasion, but we also distributed a large number of tracts. Respecting the labours of the native brethren, I rejoice to be able to bear testimony to their diligence and faithfulness. Pran-krishna is a truly valuable man, and a solid Christian: he has a mild and humble deportment; while his words and actions sweetly

* Several gentlemen of that neighbourhood have generously assisted in meeting the expenses of this school.

Moorshudubad.—Jessore.

correspond with his exterior appearance. With respect to Kashee, he is very active in speaking, and is consequently useful in itinerating. My native school-house, which was commenced on the 19th of February, and which has cost within a few anas of a hundred rupees, was nearly finished about a week ago; and I have been so happy as to open it to-day, for the reception of scholars."

"Aug. 1.—I have had many opportunities of useful conversation with the natives; and my attention was unusually arrested by some native writers, employed in the custom-house there; who made repeated visits to me, for the sake of inquiry. It is to be hoped, therefore, that my future residence in the immediate vicinity of the city will, under God's blessing, be attended with some permanent and visible effects. During last month, Ram-govinda Choudhooree, as well as the two other native brethren at Kalika-poor, after a continued absence for a long course of time, voluntarily attended our Hindoostanee worship on Sabbath mornings; and they appear to be well disposed towards the truth: but it will be necessary for us gradually to become acquainted with the real state of their minds, and to accommodate our advice accordingly. It is my intention immediately to endeavour to raise a sufficiency of funds, by subscription, for the establishment of a native school at Kalika-poor, and of another in the city. Brother Peacock was here, on his way up to Patna; and after giving us a Sabbath-evening discourse, he left us the next morning. Five of our European brethren are on the point of leaving us for Allahabad."

 JESSORE.

Several persons have been added to the church at Chougacha, in the course of the last year. In the same period, two native deacons were chosen; and two individuals, who had forsaken the ways of God, have been restored. At this station, a regular church-meeting is held, for the purpose of inquiring into the state of religion among the members; particularly whether they pray in their houses, and in private. Our brethren express an earnest desire to see this plan adopted in all the native churches in India.

On July 14, 1817, Brother Thomas gives the following brief summary of his labours at Chougacha:—"I entered on my work at this place, in the month of April, 1813, which, to the present month of July, 1817, is four years and some

Jessore.—Serampore and Calcutta.

odd months. I have baptized twenty-four persons; and in my absence Bhagvut baptized four, and Vikunta one; in all twenty-nine persons. Out of these, two have departed this life, nine are excluded, four are gone to Serampore and Calcutta to seek employment, and the remainder of the members are with us. I hope soon to baptize four others."

SERAMPORE and CALCUTTA.

In a letter from Tarachund to Mr. Ward, dated Sept. 1, 1816, he says, "On the 28th ult. my former religious guide came to me, accompanied by other Brahmuns: one of them bears the title of Bhuttacharya.* I read to them a new tract, and conversed against their symbolical worship, and asked them, 'Since God freely gives us life, how can he be pleased with grass and flowers? It must be treating him with derision; the service of God can never be performed without sanctification of body and soul. The body cannot be sanctified by incantations, nor by any thing short of keeping it from evil; the hands cannot be pure, but by keeping them free from hurting, stealing, &c. and the soul can be sanctified only by the Holy Spirit.' The Bhuttacharya admitted, that true worship was mental, not corporeal, and, therefore, could not be accomplished; adding, 'All you say is very clear.' At the same time I read the 50th Psalm, and showed our friends, that the blood of bulls and goats does not sanctify men, but that that sacrifice does, in which Christ offered his innocent body and soul unto God. 'Jesus, whom you speak of,' said the Bhuttacharya, 'is the only Saviour.'—Whilst he thus agreed to all I said against idolatry, a person of the writer cast asked him, 'Is, then, all our worship false?' He replied, 'Would you have me say it is true?'"

This month, (September,) Brother and Sister Randall have arrived from England. They came out in the *Moirra*, in which ship Captain Kemp had the pleasure of bringing out Messrs. Hough and Winter, chaplains; and, from the London Missionary Society, Messrs. Townley and Keith, for Calcutta; Mr. Knill, for Madras; Mr. Reeve, for Bellary; and Messrs. Mead and Render, for Travancore. The religious exercises throughout the voyage, and the sacred affection which appeared on the *Moirra*, among various denominations

* A head priest.

of Christians, rendered the voyage truly pleasant, and left a strong impression on the minds of the passengers.

On the first Lord's-day in October, was baptized, at Serampore, by Brother Carey, Mr. J. W. Ricketts, whose education under Mr. Burney seems to have sown the good seed in his heart: this, we hope, has been watered from heaven at Amboyna; from whence he lately came into Bengal, with the design of endeavouring to do good to the natives.

Extracts from Brother Smith's Journal.—"Sept. 12th, 1816. Spoke of the gospel to about sixty people at Tita-gunj, who gave me much pleasure by their attention: several asked for New Testaments, and said, 'We have a desire to improve in the knowledge of Christ.' 15th. (Lord's-day.) Preached at Brother B's, in Hindoost'hanee: a Musulman appeared much affected, and followed me a good way, saying, 'Sir, I often pray, but to no purpose, because I do not understand a single word which I utter: (Arabic) therefore it is impossible for me to be affected; but the words which I have heard from you have affected me much, and brought me to know the evil of sin.' 17th. This morning, went out, and visited three villages; Ishra, Khurda, and Kona-nugura. In these villages, crowds of people flocked to hear the gospel, and received tracts with pleasure, and many solicited for complete Testaments, and said, 'We are very desirous to know the scripture.' In the evening, preached at Brother F's, in Hindoost'hanee. 18th. While conversing with the Brahmuns opposite a Hindoo temple at Bullubha-poor, a Brahmun came and said, 'My heart is very clean; I am fit for heaven.' On showing him the evil of sin, and the depraved and lost state of men, he went away acknowledging himself to be a sinner."

Extract of a Letter to Brother Lawson.—"Sept. 12. When our regiment arrived in Fort William, we had in full communion seventeen persons. From the above number eleven still remain. Two have left our communion, but are going on well; and three have been excluded. One has been restored, who was excluded at Java: he walks very orderly. One has died in full hope of eternal life. The Lord has been graciously pleased to incline the hearts of others since our arrival, who have left their sinful practices, and have been constrained, through the awakenings of conscience, to read and hear his preached word; which has been the means of adding to our communion twenty-one. One of the latter has been excluded, and is still living in open rebellion against God; another useful brother (John Smith) has been discharged from

our church, and is since gone to England; we have also just received the intelligence of another, (who was baptized with the above,) a useful member, suddenly appearing before his God. So that, in the whole, we remain, at present, in full communion, thirty members. The indulgences shown in this garrison have been very great; for our superiors have at all times favoured us in every request which we have asked from them, and have permitted us to assemble for the worship of God in such places as were vacant."

"Our meetings in general are well attended: when the regiment is altogether, we have from sixty to a hundred, besides others who live in different parts of the Fort; we have a few who have permission from the surgeon to meet for reading and prayer as often as they choose: this has been of much importance to a few individuals, who have been for a long season lingering in sickness: we have every reason to believe, that some have died with the pardoning love of God shed abroad in their souls, and are now in glory.

"May the Lord reward you all for your labour of love, and give you many souls for your hire, and at last crown you with glory; which is the sincere prayer of us, your unworthy brethren.

"In the name, and on the behalf of the Church in H. M.'s 59th regiment,

"J. HODKINSON,

"Private in H. M.'s 59th regiment."

"In the latter end of September, a man called at the Mission-house, Serampore, with a Bengalee New Testament in his hand, bound in leather, and much worn: he asked us to teach him the doctrines of this book, which he said he had been reading a year, and had read it nearly through. We invited him to stay as an inquirer, and placed him under the immediate instructions of Brother Smith. After some days, we discovered that this man, then quite young, had been with us a few years ago, but had been inveigled away, and prevailed upon to become a Musulman. On the 27th instant, he brought in his hand the following petition that we would baptize him: 'Oh! brethren, I am a great sinner, and each of my sins is very heavy: there is one way of salvation. Bury me in the grave of the dear Lord Jesus Christ; feed me with his flesh, and cause me to drink his blood. I want that religion which, according to the command of God, consists in truth, mercy, and pardon; that knowledge and disposition of mind which are necessary to enable me to show to others the good way; that grace which shall enable me to practise holiness. I have

truly believed with my heart that the Lord Jesus Christ has borne our sins in his own body on the tree. I know not when I shall die. In the name of the Lord Jesus Christ do not delay my baptism. Amen. 'This: the 12th Kartika.'

Sebuk-rama labours at Calcutta as usual, principally in the houses of the members of the church; where he reads, and attempts to expound the scriptures daily, mixing singing and prayer with the exercises; the following is extracted from one of his journals:—"Some time back, early in the morning, Joogula-dasa-ulbikaree, a Brahmun, called on me, and said, 'I am come to have a sight of you.' I answered, 'Why come to look at me? I am a sinful man; there is nothing good in me.' He answered! 'But you are Jesus Christ's man, and I am come to hear the words of our Lord, the Saviour: I very much like to examine my mind by those words.' I then explained to him the words in the third of Matthew. 'Repent ye, for the kingdom of heaven is at hand.' He wept much, and said, 'Our works are all hypocritical, but the Lord Jesus Christ is very true, and his words are very right. I do believe in him, that he is the true Saviour; and I now see that I am a great sinner. He immediately went and brought his image, made of eight different metals: it weighed about sixteen pounds; it had a golden necklace and poita; and had white garments. I asked him for this image. He said, 'I do not want it any more, nor will I any more serve these things: I give it you, that you may do whatsoever you like with it.' I told him I was desirous of sending it to England. This man now took up his abode with me. Two days after this, a number of persons called, and in my absence asked Joogula what he was doing here; he said, 'I do not like you now: I have found the true Saviour, and I desire to be his follower; for many have been dragged into hell by my hand. I now merely wish to save my soul, for I know that there is no other way of salvation. I wish to fly from this dangerous idolatry.' They then left him; but, after some days, certain Brahmuns came, and told him that his temple was about to be broken down, and that he had better bring back his gods. The temptation was too strong for him; and, after living with me fifteen days, he went away, but promised to return."

Brother Tarachund thus writes to Mr. Ward:—"Jan. 1817. No one, as yet, has been called or baptized; but I see the appearance of Christ's kingdom, as seeds just springing from under the earth; which, by the grace of God, will, by and by, produce plants; and, as 'April showers bring May flowers,'

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so, when the Lord will rain his grace, the fruit of all his words shall be brought forth. Christ's name and Christians are at present as ordinary, as extraordinary heretofore. I trust you never forget me in your prayers."

Extract of a Letter from a Member of the Church at Dum-Dum.—"Dec. 30. 1816. Dear Pastors, We meet in the new house* every morning and evening, except the Wednesday and Friday evenings. None of those who have attended with us from the first have gone back; but I hope they are growing in grace, and a knowledge of our Lord and Saviour Jesus Christ. Yesterday morning we had upwards of forty, and more in the evening. The number of baptized members here are nine, including Sister Gordon, who is not gone away as yet. We have one candidate for baptism; and another has spoken to me on the subject, but we wish to wait a little before we propose him. The native brother seems to be labouring comfortably, and there are some of the women of whom he thinks well. The brethren and sisters all join in love to the brethren and sisters at Serampore."

On the 1st of February, arrived at Calcutta, in the *Devaynes*, (Capt. Brooke,) Mr. and Mrs. Penney; the former of whom had long been engaged in conducting schools on the Lancasterian system, and was sent out by the Society to take charge of the Benevolent Institution.

On the 4th of this month, the Missionaries received a donation of 286 Rupees (£35. 15s. 0d.) from a few soldiers of the 59th regiment, towards the spread of the gospel among the Heathen. "It is but little," they add, "we know, to support such a cause, when the calls of so many around you are so urgent for the bread of life: however, the cause is God's; and the name of Jesus Christ must extend to every tribe and nation. We have received its balmy message into our own hearts, and do rejoice in hope of the glory of God; and we should rejoice abundantly if others were brought to love the Saviour."

Our brethren add, "With distress we mention the death of our beloved Brother Dwier, who died very suddenly, at Penang, on the 7th of January last. After attending to his military duty in the forenoon, he came home, and sat down to write; but fell back in his chair, and, with the pen in his hand, died immediately. By his death the prospect there was of the word being made known to the exiled natives of Bengal on that island, through a native Christian reader whom he took with

* A house which the Mission has raised, and which cost 100 rupees.

him, and whom he proposed to support, is quite frustrated. This person is returned to Bengal; but, while there, he read the word and performed worship in the houses of several Portuguese, at the jails, hospital, &c. and distributed more than two thousand tracts in Bengalee, Hindoost'hanee, Persian, and Chinese. He also preached a funeral sermon on occasion of the death of Brother Dwier, when many persons attended.

The journal of Gorachund and Ramprisada for this month, will afford some idea of the nature of their itineracies. At Vilwu-ghuree, their hearers acknowledged that their words were true. "Why, then, not receive them?" "We shall, hereafter." "But if you die in the mean time?" "We will, in the hour of death, firmly believe in Christ." At Matikola, some said, "We admire your books: they contain nothing but holy words; and, if this religion had not come from the English, all must have embraced it; but, though the English are, as well as others, 'the offspring of God,' yet they pay no attention to the rules respecting clean and unclean things." At Vasdeva-poorā, they read (as they do in many places) the sermon on the mount. Their hearers said, "Certainly, Jesus Christ gave most excellent instruction to his disciples." At Sookchur, the people were indisposed to hear, and told the readers, that the Brahmuns were their gods, and it was their resolution to mind them. At Mag-poorā, they had an attentive congregation: a Vishnuva said, "These words are the truth, but nobody can walk according to these severe rules." Our brethren said, "The command will become easy, if you believe." At Kotruna, the people passed the highest encomiums on the scriptures; but, then, the misfortune was, that the cast would be lost. "But," said the brethren, "you will obtain eternal life." "Yes," replied these poor, feeble creatures, "but nobody will eat with us." At Barrack-poorā, several natives took them into a house, and heard them read, sing, and pray, and entreated them to come again. On another occasion, they gave away, at a festival, nearly six hundred tracts, many of them the Life of Christ, in the Orissa language.

Brother Tarachund thus writes, in evident allusion to the season of the year:—"The Lord's garden is filled with singing birds, which sing so joyfully the praises of the God of the spring, that the hearts of the hearers are charmed. On this (March 30th,) and the last Lord's day, a boy, of the weaver cast, sung hymns to Christ with us, in the presence of his father, who seemed pleased, and listened to the word of God with attention. The same boy, with several others, inwardly renounced idolatry,

Their conduct, both in my presence and absence, makes me thankful unto the Lord, who works wonderfully among the Heathen. I hope to send you the last part of the tract in a little time. I have begun also to translate the pamphlet, entitled, 'Come and see how a Christian can die.' One of the brethren has given me some money to make a larger house for the children, and some wine and candles for our use at the Lord's supper."

Brother Hale, in a letter from Dum-Dum, says, "The native brother, Ram-mohun, is labouring here, I hope not without success; for the worship is well attended by the women from the barracks; some of whom, under a sense of sin, cry out, 'What must I do to be saved?' When I attended worship, Ram-mohun was pointing them to the Lamb of God, that taketh away the sins of the world. He seemed much in earnest; and they were all attentive, and much affected with the exceeding love of Christ. He also visits several villages and the lines. I have reason to hope, that he is in a way of much usefulness."

The journal of Gorachund and Mudan, who have been itinerating around Serampore, shows that these brethren begin to know better how to converse on divine things, and that they find a deeper attention among those with whom they converse.

In a letter dated the 26th of May, Tarachund thus writes from Vasa-variya:—"Yesterday I had such a vast number of hearers, that my house could not contain them; and we sat on the porch. Some of these inquirers prayed at night, in the name of Jesus Christ, as boldly as Christians do; which is indeed an encouraging prospect."

Brother Peters says, "From April 1st to 30th, I have preached at the chapel every Lord's-day, and on Wednesday afternoons: the congregations are increased. Every Saturday evening I preach at Mr. J.'s. One day, I conversed with twelve natives at Mrs. G.'s, and once at Mrs. W.'s. Preached thrice at Hintalee, in the Armenian-bazar, and once in Kasheenat'ha's-bazar. Have often conversed in the shops in the China-bazar, with bearers and others in the compound of Mr. Petruse, at Mrs. M.'s, Mr. A. M. D.'s, and at an American Captain's house, and I have talked at home with as many as came. The man whom you sent is under instruction."

Brother Mut'hoora, in a letter dated the 26th of June, thus writes:—"On Lord's-day last, I preached from John i. x. to eighteen persons. I am very glad to see the new converts; yea, my heart is so satisfied at observing their mild temper, and

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their love towards the Saviour, that my pen fails to give any particular account of it on this small piece of paper. Pray for us, and for the unconverted, that they may be saved in the day of judgment. Blessed is he that has tasted the living water flowing from our blessed Lord Jesus Christ; for he has found rest in his heart. My dear Pastor, pray for me, that the Lord may fill my heart with the Holy Ghost, and accept me in the day of judgment. My love to you, and to all who believe in the Lord."

Ram-mohun thus writes from Dum-Dum:—"The women from the barracks come twice a day to hear the word; and the attendance has increased this month. Several appear to be made sensible of sin, and avow their hope in Christ. I go to the adjoining villages now and then. Last Sabbath, I went to Nuya-poorā, and had about twenty hearers at the house of Lochun, a blacksmith: several heard with a ready mind. I gave them four tracts, and they asked for the larger books, and that I should come again amongst them."

Two baptized Hindoos have died lately at Calcutta, respecting both of whom there are hopes that they "died in faith:" their names were Vikuntā, (a man formerly of the writer cast,) and the wife of Fukeer-Chundra. Brother Peters has also given us an account of the happy death of his sister, Catchkatoon De Silva, in Calcutta, a member of the church. It appears that she was about twenty-six years of age. Her husband died in the faith, about six years ago; since which time, she has been a widow. "When I arrived at Calcutta from Balasore," says Brother Peters, "she appeared very well in health, and very attentive to her Christian duty; but, after a few months, she was taken ill with a fever, and employed a Bengalee physician. She was unwilling to take English medicine, but begged me to pray for her soul and body. She said she was well in mind, and prayerful in heart. The physician declared that she had the dropsy. I exhorted her to trust in the Lord: she said, 'I have only Christ to trust in and stay upon.' In another week, I heard that she was very ill, and was no more able to get up from her bed. I and Mr. Petruse went one day to see her; we found that she knew the true foundation, and would say, 'This I know, that if Christ is not my dependence, I have no other; if I perish, I will perish at his feet. My trust is in the Lord.' In answer to a question, she said, 'I am not able to kneel down, but God enables me to pray in spirit.' We then sang two hymns, read the 14th chapter of John, and prayed. Again, after some days, I went to see her:

she said, 'Oh, my dear brother, I am a great sinner, but I fully trust on Jesus for my salvation.' I said, 'Do you think Jesus Christ is able to save you?' She said, 'O yes, O yes, he can save; he has saved already many whose names are recorded in the Bible.' She added, 'When I am weak, then am I strong.' I said, 'Are you strong in faith?' She said, 'Through grace,' and begged me to pray. On Tuesday, July 15th, I went to see her, and found that she would very soon leave us; but she opened her eyes, and said, 'My mind is toward my Saviour, and he is near me; I am not able to speak; my soul is struggling to get free;' but soon added, 'I have no fear, I am safe in the bosom of my Saviour;' and again, 'I long to be gone, and to be with Christ, which is far better;' and farther, 'If he is mine, all will be well.' In the evening, while I was in the chapel, I heard that, at the time of her departure, she spoke comfortably in the presence of her mother, and gave up her soul into the hands of Jesus Christ, repeating these words, 'Jesus help me! Jesus help me!'

The number of persons baptized at these stations during the period to which this intelligence relates, appears to be 44.

DACCA.

We have lately placed a native brother in this city, who, on September 14th, 1816, thus writes: "Prayer is now offered in this city, and worship daily attended to with the boys of the school established here on the plan of the Benevolent Institution. I hope that the tender mercy of God has fallen upon Dacca."

Our friend at this place thus writes, under date of Aug. 3, 1817: "The native brethren arrived here on the 21st of May, and have since had continual converse in the school-house, with natives who come for the scriptures in the Bengalee and Persian languages; some days ten, others twenty, and so on; to whom they first read a portion of the book to be delivered, making a few remarks thereon, by way of opening the scheme of salvation. These exercises frequently originate an acquaintance, and bring the visitors into the apartments of the brethren, to hear more fully the good news of salvation; but it would be too tedious to record the different conversations which take place; suffice it, therefore, for the present, to say that this appears to promise the best of any part of the work in Dacca. I set Rama-prusad to work immediately after his

arrival, to preach in Hindee to the school, and to those Greeks, Armenians, and natives, who unite with us, from time to time, to hear the word. The first Sabbath he preached here, our congregation amounted to forty; mostly respectable Greeks and Armenians, with a few persons of cast: few, if any, of whom ever heard a sermon during their lives before; they understand Hindee well. I observed some of them in tears: all heard with the most profound attention; and on their departure shook Rama-prusad heartily by the hand, using the term *Sawas*.* The Greek priest, particularly, expressed lively joy at seeing, for the first time, a converted Hindoo *preach Jesus Christ according to the scriptures*. On his departure he said, 'Solomon says, there is nothing new under the sun; but I have seen a new thing to-night, an idolater preaching Jesus Christ in a manner which has not only amazed, but charmed my heart. I have, therefore, been blessed to-day.' Others went up to the desk, after sermon, and thanked Rama-prusad, addressing to him many encouraging expressions. The week following, I received a letter of invitation to send the Hindee preacher to Narayuna-gunj, about half a day's walk from Dacca; where he preached to a number, all of Greek extraction; and afterwards to above one hundred and fifty natives, assembled in the bazar; none of whom ever heard preaching in the name of the blessed Jesus before: they all heard with pleasing attention, and, after sermon, entered into pertinent converse on the doctrines of the gospel: nor have the brethren as yet met with any thing like opposition. Rama-prusad has been to Newari, with the school moonshee, to visit and report the state of the four schools: in these villages he conversed with large parties, who conducted themselves discreetly, and in a friendly manner towards him. Three men arrived here, during the past month, from a very large village, called Vikrum-poor, (who had received gospels about six months before,) to inquire more particularly after the doctrines of Christ, and remained with our brethren two days; after which they returned to their village, (three days' journey hence,) and made their appearance again in eight days, five or six in number: the additional persons were men of consequence, who came to assist the former in their inquiry: they remained two days; during which period the brethren continued to open the scriptures to them, night and day. Indeed, we all paid more than ordinary attention to these men, finding the scriptures had been among them for a

* Excellent, Excellent!

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long time previous to their visit to us. Another remarkable piece of information from them gave us fresh encouragement; viz. a learned native from the upper stations had been in the district of Vikrum-poorā, about twenty-five years ago, and industriously spread a knowledge of the One True and Holy Being, to whom all manner of idol-worship was offensive. This person, it seems, by the account we received, proved very successful; as many thousands cast away their idols, and became Deists; therefore we hope to find a rich harvest in this place, as one mountainous obstacle is removed."

CHITTAGONG.

Late in the year 1816, Brother William Carey undertook a long journey, for the purpose of visiting this distant settlement, and Silhet, which lies in the same direction, but more to the north: his report was very satisfactory. "I found," says he, "Brethren De Bruyn and Baudry well, and warm in the cause of our Master: they go out almost every day, when it is not too hot, to the markets around, and speak of Christ: they have frequent visits from their neighbours; and, in various ways, seem to be spreading the light of the gospel around. On my way to Chittagong, I heard, from the natives, that they give away books, and teach the people; and I have no doubt but they are active and diligent in the work. One of his members is a drummer, who received a tract and the Psalms of David, at Dacca, some years ago. This poor man used to go from place to place, and from house to house, with the Psalms, to obtain some instruction; but could find no one to instruct him. About eight years ago, he removed from Dacca to Chittagong; but wandered about, as before, thirsting for instruction, for ten years; till, at last, he found De Bruyn, who satisfied his thirst: he has since joined the church, and is now a warm-hearted Christian. I forgot to say, that he once went to the priest with the Psalms, who told him to throw the book into the river, for it was not fit for him to read: he wondered at this, that the priest should order him to do so with the word of God; and said in his heart, that he would rather lose the priest than the book. His name is Domingo Reveiro. I had some talk with him: he pleased me very much indeed."

Mr. De Bruyn, in his journal, gives an account of a journey to Harublanga, which he and Brother Baudry took, in October last. To reach this place, they had to cross an arm of the sea, in a small boat. On their arrival, the Mugs

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and Musulmans crowded to them. Brother Sarulunga gave them a bungalow to live in. On Lord's-day, Brother De Bruyn thinks there were a thousand people, many of whom staid till twelve o'clock at night, so that they had not time to eat; and the brethren sat till three in the morning. The people entreated them to come and live there. Sarulunga promised to get ground for a house, and declared that the people could not go so far as Chittagong to be instructed. On hearing that the brethren were going to leave them, the people came at four o'clock in the morning for books. Eighty Burman books, and two hundred Bengalee gospels, were given to these people. At three in the afternoon, the people went away, and our brethren proceeded on their journey.

On the 2d of February, Brother De Bruyn baptized five Mugs; the spectators were so numerous, that they could not number them. On the 14th, the Mugs, at worship, acknowledged, that it was great mercy in the God of heaven and earth, to bring such poor creatures into the way of the Holy Spirit for their salvation. On the next Lord's-day, a raja and many strangers were present to hear, making, in all, a congregation of sixty persons.

Extract of a letter from Mr. De Bruyn.—"I have baptized two talookdars, of Choudry. Fifteen persons are now with me, who want to join us; four of whom I hope to baptize on the 11th of May. Others I hope to baptize in June and July; part of them the fruit of the labours of Khepoo, a native reader."

By Brother De Bruyn's journal we learn, that, in April, he visited Ramoo, where he staid seven days, being accommodated in a bungalow belonging to the native magistrate. Many Mugs came daily for instruction, among whom he distributed nearly one hundred copies of the Gospel of Matthew, in Burman. By a messenger he had sent to Kapti, to learn the state of the Christians, he found that they were gone into the mountains to cut wood for ship-building, from whence they would not return till August. Twenty-six Mugs, from Cox's bazar, had solicited baptism. On the 4th of May, he baptized two Mugs, on which day sixteen sat down to the Lord's table, where they had a very refreshing season. On the 11th of May, he baptized three Mugs; on the 25th, four more; on the 22d of June, eight more; on the 6th of July, six more; and he expected to baptize three more in August. As some of the Mugs, from Cox's bazar, could not wait long enough under instruction at Chittagong, on account of the persecution

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of their families at Cox's bazar, Brother De Bruyn had sent them back, to hear the word read by the native reader living there, promising to come and baptize them in September.

[We regret to subjoin to these pleasing statements the melancholy intelligence of Mr. De Bruyn's premature death. About the close of last year, he was assassinated, in consequence of some previous dispute, by a youth who had acted as his interpreter; and who, it was hoped, had received some benefit from his instructions. When dying, however, this faithful Missionary exhibited a pleasing specimen of the influence of evangelical principle. He sent a message to the local magistrate, stating, that he had forgiven the murderer, and hoped the judge would do so too. We are not aware of the result of his application; nor whether he has left any family to mourn his loss.]

SILHET.

Bhagvut, the native reader employed at this station, died in January, 1817. No particulars are stated respecting his death. Mr. De Silva, who survives, is chiefly employed in instructing a number of poor, destitute Portuguese, who reside here; and whose ignorance is such, that they formerly worshipped an old tattered copy of a Popish catechism, now in the museum at Bristol. Some of these poor people, he thinks, are under serious impressions.

HINDOOST'HAN.

DIGA.

Mr. Rowe to Mr. Ward, March 7, 1817.—"On Saturday morning last, we baptized six persons: four men of H. M.'s 24th, and a man and woman of the artillery. Twelve men and one woman, all of the 24th, now stand proposed as candidates for baptism; and there are two artillery-men who have expressed a wish to be proposed. We have also three or four natives of whom we have hope. We have heard that Brother Eustace Carey is coming up with Capt. Moxon, and hope to baptize these on their arrival. Our place of worship at Dinapore overflows; and we have resolved upon building a larger place. We obtained Colonel K.'s leave yesterday morning; and, about eight hours after, we had the ground laid

Diga.

out, and the greater part of the posts fixed in the ground, for a place 54 by 33. We have a great number of volunteers from the regiment, to work with the carpenters, gramees, &c. and, by the end of the ensuing week, we hope to have it fit for use. The good men enter into it with all their hearts, and cheerfully contribute their money and labour. I am sure you would be much pleased, if you could see them.

"I have lately heard a very affecting account of the death of a drunkard. The man was a serjeant-major, and died a few weeks ago. He had been what is called dead drunk, for about two days previous to his death; and, on the day of his dissolution, a good man went to see and pray with him; during which, he just opened his eyes, and said, 'It is all over, I am in hell!'—and gave up the ghost!"

The same to the same.—"Since I wrote you last, we have baptized thirteen persons: one artillery-man, and one woman and eleven men belonging to H. M.'s 24th foot. We have now six or seven candidates for baptism. Both the preaching and the prayer-meetings are well attended. We trust God is doing much for his own glory in the 24th. We have lately had to exclude one of our native brethren. Our inquirers go on pretty well."

Extract of letter from George Hilling, of the 24th Light Dragoons, to Mr. Marshman, Cawnpore, July 31.—"Last sabbath was a happy day; (we hope we shall never forget it,) when the solemn ordinance of baptism was administered at the meeting-house of our brethren of H. M.'s 14th regiment. There were three sisters and seven brethren in our own regiment, seven in the 14th foot, and one belonging to a troop of the rocket artillery. Our little church is in a flourishing condition; thanks be to the Lord! Only think, that, twelve months ago, there was not one soul seeking the way to Zion, with his face thitherward: but, blessed be his holy name! he has called many poor souls from nature's darkness into his marvellous light. Our little church consists of thirty-seven members in communion, and several candidates, of both sexes, who are very anxious to join us; and we trust they will, if all be well, on the last Sabbath of the ensuing month."

"P. S. I had almost forgotten to inform you, that we have lately built a convenient meeting-house, contiguous to our lines; which will contain about one hundred and twenty persons, and we have often the satisfaction of seeing it pretty well attended."

PATNA.

Besides prosecuting his usual Missionary labours in and about this populous city, Mr. Thompson has lately undertaken some extensive journies, with the same object in view. The following extracts are made from his journal, when proceeding towards Lucknow.

“Dec. 10th. At night, took leave of the brethren at Diga, and slept on board my boat. 11th. Came late in the evening to Duri-gunj, (fourteen miles from Dinapore.) Talked of the things of Christ to the boatmen, who are all Bengalees. Spoke at Dho-surai. Some rajpoots and others followed me to the boat for books. Several Brahmuns in the next boat, and others on land, now came on board, and begged but for one book. A bearer of Dr. Ramsay’s entreated to have the book containing his master’s religion, as he frequently mentioned good things to his servants: he added, ‘I shall find comfort from the cares and troubles of this world, in reading that book of God, now that I am retired to my village.’ 13th. The helmsman, after listening to some Bengalee hymns last night, inquired much about the death of Christ, as he perceived that that dear name and subject formed the burthen of each song. Went into Pipula-pati, and, in consequence of what I had said to the land-owner and a party of his friends, respecting the Lord Jesus Christ, and his blessed life-giving word, a number of people came on board for books. 14th. Early this morning, two men came to the boat for the gospel in Persian. About noon, walked into Nura-dhura, and seeing a group of Hindoos sitting, I made known my errand to them: on hearing the words God, heaven, &c. they, smiling, flocked round me, saying, ‘Oh! who will tell us of these things? Who, among us, knows any thing of the way of deliverance? Rama killed one enemy of mankind, but we have a great enemy within us, and that, you say, Christ alone has conquered.’ After this, they followed me to the boat, and continued more than an hour, during which, word being sent to some pundits at Buhuruna-poorā, they speedily came: two of these mentioned, that, two years ago, a gosāee, of the Shiva-narayunee sect, passed through their village from Calcutta; that he read out of some books of Jesus Christ’s, and assured his Buhuruna-poorā friends, that, after a close examination of them, he found more of God and true holiness, of heaven and hell, &c. in them, than in all their ceremonies, shastras, and every thing else beside. Five or six men took a copy of the gospel; one said he would keep

the book upon his head. About two miles from Nura-dhura, we were overtaken by four Brahmuns from Shimurai, (two miles distant;) one book had just found its way into their village, and they resolved, though benighted, to meet me, and obtain their wish. In the evening, reached Ujooliya, and enlivened a little group of Hindoos with the glad tidings of salvation, inviting them to receive the word for themselves. 15th. Was early visited by some villagers, and went myself into the next village, Shunvursa; where, at the public sitting-place, I had a large number to hear me: the village pundit also came, and, after reading a little, recommended to the people to take the books. The boatmen, with some villagers, being assembled, I had a solemn season in reading and prayer: the helmsman shed tears; and some took books. In giving the scriptures to several villagers, I told them of their duty to send them to their neighbours in the interior of the country, to whom we could not conveniently have access."

"On January 9, 1817, I arrived at my journey's end. I have found a gentleman who has lived twenty years in these parts, and whose heart, I have reason to believe, is set on the prosperity of Zion. As I advanced into the city, I found all busy, noisy, pompous; the bazars and streets grand, and quite thronged; the nabob's palace extensive; none seemed to be at leisure. However, I soon found my hands full of work. The first day in which I went among the people within the city, I could do but little; yet I met with much attention from learned and respectable Musulmans, and from some Hindoos. In the house of an Aga-Sahéb, (employed by the nabob,) I saw a manuscript copy of the Pentateuch in Arabic, with a Persian commentary, neatly written in a folio volume; also, a copy of the four Gospels in Persian, beautifully written in a folio volume. He obtained this invaluable treasure from one David, an Armenian; and having first read through the Gospels, is doing the same with the Pentateuch. In the course of his reading, he had marked, with a piece of paper, the 16th chapter of John's Gospel; and, in the course of conversation, said, he was happy in having an opportunity of learning the sentiments of a follower of Jesus, relative to the Paraclete, who was to have come into the world after Christ. Several Arabians, Kashmerians, Kabooles, and other Mahometans were present; but, out of respect for the Aga-Sahéb, no one interrupted his conversation with me. The Aga, however, quitted his untenable ground, and began to read of Lot's incest: he maintained, that all the patriarchs and

prophets were sinless, and that, therefore, this account was an interpolation. I replied, that Christ, being said not to be born of the seed of Adam, but of the Holy Spirit, [allowed by themselves,] was alone without sin; but that the patriarchs and prophets, being born according to the course of nature, were not free from sin; that the narrative of Lot only showed the sinfulness and weakness of man, when left to himself, and his great need of the justifying righteousness, as well as the sanctifying grace, of Jesus Christ. Here I had to prove the necessity and certainty of Christ's death for sin: [the Musulmans deny the fact of his death.] We parted in a very friendly manner; and, as he had not seen the Acts of the Apostles, nor learnt any thing of the out-pouring of the promised Spirit, he desired I would give him a copy of the Acts, both for his *information*, and as a token of my having visited him."

Returning from this city, Mr. Thompson visited Culpee and Banda, both considerable places for the cotton trade; and returned to Patna, through Allahabad and Benares. At the latter place, he says, "I accompanied Brother Mackintosh to the tents of our brethren of H. M.'s 59th and 24th: after worship, they mentioned their having held a church-meeting, and unanimously received nine brethren and one sister, who had been long waiting to join them: and expressed their desire that I would baptize them. Therefore, on the following morning, I went, with a good number of spectators, to a convenient part of the Ganges, where I had the pleasure to baptize the above persons.* Some owe their first convictions to the ministry of our brethren Lawson, Yates, Moore, and Worrall: one was convinced of sin while in hospital at Allahabad; one brought convictions from Europe; another received conviction by a letter from England; and two were first impressed during a storm, coming from Java."

After Mr. Thompson's arrival at Patna, he received a letter from a gentleman at Lucknow, who says, "The general appearance of things, in this city, is promising. The school is in a flourishing state. The moonshee is assiduous in the recommendation of the gospel to men of high rank and influence, and yesterday I delivered a Persian Testament, complete, to a man sent on an elephant, to receive it for and at the request of the prince, brother to the king of Delhi."

* John Lindsey, Samuel Jones, Daniel M'Kay, Thomas Ramsey, Charles Lightfoot, of the 59th regiment; John Warford, Mrs. Rodgers, John Parkinson, Robert Kilpin, Andrew Trotter, of the 24th regiment.

“ We have divine service every Sabbath-day. I read a sermon, and am happy to say, the congregation, though small, seem to pay attention: The Lord has promised that he will build up Zion in the midst of the heathen. Oh that I could see my house a Bethel! Pray for us, and for the cause I wish to further. I have the pleasure to inform you, that I have distributed all the pamphlets and gospels you left with me; and, I trust, the latter, in particular, have had a good effect, as I have had many applications for more, and have to regret my means are so circumscribed; but the Lord can enlarge them, and I hope that from yourself I shall receive much assistance. When you consider, that Lucknow is very populous, as it is supposed to contain from 400,000 to 500,000 souls, surely this consideration is no small one to stimulate you, and the Mission of which you are a member, to a generous exertion towards their salvation.”

Not long after his return, Mr. Thompson commenced another tour, in which he visited Muzuffur-poorā and Tirhoot. In the latter place, a land-owner made the following remark: “ True: the Company and the gentlemen here may not have any thing to do with your work; but you have adopted the most certain method of making the people of this country Christians. For instance, I take a book of you, and read it awhile; and, whether I become a Christian, or not, *I leave the book in my family*: after my death, my son, conceiving that I would have nothing useless, or bad, in the house, will look into the book, understand its contents, consider that his father left him that book, and become a Christian.”

“ Many encouraging things I could mention: but, as instances of inquiry after the gospel are now common among the natives, who appear, in a greater or less degree, to be stirred up throughout the country, where they have access to the scriptures, I shall close, by just observing, that the number of books in Hindēe, Hindoost’haneē, Sungskrita, Persian, Arabic, and Bengalee, distributed here, is two hundred and fifteen.”

 ALLAHABAD.

Extract of a Letter from Mr. Mackintosh to Mr. Ward, Aug. 31, 1816.—“ I am glad to inform you, that Brother Nripata arrived here safely on the 2d of August, and that he has joined me in the work of the Lord Jesus Christ. As our door faces the public street, we have now, at times, two or three to come and see us at our Hindoost’haneē worship: this

may serve to convince some who imagine that Christians have no God. I have the pleasure to mention, that the musicians of the 2d battalion 12th regiment, have opened their doors to us, and one or other clears out his hut to receive us. I was greatly pleased on my first visit to them, on the 10th instant, to see them bring out the tracts given them in 1812, at Barrackpore, by some of our brethren from Serampore. They say, a young man used to visit them in the above year, and preach to them; but, since that period, they have been without the means of grace. I go twice a week to offer to them the word of life, and Brother Nriputa also twice; from twelve to about twenty men and women attend. Brother Nriputa and myself are commonly out till about nine o'clock in the morning; sometimes together, at other times in different directions. We also go out in the evening, daily."

From a pious soldier belonging to the church in the 59th regiment.—"The adjutant received, from the magistrate of Allahabad, a letter respecting the Bible Society, which he brought to the serjeant-major, and told him to give it to the Methodists. Accordingly he gave it to me, and I read it openly in the meeting, and endeavoured to explain it, as well as I was able, and to exhort every one to join in promoting so glorious a cause. I collected to the amount of 120 rupees, and gave it to the magistrate on the morning of the 27th instant, which he receive very kindly, and said it was a very handsome present for poor soldiers. He also desired a list of our names, which I sent him this morning. I have sent for 30 large Bibles, 20 pocket ones, 25 large, and 25 small Testaments; which I hope will be forwarded with all possible speed, that the hungry and starving may be fed."

Extracts from Mr. Mackintosh's Journal, for Dec. 1816.
 "14th. Went with Brother Nriputa to the sipahee lines; he preached there to a few; and, on our way back, we spoke at a temple dedicated to the sage Bhurud-waja: observing the temple written over within and without with charcoal, I asked the reason: one of the Brahmins said, that all who had bathed in this junction of the two rivers came to this idol, to call upon him to witness to their ablutions in this stream; and, therefore, they wrote their names on the temple. On the 19th, I waited on a company of merchants encamped with camels close by; they are going to Hydrabad: I asked them what character they read; one of them replied, 'The Naguree.' I read a few lines out of a Hindec tract to them; they understood me pretty well. One of them acknowledged, that,

though they professed the Mahomedan religion, they were of the Beni-Israel tribe. 'What!' said I, 'of the Yihoodee, or the Jews?' 'Yes,' says the man, 'from the youngest of the twelve brethren, that is, from Benjamin.' These people are dark, like the Musulmans. I hope we shall have plenty of work this month. I expect all our Naguree books will go. I have about twenty children in the school quite close to my house. Often one or two come to the school for conversation, and some are desirous of learning English; but I have no spelling books for them: of late, two, three, and four, have come to our evening worship. Brother N. has found an open door at Keet-gunj, among some Portuguese."

From Mr. Mackintosh to Mr. Ward, Feb. 7, 1817.—"I am sorry to say, that Brother Nriputi has been very ill with the small pox. He expressed great faith in Jesus, by calling on him, 'Blessed Jesus, quickly come, hasten me to heaven above!' I still visit one house in the sipahee lines, where one person appears to have been benefited by the word of God. I have persuaded him to learn the Naguree character, which, I am happy to say, he has done. I was much pleased, the last time I visited him, to see him teaching five or six females this character, that they might read the scriptures. 3d. A Hindoo, of the jat cast, asked for alms at the door of Brother N. who replied, that 'he had no pecuniary alms, but would give him a book which contained the words of salvation.' The man replied, that was what he had been in search of many months. Brother N. read part of some tracts to him; who, seeing the Bruj-Basha, was highly delighted, as he could read it, though very slowly. He stopped till our evening worship, and promised to come in the morning. 14th. In the morning, the same man came, and brought his wife with him. He eat with Brother N. and took up his lodgings in one of my rooms. His name is Seeta-rama; he is desirous of being taught the religion of our blessed Lord: God grant him grace! 7th. Brother N. and Seeta-rama accompanied me to the fair: I went up to the man who stamps the pilgrims who come to bathe, and found he had stamped 32,000; but he said, that was only half of what were stamped last season. I asked him, if he knew what number had drowned themselves during the fair: he pulled out a list, and counted thirty!!

"Seeta-rama is one of the most promising men I have met with; he has a good understanding; his heart appears towards God. Both himself and his wife are young; their country is twelve kos beyond Agra; he talks the Bruj-Basha: during the

month, he read through Matthew's Gospel, and is now going the second time through it. He wishes to be well established in the faith, that he may carry the gospel to his countrymen."

From the same to the same, May 17.—"Seeta-rama and his wife still continue steadfast in their profession of Christ; he has frequently gone out with me to speak for Christ. I never see him go out any where without a book in his hand. I will relate a pleasant instance of his conversation with a Shiva-Narayuna-punt'hee. This man asked him, whether there was a greater monarch on the earth than death, since all have been crushed under his stroke; as gods, goddesses, prophets, &c. A diamond is tried by the stroke of a hammer; and, if it escapes unbroken, is proved to be genuine: but all that have borne the name of gods on earth have perished, and never risen again. 'Stop,' says Seeta-rama, 'I am happy to inform you of one that has conquered death, and risen triumphantly: he then spoke to him of Jesus Christ: on hearing this, the man was well pleased.'

From the same to the same, July 11.—"A Brahmun, who has lived at Benares, has lately attended worship morning and evening, and seems to be a teachable man: he reads the scriptures daily; has thrown off his Hindoo badge and cast; his name is Bula-deva. I intended to have baptized Seeta-rama, on the last Lord's-day in June; but a relapse of the fever prevented me. I hope, by the blessing of God, to be able to baptize him, with his partner in life, in the present month. Some of our young hearers in the sipahee lines, give us hope, that they will soon form a church amongst themselves. We have distributed about half a dozen gospels in June. Inquirers have been but few. We have attended our work as usual. Brother Nriputa's journal, for June, contains conversations with many in the neighbourhood and the bazars. Seete-rama has, at times, accompanied him. Our brethren in the Fort continue their meetings as usual."

On the 27th of July, Seeta-rama was baptized in the river Yumoon, together with his wife, named Kesur. Nriputa left Allahabad for Lucknow, on the 4th of August, where he is to attempt an introduction of the gospel, under the direction of the friend mentioned in Mr. Thompson's journal.

BENARES.

From the 1st of February to the 15th, Brother Smith was itinerating daily on his way to Benares, at which seat of

Benares.—Orissa.

learning he arrived on that day, and where he has commenced his work of distributing and making known the blessed word, in the most encouraging manner. In a few days, he distributed, in consequence of pressing applications, near 1000 books and tracts, in Sungskrit, Hindee, Hindoost'hanee, and Mahratta.

Here he found a very respectable and wealthy Hindoo, named Juya-Narayuna-Ghosal, who had removed from Bengal to Benares, in order to secure his salvation; as the shastras affirm, that whoever dies at Benares will be saved. He has, however, listened with deep and serious attention to the proclamation of the gospel; treats Mr. Smith in the most friendly manner; has applied for five Bengalee Christian readers, whose expenses he proposes to defray; and expresses himself in such a manner, says Mr. Smith, "as almost made me believe him to be a real Christian: he acknowledges, that he believes in the Lord Jesus, and that there is no salvation without him, because he died to redeem mankind from their sins."

ORISSA.

Extract of a Letter from Mr. John Peter to Mr. Ward, Aug. 11, 1816.—"Juya-Huree-ghosa has finished reading the four Gospels, and is now reading the Acts: he is coming on hopefully. At the last full moon, the Brahmuns brought a silk thread, which, at this time, they tie on the hands of their idols, and swing them on a throne in imitation of Krishna's swinging; they afterwards offer these threads to the people, and take some money from them. Juya-Huree said, 'If you want pice, I will give you, to relieve you from distress; but I am disgusted with your ceremonies. Do not be deceived: these ten kouries, and thread, and your blessing, will not save me, nor do me any good; idols are nothing, and the shastra of Veda-Vyasa is now exploded from India.' He spoke to them many things from the Bible, and threw away the thread. Most of the Brahmuns were ashamed, and went away amazed."

In the commencement of 1817, this part of the country was in a state of great alarm by the approach of the Pindarees; which, together with the indifferent state of his health, induced Mr. P. to remove, for a season at least, to Calcutta. Reviewing his past labours, he observes, "I have preached and prayed daily for these seven years: during four years I had good health; but, for the last three years, have been unwell

I am now leaving Balasore for a season, with my wife and four children; another is left behind, and three I have buried. I hope the Lord will remember his covenant, forgive me, and bring me back to preach his glorious gospel."

SURAT.

By Brother C. C. Aratoon's journal for July, we perceive, that he is not yet wholly free from his fever, which, he thinks, was brought on by being in the rain. One day a man asked him what was the first and greatest duty: he said, 'To hear the word of God.' The inquirer said, 'No: the first duty is to show pity.' Some nominal Christians give Brother A. great pain: he says, they contend only for ceremonies. He adds, the Hindoos and Catholics like the cruel yoke of the Brahmuns and priests better than the easy yoke of Christ: that the Catholics may sin against God with impunity; but woe unto them, if they speak against the church. He had distributed a number of Hindoost'hancee and Goojuratee tracts. One day, he had sixteen Hindoos at his own house, to whom he explained the things of the kingdom of God. He thus deplores that he can do no more: "I am very sorry that I cannot labour, at present, as I used to do; for I have not my former strength. I go out among the natives every day, although I cannot do so much as I ought, and this I do every day, without considering rain and sun, except when I am very sick. I consider my life is not so dear as the great cause of our Lord. I cannot stay, nor get rest, without preaching. Oh blessed, blessed is that servant, whom, when his Lord cometh, he shall find so doing!"

C. C. Aratoon to Mr. Ward, March 31, 1817.—"In the beginning of this month I began to labour as formerly. I got up early in the morning, and went out among the people, and came back at half-after ten. I went again in the afternoon. One day, while reading the Psalms in Goojuratee, I had a Nagur Brahmun and a Kulmee hearing me. When I came to the 8th and 9th verses of the Second Psalm, the latter stopped me, and asked, 'Is this word to be applied to Christ?' He said, 'I wish to get all your shastras in Goojuratee, and read them; I am not satisfied with the Hindoost'hancee gospels merely.

"I am sure, if you could send one thousand copies of the New Testament in Goojuratee, on fine paper and good print,

Surat.—Rangoon.

either in the Goojuratee character or Naguree, without any difficulty all could be distributed, and much benefit must arise. I hope that the Hindoost'hanee New Testaments distributed in this land, will produce fruit in time. I hear that some people are making use of them in their own houses."

The same to the same, June 9.—"According to the intention expressed in my last, I left Surat, and arrived here (Bombay) safely on the 5th instant. In my way, I gave away two copies of the Mahratta Pentateuch, and spoke the word of life to nearly one hundred souls in six different places. A Brahmun said, 'I have read and heard many of our shastras, but I have not found such sentiments, as I now hear, in any of them.' This man's declaration made a number pay greater attention to my preaching; for he was an old and learned Mahratta Brahmun.

"Our young friend Mr. M. about whom I wrote in my former letter, and whose letter I enclosed, joins in the most cordial wishes for the welfare and prosperity of the whole Serampore Mission. I hope you have, before this, been enabled to consider of his desire, which he feels so anxiously; namely, that of enlisting himself among those who are fighting with the sword of the Spirit, for the advancement of Messiah's kingdom.

"The Armenian Testament printed in Russia is arrived here, and is selling at four rupees each; and some at five and a half: I bought one."

This laborious Missionary has since arrived in Calcutta.

 BURMAN EMPIRE.

 RANGOON.

From Mr. Hough to Dr. Carey, Nov. 8, 1816.—"I have, at length, reached the place of my destination; and, when I consider all the way in which the Lord hath led me, I can truly say, that his mercies are manifold and tender towards me. My own life has been spared; and the lives of my family, though once nigh unto death, were mercifully continued, and the voice of health is now heard in our habitation. May our spared lives be devoted and sanctified to the service of their Preserver!

"After a long passage of thirty-three days, we reached this place, and found Brother Judson and wife prepared to give

us a cordial welcome. To me, it was a happy meeting, and not less so to Mrs. Hough. To find a home, and a place in which I may be employed, I trust, in the service of Christ among the heathen, after travelling almost half round the globe, ought to excite in me the liveliest gratitude to God, and urge me to the utmost diligence in the work about which I am employed. I am now in circumstances more favourable than I had ever anticipated.

"Here is no Burman convert, to come in and tell us what the Lord has done for his soul. But we trust the time will come, when the desire of our eyes will be, in some degree, presented before them; when we shall see not one only, but many blood-bought souls, emancipated from the slavery of Satan, and rejoicing in the liberty of the gospel. For some time past, there has been now and then an inquirer.

"We look much and often towards Ava, and should not much regret the arrival of a *palm leaf*, ordering us and all we have to Ava. One thing is certain, the king must soon be made acquainted with all our intentions, and the gospel must be preached before the '*golden feet*.' What the event will be, we know not; but we rejoice that the king's heart is in the Lord's hand.

"Yesterday, we had a very signal honour shown us by the governor. Early in the morning, he sent his elephant, for our wives to take a ride out, about two miles, to a large pond, which he, by the levy of one person out of each family in this vicinity, is constructing. Mrs. Judson and Mrs. Hough soon got ready, as it would have been almost unpardonably unpolite to have declined; and, taking table furniture, provisions, cooks, and other men and maid servants, soon followed the governor and his lady to the place. At three o'clock, the elephant returned for Mr. J. and myself. Having arrived at the spot, we found his Excellency, family, and retinue, seated beneath a spacious roof of leaves fastened to bamboo rafters, and raised upon bamboo poles. They were very sociable with us, and appeared much pleased with our company. We had our dinner in our own way, without giving them any offence. A table-cloth, spread on a mat upon the floor with our dishes, formed our place of repast; which we enjoyed, after giving thanks, surrounded by the whole family, all of whom made their observations on us, and laughed, as occasion served. We were treated with a great deal of politeness and condescension, and felt ourselves under very little restraint. Towards night, on expressing a wish to return home, two

elephants were ordered, and we were conveyed to our own quiet habitation. The governor said, we might go to his house as often as we pleased, without bringing presents, and gave us an apartment in his building at the tank, to occupy whenever we should have an inclination; also offering, for our occasional use, one of his elephants. You must think we are distinguished, when you know that the life of any man would be endangered who should keep an elephant for his own use. All the elephants in the country are the peculiar property of the king and governors."

Joint Letter to the Serampore Brethren, same date.—"It is with a high degree of pleasure, that, under the merciful providence of God, we have the privilege of addressing you in a united capacity. Placed in a field of Missionary toil, bordering on that which you have occupied for many years, we cannot but appreciate the many advantages which may result from an affectionate and pious intercourse with each other. Being in the neighbourhood of Bengal, to and from which place are many facilities for a constant and regular correspondence, and feeling that our attempts here have succeeded those made by brethren particularly belonging to your Society, we wish to feel ourselves linked with you by mutual missionary and religious feeling, and to maintain with you a constant habit of communicating to each other any information of a missionary and friendly nature.

"Heretofore, in times of perplexity and trouble, we have personally experienced your timely assistance, which justly entitles you to our warmest gratitude; and now, associated together, we owe much to you for our temporal comfort and convenience.

"Although coming from a different country, and supported by a different Society, yet we consider ourselves most intimately associated with you in the service of our Lord Jesus Christ among the Heathen. We hope, that we are not only one with you in Christ Jesus, but one in an object dear to us as life, the promulgation of the gospel among perishing idolaters. And we feel persuaded that nothing can be more satisfactory, excepting the visible advancement of the Redeemer's empire, to our patrons at home, than to know that Christian harmony and mutual confidence subsist between us. We beg you to send us frequent communications, to counsel, strengthen, and encourage us. Shut out from the common current of religious and political information, and feeling interested in the events of present times, especially such as involve the spiritual

Rangoon.

interests of men, we must be dependent on you, as well as on many others, for a knowledge of what is passing in the world. In this particular we hope you will remember us.

“Our situation, although in a worldly point of view dismal and solitary, is yet to us, for many reasons, a happy one. We would not, for the present, change it, and sincerely hope the Lord will permit us to live in Burma. We are not discouraged at former abortive attempts to introduce the gospel among this people; for, although none within the circle of our acquaintance have been made to bow the knee to Jesus, and, wherever we turn our eyes, they are arrested with the horrid spectacles of idolatry and despotism, yet we are happy that the Mission is here established, and that the time will come when Jesus Christ will be manifested to the poor Burmians.

“In associating ourselves together, we have adopted those principles only, which we think we can inviolably maintain, and will secure our uninterrupted harmony, and prevent the springing up of any root of bitterness, whereby any among us would be defiled. Instead of the thorn, we hope there will flourish among us the fir tree, and instead of the brier, the myrtle tree. Our articles of agreement are thus:

““In order more effectually, under the blessing of our Lord and Master, to accomplish the important work for which we have come into this heathen land, we, the undersigned, form a union on the following principles; viz.

““1. We give ourselves to the Lord Jesus Christ and to one another, by the will of God.

““2. We agree to be kindly affectioned one towards another, with brotherly love; in honour preferring one another; feeling that we have one Master, even *Christ*, and that all we are *brethren*.

““3. We agree in the opinion, that our sole object on earth is, to introduce the religion of Jesus Christ into the empire of Burma; and that the means, by which we hope to effect this, are translating, printing, and distributing the holy scriptures, preaching the gospel, circulating religious tracts, and promoting the instruction of native children.

““4. We, therefore, agree to engage in no secular business, for the purpose of individual emolument; and not at all, unless, in the opinion of the brethren, the great object of the Mission can be best promoted thereby.

““5. We agree to relinquish all private right to remittances from America, avails of labour, and compensation for service; in a word, to place all money and property, from whatever

quarter accruing, in the Mission fund.—Provided, that nothing in this article be construed to affect our private right to inheritances, or personal favours not made in compensation for service.

“6. We agree, that all the members of the Mission family have claims on the Mission fund for equal support in similar circumstances; the claims of widows and orphans not to be, in the least, affected, by the death of the head of their family. But it is to be understood, that no one shall have a right to adopt a child into the Mission family, so as to entitle it to the claims secured in this article, but by consent of the brethren.

“7. We agree to educate our children with a particular reference to the object of the Mission; and, if any expense be necessary or expedient for such education, it shall be defrayed from the Mission fund.

“8. All appropriations from the Mission fund shall be made by a majority of the Missionary brethren, united in this compact; subject, however, to the inspection of our patrons, the Board.*

“We are now converting one of the virandas belonging to the house into a printing-office, where we hope soon to put your valuable present of a press into motion. Our first publication will be a religious tract. Soon after which, Brother Judson will commence the translation of the New Testament, which shall be given to the Burmans as soon as possible. Our first movements are necessarily slow; but time and the providence of God will, we trust, accelerate them.

“Dear brethren, pray for us, that a wide door and effectual be opened both to us, to enter successfully into the field, and also to the Burmans, to enter into the kingdom of God.

“Yours &c.

“G. H. HOUGH,
“A. JUDSON.”

* “Extracts from the Mission Records. Oct. 22, 1816.—‘Agreed, that, while no expense is incurred for house rent, the monthly appropriation for food, clothing, and other common expenses of a personal nature, be the same as proposed by the Serampore brethren, in the case of Brother Judson; viz. 130 rupees, payable in Bengal, for a man and wife, and ten for a child; thus making the monthly allowance for two couples and their children, which now compose the Mission family, 290 rupees. This sum is intended for personal subsistence, independently of all public and extraordinary expenses, which are to be defrayed by special appropriations.

“Agreed, also, that all expenses attending the press, shall be referred to a separate account, and defrayed from monies granted purpose for the by the Board.

“A. JUDSON,
“G. H. HOUGH.”

Rangoon.—Columbo.

Mr. Judson to Mr Ward, June 19, 1817.—"We have, at last, finished the translating and printing of Matthew; which, in our destitute situation, has cost us four months' labour. I finished my part of it about a month ago; and the printing was completed soon after. I am now labouring hard to arrange, and put into the form of a Burman dictionary, an indigested mass of materials which have been accumulating on my hands for a long time. Brother Hough would not let me rest without doing this. And the consideration of the assistance it will afford to future Missionaries in acquiring the language, and the uselessness of the materials, in their present state, to any other but myself, induced me to undertake the work, though it will keep me close for six months, at least. In the mean time, Brother Hough is applying himself to the language, and transcribes the dictionary for himself, as fast as I prepare it. Our lonely situation, away from any house or road, makes it very difficult to have much intercourse with the natives, especially during the rains.

"We daily hear of some excitement produced by the tracts. We hope, that, in a few cases, truth is beginning to operate on the mind. We feel great satisfaction in knowing that truth is, at length, embodied in tracts, and a portion of the word of God; that her shape is accommodated to the optics of a Burman; and that she is quietly walking about Rangoon, and now and then moving up the river. If accompanied with the prayer of the righteous man, she will not travel about in vain; she must collect followers and disciples: the word of God will not return void."

 CEYLON.

 COLUMBO.

Mr. Chater to Mr. Ward, Jan. 14, 1817.—"You have long wished Brother Siers to write you some account of himself; he has now done so. He is a valuable Missionary. But, though all who hear his preaching seem much pleased with it, it is like that of all the rest of us in Columbo, but thinly attended. We expect to lose the greater part of our little church very shortly: of those in the regiment, some are going to Eugland, and some to Trincomalie. Our school is going on very well; it contains more than sixty boys; many of whom have learned a number of Watts's songs; and you would be

pleased to hear how they sing them. Last week two young Kandyans were committed to my charge to educate. I inquired of their father, if he would wish them to be instructed in the Christian religion. He said, 'I have delivered them to you, and you may sell them, or kill them, or do what you like with them.'

The same to the Brethren at Serampore, March 25.—
 "I still find life a chequered scene, but I have several sources of consolation and encouragement. It is with no small pleasure I inform you, that translating into Cingalese, with the aid of Dhun, a Brahmun, (who knows but little of any other language,) is become an easy and pleasant work to me. We have prepared to the end of the 10th chapter of Hebrews for the press; and I have the 11th ready for examination. Our congregations are, in general, very small; but the Lord seems not to have forsaken us. One after another is reclaimed from a life of sin; and, so far as we can judge, they appear to become new creatures in Christ Jesus. When we recollect what a glorious change this is, both in its cause and consequences, how can we think of it but with joy and unfeigned gratitude? Two of our members, who appear, to me, to be Christians of the right stamp, lately left this place for England. They both found the pearl of great price, while in Columbo. Since their departure, three more have proposed themselves for baptism; and a fourth has joined our experience-meeting, who gives good evidence that he has received with meekness the engrafted word. Some others are under serious impressions, which we hope will end well. Brother Siers was laid aside by sickness, in consequence of which I had to preach very often; some days once, others twice, and on Sabbath-day three times. My strength has been proportioned to my labours; and now, I am happy to say, Brother Siers is fast recovering."

JAVA.

Mr. Robinson to Mr. Ward, Weltevreden, July 3, 1816.
 "Last Sabbath, I baptized four persons; viz. two soldiers, and two inhabitants of Batavia, namely, Mr. and Mrs. Diering. Mr. Diering was born at Negapatam, was taught English at Madras, and, some years ago, removed to Batavia. Mrs. Diering is, I believe, a native of Batavia, of Portuguese extraction. She understands no language but Malay, and may

fairly be called the first-fruit of the Mission among the natives of this country."

The same to Dr. Marshman, Sept. 2, 1816.—"I lately proposed to Mr. Diering to hold a meeting at his house on the Tuesday evening, for prayer and expounding the scriptures. To this he agreed; but, as his house lies remote from that part of the town in which the native Christians live, we did not expect more than four or five would attend. Our number was, at first, as small as we expected; but, afterwards, Mr. Diering invited two or three Chinese to attend, who are employed by the same gentleman as himself, and they accordingly came, and heard attentively. Three of them came, the next Thursday evening, to my house, to each of whom I gave a copy of the book of Genesis. We have not held a meeting now at Mr. Diering's house for several weeks, without some Chinese being there. Three weeks ago, eight were there; a fortnight ago, seven; and, last week, I counted fifteen. The same persons do not attend always; many come but once, and, the next week, others come in their stead: there are, however, two or three who have attended several weeks in succession. One of these is a physician, whom I heard speaking of the Flood, and of Joseph; and hence I inferred that he had nearly read through the book of Genesis. Another said to me, last week, 'When I am at liberty from my business, I pray to God; but you say, we must pray to Jesus.' 'Yes,' I said, 'you must pray to Jesus, or in the name of Jesus; for it is only through him that our sins can be forgiven.' This man, Mr. Diering says, is very honest and upright in his dealings. Now, though I am not sanguine with respect to the result, yet such appearances as these certainly indicate the propriety of exertion; therefore I hope you will send the Chinese scriptures, and Chinese tracts in abundance."

The same to Dr. Carey, Nov. 2.—"Your kind letter, of the 4th of July last, came to hand yesterday; and I have now to reply to it, by communicating a very painful piece of intelligence. This infant Mission has suffered a great loss: our dear and much-esteemed Brother Trowt is no more. He is gone, gone, no doubt, to receive the reward of his short but active services; but I cannot help mourning: I mourn for my own sake, and I mourn for the Java Mission. His loss will be severely felt; for his whole soul was in the work of the Lord, and whatsoever his hands found to do, he did it with all his might. Were I called upon to give his character, I know not how I could do it better than by saying, 'He was very

diligent and very pious.' He has seldom enjoyed good health since he has been in Java, and I fear his great exertions in learning the Javanese language had no small share in hastening his end.

"Yesterday, by a few lines from Brother Bruckner, I was informed of this mournful event; but with the particulars I am, as yet, unacquainted; though I can easily gather from circumstances, that our dear brother did not suspect the time of his departure was near at hand, till within a very few days of his decease. It was on the 25th of October, that he left this world of sin and sorrow; and on that very day I received a letter from him, informing me that he was recovering. This letter was dated the 16th of October, from which I send you a short extract: 'Through mercy, I can now inform you, that there is reason to hope God will again revive me. I am still in a very reduced, emaciated state, not able to keep on my legs ten minutes at a time, but the natural discharges seem to be beginning to return to order. My mind is brightening, and my appetite beginning to increase.' This information gave me great pleasure; and little did I think, while reading these lines, that the hand which wrote them was cold in death. It seems that our departed brother did not enjoy any great share of comfort in his dying moments, but when Brother Bruckner, about two minutes before he left the world, reminded him, that he was going to his Saviour, he replied, that his only hope was in the divine promises. Happy man, whose hope so soon ended in full enjoyment!

"Our bereaved sister is coming to Batavia; intending to proceed to Bengal, and, eventually, to Europe. Her case is truly distressing; she has one infant daughter, and is now in a state of pregnancy. I expect to see her here in a few days."

Mr. Bruckner, in a letter from Samarang, received some time ago, gives the following character of our deceased Brother Trowt:—

"It was the 25th of October, when it pleased the Lord to remove his afflicted spirit from this world. He seemed not to be aware that his end was so near; and he entertained still some hopes of recovery perhaps, two hours before his death. From the expression of the doctor, who had been a short time before with him, we all knew that he could not live very much longer; I went, after that, to ask him with what his mind was engaged now; whether it was set on Christ and eternal things? intimating, at the same time to him, that he seemed to be

going to Christ before us. He answered, 'Oh! were I with him! but I am not quite confident on this subject; there remains nothing for me respecting this, except God's promises. Farther, it is a great trial to me, that I cannot fix my mind on those subjects, as it ought to be.' I left him now, not being aware of his approaching death; and it was hardly three minutes after that, when Sister T. called for me. I went immediately into his room, and, lo! his spirit had just departed. I cannot describe my feelings at that moment; seeing that my faithful fellow-labourer, and brother, and monitor, and a true Missionary, had departed this world.

"The loss to the Mission, and to his dear wife, is, undoubtedly, great; but we trust the loss to him has been made up in another way. His strength was not proportioned to his zeal; had this been the case, he might have contended with Swartz for ardour in the Missionary cause. He spoke the Malay language fluently; and in the Javanese he had already made considerable progress. He had begun a Javanese dictionary: the third part of it is finished. This is the work which was seemingly the cause of bringing upon him that disorder of which he died: for he sat almost all the day long to hammer out the meanings of the collected words with the moonshee, for he thought the completion of this work of very great importance; and, indeed, it was so, but it was too hard a work for him, at least to pursue it with such eagerness. I do not say this, as if I meant to blame our departed brother, but merely to give you a specimen of his zeal for the Missionary work. I shall hardly be able to pursue this work, and to complete it, at least not in English, because of my imperfect knowledge of that language. But I shall endeavour to pursue it, with the assistance of some natives, in the Dutch language. Mr. Crawford, who had completed a Javanese dictionary, had given the rough manuscript to Brother T. and this work would have been of great use both to Brother T. and to me, in acquiring the Javanese tongue, and I had already made a beginning in copying it; but when Brother T. was dead, this gentleman reclaimed his work, and I was obliged to give it to him; which he wanted merely for the sake of destroying it: but still he could not be prevailed upon to leave it with me. Notwithstanding this disappointment, I do not despair, but hope to learn Javanese without it, though I may not learn it so quickly."

Mr. Phillips to Dr. Carey, Riswick, near Batavia, Dec. 31, 1816.—"At a Committee-meeting which was held in

London, on the 20th of last June, it was resolved, that I and my dear wife should proceed, by the first opportunity, to strengthen the hands of Mr. and Mrs. Trowt, at the Samarang station on this island. On the 11th of August, we set sail from Gravesend, in the *Jane*, Capt. Maughan, and, after a very agreeable passage, we landed at Batavia on the 27th of December; but we landed to be the partakers of grief and disappointment. The first intelligence which we received concerning the Mission was, Mr. Trowt is dead, and Mrs. T. has left Java for Bengal. Thus the all-wise Disposer of events has been pleased to frustrate our hopes, and to make void our expectations. It is one among the many parts of the divine government which call for the exercise of faith and prayer. I have in my possession two letters to the Governor of the island: one I received from the Dutch Ambassador in London, who, in an interview which I had with him, expressed his willingness to serve the Society to the utmost of his power, and readily granted a passport and a recommendatory letter. The other is from Thomas Raffles, Esq. the late Governor of Java, who has kindly recommended to the Dutch Governor the objects of the Mission. I expect that an opportunity for presenting these letters will be afforded to-morrow; after which I may be able to form some idea of the place of my future residence. My wife and I are kindly entertained by Mr. and Mrs. Robinson: and Riswick, the place of Mr. R.'s residence, seems to be the most eligible situation to acquire a knowledge of the Malay language. Mr. R. by possessing so accurate a knowledge of it, is capable of affording me the most desirable assistance; and before the period arrives when I shall be able to preach in it, I hope to receive the advice of my elder brethren respecting the step I ought to pursue. I must beg the favour of hearing from you by the first conveyance, stating your opinion relative to the study of the Javanese or Chinese languages: a knowledge of either would be a very important point gained; and I wish to collect all the advice I am able on the subject, as well as to have every circumstance weighed ere any determination is made respecting either.

"Mrs. P. unites in the most tender and affectionate regard to yourself, and all the branches of the Mission family at Calcutta and Serampore. And we pray that God, who has given us a prosperous voyage from the land of our nativity, may make us useful instruments in carrying on his work, so that we may be fellow-labourers (though in a humble sphere)

with you, and that we may aid the objects of the Society to the utmost extent of our ability."

Mr. Bruckner to the Serampore Brethren, Feb. 24, 1817.
 "Since I wrote you last, my daily business has been to learn Javanese. The great difficulty in learning this language consists, not merely in the difficulty of the language itself, and in the vast quantity of words which must be learnt; neither in there being two different dialects, which are almost two different languages; but that we can get no proper assistance from the natives. Some time ago, I took two teachers; one who understood Malay and something of Javanese, and a real Javanese man: these, both together, made up nearly one tolerably good one. One of them wanted to borrow money from me, but I refused; (as I had been cheated by Javanese several times in this way;) and now, neither of them comes to attend to his work. I had begun with them to copy the English and Malay part of Marsden's Malay Dictionary, and to add the Javanese to it in both dialects; which, after it had been finished, would have proved very useful in translating. Now these men have left me, the work is stopped. There will be required, at least, one year more, with the application of all my strength, to acquire the Javanese language in such a degree as to do something in it.

"May the Lord grant me strength, patience, and perseverance. He comforts my mind in this my new sphere, with a calmness and peace which I did not enjoy formerly; and, though my prospects are not so bright respecting earthly circumstances, I would not change my state by any means."

Mr. Phillips to the Serampore Brethren.—"June 6. I wrote, soon after my arrival at this place, to request you to favour me with your advice respecting the plan which I might pursue to advantage in the great work of instructing the Heathen and Mahometan inhabitants of this land. From that time to the present, I have been employed in learning the *Malay language*; as that is the principal medium of communication throughout the island. I have had a slight touch of the Batavian fever: it lasted about a fortnight; but, through the mercy of Him in whose cause we are engaged, I have been restored to health, and now I am as well as I was when in England. I must make an application shortly, for permission to proceed to Samarang; it being my intention to proceed thither as soon as Mrs. P.'s circumstances will authorize a removal from Weltevreden.

Java.—Amboyna.

“I am not yet able to *preach* in Malay, but I go out sometimes, and read a tract in the Arabic character, composed by Mr. Robinson, and talk a little to the Malays and Chinese. I find that each attempt causes more pleasure than the last; and I hope that ere long I shall be able to address the inhabitants of this deadly clime in their own language, and exhort them to withdraw their hopes from a false prophet, and fix them upon Him who is the only Saviour of sinners. There is a wide field for instruction in Java, and the people here need the gospel to come with demonstration of the Spirit and with power; for they are ignorant, wicked, and superstitious.

“The congregations in Batavia to which Mr. Robinson preaches, have increased a little within the last two or three weeks; and I hope that the word which he has sown will, at no distant period, be watered by divine influence, and bring forth an abundant harvest. I like the appearance of some of his hearers very much; and, if an opinion may be formed from their regular attendance and proper behaviour, they are seeking the kingdom of heaven. We have great satisfaction in the conduct of Mr. Diering: he is a valuable auxiliary.”

 AMBOYNA.

Mr. Jabez Carey to his Parents.—“May 21, 1816. I have the pleasure to write to you again from Amboyna, which is still in the possession of the English. I have determined to have all my things settled, as it will be of no use remaining here without having the power of doing good. Should it please the Lord to continue me here, among the Amboynese, with the prospect of doing good, I will stay; but if I find much opposition, I must go. The knowledge I have of the Malay language will, no doubt, gain me a situation any where, and be the means of supporting the station to which I may belong. However, wherever I may be, I shall never be able to forget Amboyna, and her good I shall aim at. I have determined to translate books for them, which almost all here can read and understand, and which may be, in time, a more effectual means of bringing some of them to the knowledge of the gospel than even preaching. I have now finished Watts’s Second Catechism, and shall send it by this opportunity, to be printed. The First Part I sent before, by Mr. Ricketts, who I hope has arrived before now.

Amboyna.

"On the 15th of last month, we experienced a most dreadful hurricane, which rooted up many large trees, and destroyed thousands of spice trees. Almost every house in the town was injured, and many were blown down to the ground. Some of the roads on the hills are impassable. One or two lives are said to have been lost. All the vessels in the bay, save one, were blown ashore, and some of them much injured. Through the mercy of God, our house was very slightly injured. The hurricane began at ten o'clock at night, and lasted until two o'clock in the morning. In the morning, it was pitiable indeed to see the streets covered with parts of houses, large trees, and the paggars, (or sago walls,) in every direction.

"Last March, I was afflicted with a slight attack of the liver complaint, which troubled me for about fifteen days; but at last, after using calomel and a blister, it left me. O how merciful is the Lord to me, an unworthy wretch! Out of how many troubles he has delivered me! O that I had a more grateful heart! The vessel has taken up her anchor: I must therefore conclude, wishing you health and happiness."

The same to the same.—"March 27, 1817. Again I drop you a few lines from Amboyna: This island is now all bustle and confusion: it was delivered over to the Dutch Government the day before yesterday, and my services to the English Government are now at an end. But the Lord has favoured me above my most sanguine expectations, and far above what I have deserved. You will, I am sure, be happy to hear that the Dutch Government have accepted of my services, and allowed me to retain the situations of Superintendent of Schools and Member of the College of Justice, and have promised to pay me, for the present, three hundred rupees a month. The Governor has promised also to do something more for me, as soon as things are more settled. He seems to be a very good man. The Government, I hope, will do very well now. All the servants have better pay than before, and no perquisites of office are allowed. They are going to pursue, as far as they can, the same measures as the English Government pursued here. I have not yet received my appointment, but expect it soon. I have now saved 1000 Spanish dollars, to return to the Mission; but am afraid, as the English Government have already more money than they can spend, that I shall not be able to obtain bills; and I am afraid to send it by this ship, for fear some accident might

happen, and it be lost. Should I not be able, some way or other, to send it, I think of putting it out to interest, till I find a way of sending it. I really do not know, my dear father, how to be thankful enough to the Lord, for your restoration to us from the brink of the grave."

The same to the same.—"April 3, 1817. The gentleman who is kind enough to take this was pleased to offer to take my thousand dollars to you; but I am afraid of accident. You will perhaps wonder at my fear and anxiety about money; but this is to pay off a debt I owe, and unless that is paid I shall never feel satisfied in my own conscience. I well know, money collected on account of Missions is from the pockets of the poor, and any of it expended or thrown away needlessly is wrong and unjust; and therefore, so long as I have health and strength, I hope I shall never fail to work with my own hands to support myself. I was always of opinion that a minister should support himself, if possible, and not appear like one paid to do good. I have not yet been able to inform you of my visit, last October, to the schools at the out-residencies of Saparua, Heela, and Harooka. The schools I found in pretty good order; but was obliged, in my passage from the island of Boonowa to the island of Manippa, to leave the boat I was in, at the island of Kelong, and make my escape in a fishing-boat to Manippa; for three or four large boats, full of pirates, landed there soon after I had breakfasted. Kelong is an uninhabited island. We had a musket and a few men, with whom, as we were afraid to run away, we thought of making a defence; but, finding that the people were somewhat frightened and began to walk off, we thought it best to go to the opposite side of the island, and then set off in fishing-boats for Manippa, where, after nine hours, we arrived. A number of fishermen are always here, catching fish. Some of the people remained on the hills, and got the boat I left, after the pirates had left the island, with which they returned to their own villages. Thus, my dear parents, my life has been twice saved hereabouts; once in a storm on this side Manippa, and now from pirates on the other side of it. How merciful has the Lord been to me, a vile sinner! From Manippa I returned to Ceram, with four soldiers and a number of muskets, but met with none of the pirates. At one time saw two vessels sailing at a distance, but was happy to see them sail away."

The same to Mr. Ward.—"May 16. You will, I know, rejoice with me, that I have the most sanguine hopes that

Amboyna.—Review of the Mission.

a Baptist Mission will be permanently established here. Although I am young and inexperienced, yet the Lord has enabled me to persevere, and no doubt I shall soon have the pleasure to see my endeavours crowned with success, by his blessing. I have gained the esteem of the natives, and expect soon to have permission from Government to do the duties of a Missionary. I have not the least doubt, but that soon much will be done here, if I have the sanction of Government, and, above all, the presence and blessing of 'the God of the whole earth.'"

REVIEW OF THE MISSION,

DECEMBER, 1817.

Addressed to the Society.

"Dearly beloved Brethren,

"We now attempt, after a lapse of more than two years, to lay before you a brief review of the general state of the Mission in India. In doing this, we are feelingly reminded of the important truth, that the Lord Jesus Christ alone is able to destroy the works of the devil; and that all the labours of his servants, directed against the power and influence of the god of this world, are as nothing, considered separately from the power of their Lord. But it is their consolation, that their Lord is mighty, in whose name they go forth; and that, while he *needs* the help of none, he despises not the day of small things; but, amidst all the trials and discouragements his servants have to meet, renders his strength perfect in their weakness, that none may glory but in the Lord alone.

"Relative to the work of conversion in India, perhaps all our expectations have been far wide of the mark. We have been so accustomed to fix our eyes on a Pentecost, as to account every thing short of it nothing. But have we reasoned wisely concerning this? Have we at all taken scripture for our guide herein? We do not deny that God is able to take a man, completely ignorant of every principle of religion, both natural and revealed, and at once create him

Review of the Mission.

anew in Christ Jesus. But is this his general method, in converting any people, or nation? Does his infinite wisdom deem no preparation necessary? Did none precede even the day of Pentecost itself? A little reflection on this, the brightest display of the power of converting grace ever known, may be highly profitable to us, as it may teach us to exercise faith according to knowledge—a matter of high importance in the work of Missions; for, although the desire, when it cometh, is a tree of life, it is no less a fact, that hope deferred maketh the heart sick. And, if we have suffered our expectation to rise beyond the highest ratio warranted even by a due consideration of apostolic times, we cannot complain that God or his holy word have deceived us: we have rather deceived ourselves, by not duly weighing that which his word has revealed.

“This view of the subject, if it be just, will prepare the mind for this brief review of the Mission. It is not intended for a review of conversions, of churches established, of days of Pentecost witnessed: it is, rather, a review of feeble and imperfect efforts to spread light amidst the thickest darkness; to erect the standard of the cross where Christ has been scarcely named; to contend with the spiritual rulers of the darkness of this world, and with the desperate wickedness of the human heart, strengthened as it is by prejudices which have stood the shock of ages, and survived the revolutions of empire. It will show the manner in which the Lord is gradually opening the way for the diffusion of light throughout India, by the three grand methods he is pleased to employ; *Mission Stations*, as furnishing the means for putting things in motion; *the Scriptures*, by the circulation of which light is diffused; and *Schools*, as enabling men to receive the light conveyed by the Sacred Scriptures.

MISSIONARY STATIONS.

“An idea having been formerly given of the geographical situation of the various stations and places where the gospel is made known, it may be best, perhaps, to follow the same order still; and begin with that province which has shared most largely in that general preparatory work which must be extended over India, before a general and earnest attention to the gospel can be reasonably expected; and with that part of this province which has been chiefly the scene of missionary exertion.

Serampore, Calcutta, and its Neighbourhood.

"In this spot, which has been the scene of labour for nearly twenty years, there is now an abundance of labourers, as nine have entered thereon since our last review; four brethren having arrived from Europe to join us, three from the London, and two from the Church Missionary Society. This spot, therefore, twenty-four miles in length and about ten in breadth, at present enjoys the labours of fourteen brethren from Europe, besides those of three evangelical Clergymen, who have the work of God as much at heart, and in mind and spirit are as really Missionaries, as any of us. Of the nine of our own denomination, Brethren Carey, Marshman, Ward, Randall, and Pearce, are at Serampore,—and Brethren Lawson, E. Carey, Yates, and Penney, in Calcutta. In addition to these, there are, labouring in the same circle, a number of brethren raised up in the country, (the number of whom, blessed be God! is increasing every year,) who, from their superior knowledge of their vernacular tongue, their intimate acquaintance with the habits and ideas of their countrymen, their being accustomed to the constant fatigue of walking in a climate congenial with their constitutions, and a variety of other circumstances, are far more adapted to the work of making known and explaining the gospel to small groups of their own countrymen, than Europeans, and have been generally more successful.—European brethren, indeed, while absolutely necessary to planting the gospel in India, far more resemble, in their work and their value, the great Evangelists who went forth from Judea—Mark, Silas, Timothy, Titus, and others; whose business it was to publish the word, plant churches, set things in order, and, from among the native converts, ordain elders in every city. True, they are not, like them, endued with miraculous gifts; but their superior knowledge of the gospel, their steadiness, and energy of mind, supply precisely what is lacking in native converts; over whom these qualities, combined with meekness of wisdom, give them a commanding influence of the most salutary nature, and fit them for becoming respectively the soul of a missionary system, to the incalculable advantage of the cause of God in the East. This eminently suits with their fewness, and with the increased expense necessary to support Europeans in a country and climate so different from their own. When the expense of a house, a conveyance, &c. is considered, it will not appear

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strange that the sum absolutely requisite for a European brother, particularly with a family, should be sufficient to meet the wants of twenty native brethren; who, under due direction, might itinerate through a very large district, and, furnished by their European brother with tracts and books of the Scripture, might soon fill every corner of it with general knowledge. And whether one brother thus acting as the directing intelligence to twenty native brethren, accustomed to the climate, and thoroughly acquainted with the idiom, habits, and ideas of their countrymen, would not be likely to do more than two European brethren alone, it is easy to judge. Twenty European brethren, placed in as many different provinces of India, and thus encircled with native brethren, would go far, in a course of years, towards diffusing that general light throughout the whole of the continent, which might prepare the way for the coming of the Redeemer's kingdom in its fulness and glory. But, to return from this digression.

"At *Calcutta*, preaching is continued in the chapel, four times on the Lord's-day, as usual. In the morning, at eight, some one of our native brethren, (often Brother John Peters,) preaches in Bengalee. At ten, one of the elder brethren from Serampore preaches in English. At three, the same brother preaches in Bengalee. And at seven in the evening, one of our brethren resident in *Calcutta* preaches in English again. They also preach at the jail in the morning, and afterwards in the fort; where, in general, there is now divine service twice on the Lord's-day. There is also regularly a lecture on Tuesday evening, at the chapel, by our aged brother Carey; and another in the fort, on Wednesday evening, by one of our younger brethren; and, in various parts of the town, prayer-meetings are held twice or thrice in the week. In addition to these meetings, our native brethren take an opportunity of making known the gospel occasionally throughout the week, either to the servants of some European friend, or to such of their own countrymen as they can persuade to stay and listen awhile to the word of life.

"The number of those who have been baptized at *Calcutta* since our last review amounts to above ninety. Of these, the greater part have been soldiers from the fort, who have been added to the churches in their respective regiments: the rest consist of Catholics, nominal Christians without any real religion, and natives. The number of heathen natives in *Calcutta*, who have been brought to the knowledge of the

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truth, is, however, comparatively few; which can be easily accounted for on the principle already mentioned—that there must be a preparatory work throughout the country, before the natives can be brought, in any great degree, to attend the preaching of the gospel; a diffusion of general knowledge throughout Bengal, and even the whole of India, being necessary to bring them to the state in which the Jews were before the appearance of John the Baptist among them; nay, even to that freedom from the dreadful chain of cast, and from the servile reverence for one race of men as divinities, which the Greeks possessed previously to their hearing the gospel.

“In this circle, about eight miles north-west of Calcutta, and about ten north-east of Serampore, lies *Dum-Dum*, a military station for the Honourable Company’s regiment of artillery. Here, Brethren Kymer, Hale, and Flatman, (the former baptized, some time ago, by Brother Chamberlain, the two latter by Brother Thompson,) being stationed for a season, about a year ago attempted to introduce the gospel among their countrymen. We therefore erected for them a mat place of worship, and some European brother has preached there, in general, every week. In the mean time, at the request of Brethren Hale, Kymer, and Flatman, we stationed our valuable brother Ram-mohun there, to make known the word of life in Bengalee and Hindee, to the women and others who cannot understand English. Among these his labours are highly acceptable; and God has, in several instances, crowned them with his blessing. No less than nine have been baptized there in the course of the past year; of whom three were our own countrymen, belonging to this regiment of artillery, and the rest natives of India. The little church formed there consists of fourteen members.

“At *Barrackpore*, opposite Serampore, we have also had an opportunity of introducing the gospel, since our last review of the Mission; and here also it has pleased God to bless the word, among both our own countrymen and those born in India. Of the former, several non-commissioned officers in the various native regiments occasionally stationed there, have opened their houses for worship, both on the Lord’s-day and in the days of the week. The effect has been, that in the past two years six or eight of our countrymen there, some of them considerably advanced in years, have, we trust, been brought savingly to the knowledge of the truth. Among these, our friend the late Serjeant Dwier deserves particular

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mention, for his eminent and ardent piety, and his unblameable conduct; which, on his being called, in the course of his duty, to Penang with his battalion, had raised great hope relative to his future usefulness; he having manifested a strong desire to make known the word to his countrymen, and at his own charge taken a native brother with him, to minister to those in the battalion and its followers. He, with the brethren and sisters who accompanied him, being six in number, formed a little church, of which they entreated him to take the pastoral care. The Lord was pleased, however, to call him home within two months of his arrival there; he dying after only a few hours' illness, in the 35th year of his age, as we were informed by a letter from Major M. the worthy commander of the battalion; a man of genuine piety, who spoke of our deceased brother in the highest terms of respect. A circumstance, however, respecting this little band has lately come to our knowledge; which, trifling as it may appear, has tended much to encourage us, from its evincing that few attempts to spread the gospel, however weak they may appear, prove wholly fruitless, even though Providence may seem for a season to frown. On the death of our brother Dwier, his widow, with Ram-prisaud and his wife, (the brother supported by him,) returned to us at Serampore. We therefore thought that all hope of the gospel being carried to that island, (Penang,) hitherto so destitute of real religion, and the prospect of which, from this little group forming as it were a sacred germ there, had so delighted us, appeared to be wholly taken away. But, to our surprise, a letter received about a month ago, from our brother Serjeant Silvester, (another fruit of the attempt at Barrackpore,) who is now stationed there for a term of years, informs us, that a young man and his wife, born in this country, and scarcely able to understand any thing of English, who were baptized only the Sabbath preceding their departure, had been enabled to maintain the most consistent character while thus standing alone there, and had so contributed to endear religion to the circle wherein they moved, that Brother Silvester, who, with his wife, has now formed, with them, a small religious society, has found others around prepared to hear of the things that belong to their peace; so that, should the God of all grace be pleased to smile, there may yet be a little church gathered there; and, if it be his will, religion may be planted in that hitherto barren and destitute island.

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“Of those born in this country, and disposed, by a general knowledge of Christianity, slight as it may be, to listen to the gospel with attention, the number at Barrackpore, brought, we hope savingly, to the knowledge of the truth, in these two years, has been much greater; The labours of Brother Smith, Ram-prisaud, and other brethren, in the Hindee and Bengalee languages among these have been both acceptable and useful: and the number of those who have in this period been baptized has formed a pleasing addition to our little society at Serampore. Three have died in the faith, affording, in the hope and joy with which they were indulged in the prospect of eternity, while resting on a Redeemer's merits and faithfulness, the most solid proof of the reality and power of religion.

“At *Serampore*, the seat of so many years' labour, we are furnished with strong proofs of the truth of what has been already advanced on the necessity of that previous illumination, that general diffusion of knowledge, which, pervading the whole country, shall dispel its gross delusions, and free the mind from those fetters which even yet hold back the natives around from approaching sufficiently near the gospel to discern what it really contains. Till that period, the work of a Missionary will differ exceedingly from that of a minister of the gospel in a Christian country. There, the authenticity, the divinity, the supreme importance of the gospel being universally allowed, the business of the preacher is with the heart of each individual; and the inquiries stirred up by conscience are, ‘Am I truly converted to God? Do I really believe on the Lord Jesus, or am I deceiving myself with the form of true religion, while my heart is a stranger to its power?’ Here, the inquiry is, if a death-like torpidity suffer any to arise, ‘Is Christianity worthy of attention? Is there any truth in it? Is it not a sin even to inquire into its nature and design? Will not my merely listening to it endanger the loss of cast, and all that is dear in life?’ Till a favourable answer to these questions shall be generally impressed on the public mind throughout the country, a knowledge of human nature, and of the manner in which God has hitherto prepared men for the reception of the gospel, forbids our expecting that general attention thereto which is found in Christian countries. But are we hence to conclude, that, till this period arrive, there is nothing to be done? How then is that light to be diffused throughout the whole country, which may hasten this happy period? Our business is to form a right judgment

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of the work to be done, that we may not suffer our minds to sink because we do not see the full corn in the ear before the seed be sown, or even the ground completely prepared for its reception. To these reflections our labour at Serampore naturally leads us—a result which we have no reason to think would have been materially different, had we confined our whole attention to this spot, instead of attempting, as far as we have been able, to send the light of the gospel throughout India. Those glorious effects of the divine word, which we have already witnessed, however, have been such as to convince us fully, that a time will come when the natives of India will receive the gospel, as really and as effectually as it is now received by the inhabitants of Britain; and we feel no less certain, that the Lord will hasten this in *his* time, and that our business is, diligently to do the work now required, and daily to wait before him in cheerful hope. In our native brethren, we have to contemplate Christianity in its first and faintest effect on minds just emerging from heathen darkness. We do not witness it as forming principles in the strong habitude of the tenth successive Christian generation, which, trained early to the admiration of every Christian virtue, and the universal detestation of vice, becomes strong in moral habits before grace at all enters the soul, and leaves little for conversion to accomplish, beyond animating with a living principle the lovely form imprinted on the mind and character, by religious education and example; but as faintly impressing the mind of a heathen, previously devoid of every idea relative to the turpitude of vice and the dignity of virtue, who is therefore restrained from sins in which all his countrymen around see no kind of evil, and realize no disgrace, merely by the thought, “Thou, God, seest me;” and this thought, received only through the feeble medium of foreign instruction, conveying to them truths, the full meaning and connexion of which they can scarcely be supposed as yet completely to comprehend. Hence, therefore, we have had to observe almost every gradation of proficiency in the Christian life, from the steady and unclouded career which has ended in the full triumph of faith on a death-bed, to that alternate falling and rising again which has left us scarcely any ground of hope beside that resulting from the Saviour’s unsearchable mercies, on the one hand, and a rejection of idolatry, with an almost unaccountable cleaving to the Saviour and his doctrine, on the other. In the holy lives and happy deaths of Pitumber-Singha, Krishna-prisau,

Futika, Krishna-das, and others, we have seen what the gospel can do for Hindoo idolaters, when, received into a good and honest heart, it enriches a strong and vigorous understanding with clear views of the nature of redemption and the riches of divine grace; in the steady and blameless walk of Tarachund, Mut'boora, Pran-Krishnoo, and others, we behold Christianity boldly lifting up its head, and commanding respect and esteem from those who, while they hate, are constrained to revere the change it has wrought in their own countrymen; while in others we behold it struggling with the mighty power of corruption which once wholly overwhelmed the mind, and which now occasionally rises and almost triumphs in the weak and inconstant soul, till conscience, invigorated with new light from the divine word, again brings it to the footstool of mercy; mercy, however, which not seldom arises to the aid of the repenting sinner, and fixes him more firmly in the ways of God than before, enabling him for years, and possibly to the end of life, to bring forth fruits meet for repentance, and glorious to that grace which thus erects to itself eternal trophies on the ruins of idolatry and sin. Nor is the influence of Christianity wholly lost, even on those whom a regard to the purity of the gospel constrains us to separate, for a season, from communion. This separation, while it affects not their secular employments in any degree, leaves them the fullest opportunity of continuing to attend the means of grace. There is therefore no temptation to relapse into idolatry; and, often, a mother, a sister, a wife, continues still persevering in an honourable profession of religion, while a want of strength of mind to resist temptation, or of a due sense of sorrow for sin, debars the father, the brother, or the husband from the enjoyments of religious fellowship. Often, however, this seclusion from full Christian fellowship is made the happy means of recovering the fallen, to a correctness of conduct never exhibited before; and even where this is not the case, the family, having relinquished idolatry, are still trained up in the knowledge of the divine word. Already do we see around us, therefore, a goodly number of Hindoo children rising up with minds completely free from all the terrors of cast, all idea of brahmanic superiority, all attachment to idolatry, all prejudice against Christianity; trained up also in a seclusion from vice scarcely known elsewhere in Bengal, and in the knowledge of the sacred Scriptures. Far be it from us to intimate that these children are real Christians; we know

that no education effects a change so mighty : but we have already seen some of them voluntarily put on the Lord Jesus Christ by baptism ; and we know that the Lord can change the hearts of all, if this be his holy will. Nor can we be ignorant of the service which these are capable of rendering hereafter to the cause of God, should the Lord be pleased thus to crown the instruction they receive in the doctrine of the Scriptures from their earliest years. It is, indeed, to this *second* generation—to those who from their childhood have “known the Scriptures, which are able to make them wise unto salvation”—that we chiefly look for evangelists, who, in labouring among their own countrymen, shall study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. But we are sensible that these fruits are not to be expected unless the seed be *previously* sown in the hearts of others, unless there be a *first* generation who embrace the gospel, with whatever weakness their profession of it be accompanied. At Serampore, thirty of these children are often to be numbered at one meeting, and every revolving year evinces that the gospel is taking still deeper root, amidst all the weakness and deficiency we are often so painfully called to witness ; and this not merely by the increasing number of those who are coming under the sound of the gospel : the increasing knowledge and steadiness of conduct evinced by some of our brethren, plainly show that the gospel in the heart is like leaven hid in a portion of meal till at length it leaven the whole lump. The whole number of persons baptized at Serampore since our last review is thirty-five.

“About eight miles north-west of Serampore, at *Gundulpara*, our friend Tarachand now resides. This brother, ever since his baptism, (nearly five years,) has maintained a course of conduct highly honourable to the Christian character, and has around him a number of intelligent young men, some of them brahmuns, who, attracted by the temper and spirit he manifests, as well as by his superior knowledge, voluntarily come to him for instruction ; and with whom he meets and converses, at those seasons of leisure so amply afforded by an Asiatic life. These meetings are often prolonged till midnight, and tend exceedingly to diffuse abroad the light of the gospel. Many are the hymns he has composed, which are sung on these occasions, and the ideas contained in them carried still more widely by these young men. He has also written several pamphlets recommending the gospel ; one of which.

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containing fifty pages, now in the press, is a candid and judicious examination of the chief parts of Hindooism; and the style and temper in which it is written are highly spoken of by our pundits themselves. Finding he has such a command of his pen, we have begun to employ him in translating some practical works on religion into Bengalee; among which are the *Triumphant Death of John Janeway*, and *Baxter's Call*. He, his brother and friend Mut'hoora, and a few others, have the Lord's supper regularly administered among themselves, though so few in number. With this we are greatly pleased; as, the sooner they can act for themselves, and independently of us, the sooner is the gospel likely to be planted in the country.

"We have thus given a view of the state of things within this circle, extended, we fear, to a disproportionate length; but it is a circle which contains, of all nations, above two hundred united in church-fellowship, distributed into four or five little societies, and enriched with numerous gifts, which, though nothing, compared with the product of the churches in Britain, mature in age, in doctrine, and habits of Christian virtue, are still owned of God among their own countrymen, and therefore precious to us. It contains a view of the labours of nearly twenty years; and, although the great body of natives within this circle are, as yet, neither freed from the chain of the cast, nor from the fetters of superstition, which indeed can scarcely be expected in any one spot, till there be a general diffusion of light through the country; still the seeds of the gospel are so fully sown here, that, were European brethren, by any adverse providence, to be almost wholly removed, we cannot but think the Lord would plant the gospel here through those gifts he has raised up in the country itself. Could we see every other part of Bengal equally filled as this little spot, our hearts would rejoice indeed; but this is not to be expected till the Lord shall pour out his Spirit on the natives of this country. To fill Bengal with European brethren, as this little circle is at present filled with those of our own denomination alone, would require nearly two hundred brethren from Europe—a number far beyond hope. Our review of the other parts of the Mission will therefore occupy but a small space; as we have but three brethren from Europe in the whole of Hindoost'han, and not one in the rest of Bengal. Whatever has been done in the other part has been effected through the instrumentality of gifts raised up in India: small, therefore, as it really is, it is not

without its value in the eyes of *Him* who seeth not as man seeth, nor in the eyes of those who, like their Heavenly Father, 'despise not the day of small things.' In proceeding, it may be as well first to notice the attempts made to extend the light of the gospel in the east of Bengal, before we notice those westward, towards Hindoosthan.

"*Jessore*.—In this district the divine word seems to have taken root, although its progress is slow. The labours of Brother Thomas, and of various native brethren, have not only spread a degree of general knowledge respecting the gospel, through many of its towns and villages; but have, we trust, been, in numerous instances, effectual to conversion—a goodly number having been baptized since our last review, and between twenty and thirty often sitting down at the Lord's table at one time. The deaths of several, too, in the faith of Christ, seem to prove that the word of God has gone thither, not in word only, but in power. Moreover, some, who had been excluded from communion, have evinced that they have still retained such a knowledge of the gospel as has kept them entirely from relapsing into idolatry. Prem-das was a man who had been thus excluded. In his last sickness, however, he declared that his dependence for salvation was on Christ alone; and calling his wife, pressed her in the most earnest manner to renounce every other hope, and trust in Christ alone; enforcing this indeed with so much earnestness, as almost to make it a condition of her inheriting what little property he possessed. As Chougacha, where Brother Thomas has hitherto resided, is only a small village, it appeared far better to remove him to Sahab-gunj, the central town of the district, where a bungalow has been accordingly built for him, and where, amidst a population of many thousands, he will have a far more favourable opportunity of daily making known the gospel. The native brethren who are employed there in disseminating the gospel as readers and itinerants, are now four; and the number of natives who have come forward to make an open profession of the name of Christ, since the date of our last review, are about thirteen.

"Proceeding about a hundred miles further eastward, we come to *Dacca*, once the capital of Bengal. Here, since our last review, means have been found to introduce the light of divine revelation in a considerable degree. A school has been established for the instruction of those indigent children who bear the Christian name, which has been encouraged

beyond our expectation: five schools have been opened in the Bengalee language for the instruction of native children, and one for instruction in the Persian language, which is chiefly filled with Mahometan youth. These last, however, willingly agree to read the Gospels in that language. In addition to this, many thousand Gospels and tracts have been distributed, and in general received with unusual earnestness. Native brethren have also been labouring among the inhabitants around Dacca with much acceptance, particularly Ram-prisaud; and in December the first-fruits of the gospel appeared in the baptism of two of the race of Abraham according to the flesh in this distant country. The Jew Solomon with his wife, long resident in Dacca, had heard the word of life from our friend who has established the school there for Christian children; and, after counting the cost many months, both of them determined to make an open profession of faith in the promised Messiah, and were in consequence baptized by our friend on the 22d instant. It has been thought by some, that the Lord may probably make the preserved of Israel eminently useful in bringing the Gentiles to the knowledge of the Saviour: should the Lord thus be pleased to work by our new Israelitish brother, we shall have reason to rejoice in him. In the neighbourhood of Dacca, are several villages of Roman Catholic Hindoos. These have been frequently visited by our friend there, and our native brethren; and, although they are exceedingly ignorant, being wholly without the scriptures, and very few of them able to read, yet the willingness with which they hear of the Saviour renders them highly interesting. Our brethren have attempted to establish schools and introduce the scriptures among them; but their priests have set themselves against it, and have hitherto succeeded in frustrating every effort made to convey instruction to them; which is to be lamented, as they are now scarcely less ignorant than the Hindoos themselves.

“A few miles from Dacca, there is a body of natives, who have rejected entirely the laws of the Brahmuns, and in a great measure the worship of the Hindoo gods; but they still retain much of the prejudices respecting cast, and still more of those which connect sin with receiving certain kinds of food. Among these, our native brethren have occasionally been, and some of them have visited our brethren at Dacca; but, while they lend a more favourable ear to the gospel than other natives, their prejudices relative to food, which

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extend even to medicine, and to the wine with which the Lord's supper is celebrated, seem hitherto to prevent the gospel's obtaining a free entrance into their minds. The Lord, however, is able to remove these, and to make them feel their need of the gospel, and discern its excellency, if such be his holy will.

"Silhet.—In the attempts which have been made to diffuse the rays of the gospel in this part, little has occurred of an encouraging nature. One of our brethren sent there, Bhagvat, died of a fever about eighteen months ago. His end was peaceful, and he had preserved the Christian character unspotted to the time of his death, and was mentioned in terms of regard and esteem by the few European friends who knew him there. Brother Da Silva still remains there, and is well spoken of by those who are near. Our young brother William Carey returned from visiting these parts about fifteen months ago; and his report of the conduct of our two brethren, while living together, substantiated the favourable account we had heard from others. His report of the field for labour was exceedingly inviting; and this has since been corroborated by the testimony of a friend now in the service of the Raja of Kachar, who writes to us constantly, on these and other subjects connected with the welfare of that part of the country. But we regret that we have not been able as yet to send any other brother to labour there. The harvest on all sides is truly great, and the labourers are few: we have nothing left, therefore, but to pray the Lord of the harvest that he would thrust forth labourers into his harvest.

"Chittagong.—At this station, scenes have occurred, since our last review, which have both filled us with joy, and almost overwhelmed us with sorrow; scenes which have displayed the grace of the Saviour, and discovered alike the malice of the great enemy of the gospel, and the desperate malignity of the human heart. Bordering upon Chittagong is a large tract of country inhabited by the people termed Mugs, in reality natives of Arakan; who, in language, manners, and habits, assimilate with the Burmans, under whose government they were for many years; but, about twenty-four years ago, they voluntarily placed themselves under the British government. They have no cast, and are described, by a friend, who lately travelled through a great part of their country, as being intelligent, and frank and kind in their manners. Some of

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these coming to Chittagong in the way of business, about two years ago, heard of our brother De Bruyn, then labouring among the inhabitants, and highly esteemed by them for his mild, inoffensive, and upright conduct. As some among them had acquired a sufficient knowledge of the language, they repaired to him to inquire what doctrine he was teaching. They soon heard sufficient to excite their attention. The news of a Saviour they communicated to their countrymen at home, and others soon came to hear the gospel. In a few months, two or three of them made an open profession of faith in Christ. The work advanced amidst all the opposition it met with from their own priests. More came forward and were baptized, and they, at length, pressed Brother De Bruyn to come occasionally among them into their own country. This he did, and was welcomed in the most cordial manner. The work still went forward; more were added to the church; and the prospect of the gospel's spreading among these, appeared brighter daily. Some of the baptized Mug brethren too, made a journey to Serampore, where they remained several weeks, and their conduct appeared fully to agree with the profession they had made of faith in Christ. The testimony also as to their walk and conversation, given by Brethren Smith and William Carey, who both visited Chittagong, was highly favourable. And Brother De Bruyn at length attempted to make arrangements for his spending great part of his time among these kind and inoffensive foreigners, of whom between sixty and seventy had now made a profession of faith in Christ.

“The great enemy of souls, however, beheld with an evil eye, these attempts to rescue from his grasp those over whom he had so long tyrannized without opposition, and meditated a blow in a way little expected. Among those who came to Brother De Bruyn for instruction, was a young man born at Rangoon, the son of a native of France and a Burman woman. This young man he had taken into his house, and treated as his own son, labouring to instruct him in the knowledge of Christianity, in the hope of his being hereafter a useful instrument in making known the gospel. This young man, however, had latterly given him much concern by what he deemed improper conduct; and in the month of September last, some circumstance occurring, which, as far as we have been able to judge from the various accounts we have received, induced Brother De Bruyn to reprove him with

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more severity than usual: Satan, watching his opportunity, so inflamed the passions of this headstrong youth, that, seizing a knife, he plunged it into the side of his benefactor and friend; who, after languishing a day and a night, expired; not, however, before he had written to the judge of the court, excusing the rash deed of his murderer, and intreating that he might not be punished. His remains, Captain M. a friend residing there, informed us, were accompanied to the grave the next day by nearly all the European inhabitants, by whom he was held in high estimation, and who expressed the most feeling regret at his untimely end. Thus, about the fiftieth year of his age, were we suddenly deprived of a most useful as well as highly-esteemed brother, who had patiently persevered in his work through evil report and good report, till it pleased God, at length, to crown his labours, beyond those of almost any brother yet engaged in the Mission.

“Our minds, amidst the overwhelming sorrow created by this event, felt most for the little handful left now as sheep without a shepherd. As we were unable to leave our own callings for such a length of time, we first endeavoured to persuade one native brother and then another to go thither; but the fear which cleaves to those born in the country, rendered our endeavours ineffectual, and we had, for the present, no way left but that of imploring the Father of mercies to watch over them and keep them in their present desolate state. And circumstances respecting them which have since come to our knowledge, have greatly encouraged us to hope on their behalf. A few weeks after, we were refreshed, by learning, from our friend at Dacca, that several of these brethren had come down from Chittagong to Dacca, several days’ journey, to enjoy the ordinances of the gospel; and that he meditated a journey thither the moment the school would permit. And we have since been still more encouraged, by a letter from a young man named Reveiro, baptized by our deceased brother, and who has been greatly stirred up to care for his brethren in their present state. The account he gave of the state of the church tended greatly to revive our hopes. Brother Peacock has since avowed his desire to go and settle there, and is ready to depart; so that we trust the Lord will yet provide for the continuance of his work among them. Brother Ward is now about to visit them, and wishes, if possible, to visit Dacca and Jessore in his return, that he may strengthen the hands of the brethren there.

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“ We now return, and proceed westward in the route towards Hindoosthan, in which we first come to

“ *Cutwa*.—Here the word sown by the labours of Brother Chamberlain, has since been watered by those of Brother William Carey, jun. who has exerted himself much, both in journeying himself, and in sending out and watching over a considerable number of native brethren employed in the capacity of readers and itinerants. By these means a general knowledge of the gospel has been diffused through a great part of the districts of Burdwan and Beerbhoom, and many thousands are now acquainted, in some measure, with the nature of the gospel message. Nor have these endeavours been wholly unattended with immediate fruit. Ten have come forward since the date of our last review, and put on the Lord Jesus by being baptized in his name; of whom the far greater part have continued steadfast in the profession of the gospel, and two or three discover a desire to be useful to their own countrymen. In the conduct of those formerly baptized, although they are not wholly free from the weakness and infirmity which cleave so closely to the Hindoo character, much has appeared of a highly pleasing nature; so much, indeed, as to convince the unprejudiced, that religion is capable of yielding its genuine fruits in India as well as in Britain. Within these four months we have sent a Brother of the name of *Hart*, to the assistance of Brother William Carey, that, by labouring under his immediate eye for a year or two, he may enter more thoroughly into the nature of Missionary work, and be fitted to occupy a station alone. He was baptized at Calcutta about two years ago, and afterwards spent a few months at Serampore, studying the Bengalee language, and endeavouring to make himself more fully acquainted with the scriptures.

“ *Berhampore*.—To this military station, where the 14th was for some time, and among whom the Lord was pleased to manifest his grace, a few brethren in the Honourable Company's European regiment are now removed, who have been called and formed into a church since the date of our last review. In this regiment a few were wrought upon at Berhampore, above two years ago; and Brother Marshinan, in a journey that way, having been previously informed of their state, and of their wish to put on the Lord Jesus by a public profession, after due examination baptized five soldiers belonging to that regiment, together with a native of Bengal,

and afterwards formed them, with our Brother Pran-krishna, into a church. The regiment afterwards removed to Fort William, and a part of it, wherein were four of our brethren, was sent to Java. Here, though their number was diminished by death, it pleased God to add to them a brother, J. Smith by name, called under Brother Robinson, who possesses acceptable gifts for the ministry. In the mean time, from that part of the regiment in the Fort, another was called under Brother Lawson's ministry, Joseph Lane, the son of a valuable member of the Baptist church at Westbury Leigh, who had, no doubt, followed his son with his prayers, though he had wandered from him even to India. The regiment uniting again, a part of it was anew ordered to Berhampore, where they have since chosen Brother J. Smith as their pastor, and the Lord has since added to them several by baptism. Brother Pran-Krishna also labours there in the Bengalee language, as far as his impaired health will permit him. His conduct has been uniformly irreproachable ever since his baptism; and it may be truly said, that he has a good report of all men among whom he is known.

" Moorshedabad.—About ten miles above Berhampore lies Moorshedabad, the capital of Bengal before the residence of the English government there raised Calcutta to that honour. This city containing an immense population, we long felt a strong desire to introduce the light of the gospel there, in some way or other. An opportunity offered about sixteen months ago. Mr. J. W. Ricketts, a young man brought up in Bengal, but afterwards stationed at Amboyna, where he was Secretary to the English Resident, and, when it was formed, became Secretary to the Bible Society there, being awakened through our young Brother Jabez Carey to a more deep and lively sense of his obligations to the Saviour; thought it his duty to return to Bengal, and labour for the salvation of his own countrymen. After being baptized at Serampore, and for some time instructed there in the doctrines of grace and the nature of missionary work, he agreed to go and attempt to realize his wish respecting his own countrymen, by labouring at Moorshedabad. Here he has obtained permission to erect a bungalow, and, assisted by a native brother, has begun to itinerate around him, and to open schools for the instruction of native children. His mild and steady deportment, and the deep acquaintance he appears to have with the divine word, give us reason to hope, that, if such

be the will of God, he will prove a useful labourer in the Lord's vineyard.

"*Malda.*—At this place, or rather at *English Bazar*, a town near Malda, Krishna resides. Here he is employed in diffusing the knowledge of the gospel in the towns and villages near him; and he occasionally makes excursions to distant places, for the sake of distributing tracts and parts of the Scripture. This is not without its use, although not as yet accompanied with converting power: the natives become gradually acquainted with the Scriptures and the way of salvation, in some degree reflect on it, and thus familiarize it to their minds. However, the labours of our brother have not been wholly without actual fruit; two of his countrymen having come forward, and in baptism openly confessed the Saviour of men, in the course of this past year; who, while they encourage him in the work of God, afford him some degree of help in his labours.

"*Dinagapore.*—At this place, although none have openly come forward lately, to confess the Saviour, there are now several waiting for baptism; and Christianity seems to be actually taking root, no less than twenty-two persons having rejected idolatry and placed themselves under the sound of the gospel there, in the course of the past year. The number of those who have rejected idolatry and attend the word of God, including children, now amounts to between seventy and eighty; and there, as well as at Cutwa, Jessore, and Serampore, there is rising up a body of native youth, who, freed from the terrors of the cast and the fetters of superstition and idolatry, and trained up, from their earliest years, in a general knowledge of Christianity and of the Scriptures, will, if it please God to employ them, be far more able to serve the cause of God in India, than the present generation.

"We have now taken a full view of the state of the Mission in Bengal; and, though we find nothing perfect,—nothing that will bear a comparison with that maturity in doctrine and practice exhibited in the churches of God in Britain; yet, when we consider, that, with the exception of one circle, all is the work of gifts raised up here, of whom the first made an open profession of Christianity only seventeen years ago, there is abundant reason for future hope, and even now to say, What has God wrought in a heathen country in the course of these few years!

HINDOOSTHAN.

"In Hindoost'han there are, at present, three brethren from Europe; Brethren Chamberlain, Moore, and Rowe: the other brethren there, are merely such as have been raised up in India since the commencement of the Mission, like those already mentioned in the review of Bengal.

"*Monghir*.—At this place, which is a station for invalids, Brother Chamberlain settled about two years ago. In this period, the Lord has not left him without tokens of his blessing on his labours, both among the Europeans resident there, and among the natives. Of the former class of inhabitants, three have been baptized, among whom Captain P. stands particularly eminent for zeal in the cause of God, combined with great solidity of judgment. Within these few weeks too, our brother has been so favoured as to baptize a native, the first-fruits of his labour among the Heathen in and around that place. May the Lord make this the forerunner of a copious harvest!

"*Patna*.—At this place, Brother Thompson has continued to labour for these last three years, if we except the time employed in various journies into other parts of Hindoost'han, with the view of more widely diffusing the knowledge of the gospel. In one of these journies he baptized our brethren Flatman and Hale, at Benares; in another, certain brethren at Allahabad. To itinerate thus, indeed, through the country, is, in the present state of things, highly desirable; thousands thereby hear the gospel-message, and, obtaining copies of the divine word, carry them to their respective towns and villages, where they are sometimes found, after a lapse of years, to have been read and studied beyond our highest expectations. We have, therefore, encouraged Brother Thompson, who seems particularly fitted for this work, to devote as great a portion of time thereto, as he possibly can. In the course of the past year, among other journies, he has taken one as far as Lucknow.

"At *Guya*, about two days' journey from Patna, to the north-east, resides, on his own estate, Brother Fowles, which, as a native of India, he is entitled to hold. This comprises several villages, to the inhabitants of which, and to others around, he constantly makes known the word of life. On this subject we had an opportunity of conversing with him the last year, in a visit which he made to Serampore and Calcutta; when he remained among us several months, and by his steady

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Christian walk, and the genuine concern he manifested for the salvation of his countrymen, exceedingly refreshed our spirits.

*“ Diga.—*At this place, the labours of our brethren Moore and Rowe have been greatly owned and blessed in these three years past, particularly in their ministrations to the brethren in the various regiments which have been from time to time stationed at Dinapore. Numerous letters, which we have seen, speak in the most affectionate manner of their labours among these brethren, and acknowledge, with gratitude, the profit and edification they derived from them. Nor have their labours among them been without fruit, as it relates to conversion. At Diga, and at Amowa, where a part of the army was stationed during the Nepal war, and where Brother Rowe, at the request of our brethren, spent several weeks, the number baptized has been considerable; we are unable to speak precisely; but in the different regiments which have been at Diga, the number added to the respective churches by baptism, chiefly by the labours of our brethren, considerably exceeds fifty. Several natives too, have been added to the church at Diga; and Brother Kureem still remains there, labouring occasionally in the villages near. In a word, we feel abundant reason for gratitude to the Father of mercies, for his goodness to our brethren there since our last review of the Mission.

*“ Benares.—*To this celebrated city, the seat of Hindoo learning and superstition, we have long wished to send the light of the gospel; and Brother William Smith, (called in Orissa under Brother John Peter,) from his acquaintance with the Hindoe, and his humble and godly deportment, appearing likely to be useful there, we sent him thither the latter end of the past year, who, after dispersing the word of life in numerous towns and villages on the road, in a journey of three months, arrived in the middle of February this year. Here he has had opportunity of distributing the divine word in various languages, and the readiness with which the scriptures have been received, is truly encouraging. Many seem to pay a degree of attention to the gospel; and one rich native, Juya-Narayana-Ghosai, has visited our brother several times; and has professed a strong desire to renounce idolatry, of the evil of which he declares himself fully convinced, and to embrace the doctrine of the Saviour of the world; but the chain of the cast has hitherto proved too mighty for him. He is, however, exceedingly desirous of diffusing light among his own countrymen. The Lord has been pleased to encourage

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our brother, by permitting him already to see the first fruits of his labours in this city, in the baptism of a brahmun, who put on the Lord Jesus, by a public profession, on the 17th instant.

Allahabad.—To this large city, the capital of the province in which it stands, we, about eighteen months ago, desired Brother Mackintosh to direct his attention, as we had reason to hope that our brethren of the Church Missionary Society would fully occupy Agra, where he then was. Since he has removed hither, the Lord has been pleased greatly to bless his labours. Some little time after his arrival there, a party of the 59th regiment, in which were some of our own brethren, was stationed at Allahabad. In this party were some who had received serious impressions while at Fort William; and these being nourished by the pious care of Brother Mackintosh, and their own brethren, five of them, and five of the 24th regiment, were in March baptized by our Brother Thompson, who happened to be there on a visit. *Nripot-Sing* also, a brother baptized at Calcutta about four years ago, has been a highly useful helper to our brother among the natives. He is a man of much activity, and unblamable in his conduct, and he has, at the request of Captain S. a highly-valued friend, made one journey to Lucknow this year, and another to Cawnpore, for the sake of diffusing the light of the gospel among his own countrymen there. Brother Mackintosh has also baptized *Secta-rama*, a native, together with his wife, who hitherto walk worthy of the gospel. His prospect of usefulness among the native part of the regiment there, and the natives of the city itself, is encouraging.

Cawnpore.—At this large and important military station, the Lord has been pleased to introduce the gospel in a manner almost unexpected. While our brethren in the 66th regiment were lying there, in the latter end of the year 1816, His Majesty's 24th regiment of Light Dragoons arrived, and our brethren put into their hands such books as were calculated to awaken them to a sense of their state. This, with the labours and conversation of the brethren, the Lord was pleased so to bless, that, in three months, twenty of them came forward, and were baptized in the name of the Lord Jesus. The 14th regiment was ordered there a few months afterwards, the 66th being ordered to St. Helena; and the Lord was pleased so to continue this display of his grace, that, in August this year, on the addition by baptism of seven to the 14th regiment, and of thirteen to our brethren in the

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Light Dragoons, the church in the 14th numbered thirty-six members in full communion, and the newly-raised church in the Light Dragoons no less than thirty-seven; so graciously has the Lord been pleased to work in the course of about ten months. Since then we have not received any particular account from them, but we have reason to hope that the Lord still continues to manifest his mercy there.

"In the other stations on the continent of India, where the gospel has been in some degree made known—Nagpore, Surat, and Orissa, little has been effected beyond the general diffusion of light.

"*Nagpore*, at which one person has been baptized, has been in a state of alarm for some time, on account of the Pindaries, or predatory hordes, who have long been the terror of this part of India; and in these two months past the attack of the Raja of Nagpore on the British Resident and the Escort stationed there, has rendered that part quite the seat of war. The Lord has preserved our much-valued friend Moxon, with his family, however, in a way that demands our warmest gratitude. It is probable, that after peace and tranquility have been restored, there will be a fairer field opened for missionary labour than before.

"At *Surat*, our brother Carapeit has laboured the greater part of his time since our last review; and numerous have been the conversations which he has held, from time to time, with men of various religions: but the heart seems as yet unmoved; and a greater degree of general light seems necessary before that part of the country will discern the excellency of a Redeemer. Our brother has had his heart much set on journeying through other contiguous parts of India, with the view of distributing the scriptures; and on his making a visit to us a few months ago, in which we felt exceedingly refreshed with the spirit of love and zeal that he manifested, he proposed to return to his station overland, that he might avail himself of that opportunity to distribute books of the scripture and tracts, in the various intermediate provinces.

"Relative to *Orissa*, we are at present able to say but little. Brother Peters, with his family, in the beginning of the year, returned to Bengal, for a season, on account of his health. We therefore desired him to labour in Calcutta during his stay there, where he at present continues. His health, however, is now much improved.

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“For the *Burman Mission*, the Lord has been pleased to provide in a gracious manner, by turning thither the attention of our beloved friends in America. Since our last review Brother Judson has been joined by Brother Hough, whose company we previously enjoyed at Serampore, for nearly three months. He is a printer by profession; and we have furnished him with a press and a fount of Burman types. These our brethren have begun to bring into action; and in their love to the cause, their zeal, their prudence, and diligence, we have the highest confidence; nor do we doubt the ultimate issue—the enlightening of the Burman empire with the knowledge of the gospel, great as are the obstacles now, and long as this blessed period may be delayed.

OF THE ISLANDS.

“The islands, if we include all into which the Lord has been pleased in any degree to cause his word to go forth, are, The Isle of France, Ceylon, Java, Penang, and Amboyna.

“From our brethren in the *Isle of France*, we have heard but little since the last review; and we have reason to fear that they are in declining circumstances. Letters, however, from Brethren Forder and Blatch tell us, that things around *them* are, on the whole, in a hopeful state, and that one or two had been added to them by baptism. But, in other parts of the island, sin had made dreadful havoc. May the Saviour look on them, and in mercy revive them!

“*Ceylon*.—In this island, Brethren Chater and Siers appear to have been steadily devoted to their work, each in his different sphere. Brother Chater has enlarged his sphere of usefulness, by preaching in the Portuguese language as spoken there, which is a valuable medium of communication to a large class of persons who bear the Christian name. His labours in the Cingalese, too, are highly praiseworthy. His Grammar in that language has been much approved, and his knowledge of the language has been found particularly useful in carrying forward the translation of the scriptures since the lamented death of the late Mr. Tolfrey. His labours in the pulpit, also, have not been without a blessing, particularly to our own countrymen. Of the exact number he has baptized in this period, we cannot speak with precision, as accounts from Ceylon are less regular than from the brethren in Bengal and Hindoost’han; but we think they

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amount to ten or twelve. Brother Siers, we rejoice to find, grows much in knowledge, and bids fair to become highly useful among his own countrymen. Our dear Brother and Sister Chater have been called to suffer affliction of an unusual nature, in the death of their two eldest sons, lost in the Arniston transport, on their passage to Europe, together with Lord and Lady Molesworth, and many children of various gentlemen on the island. The Lord was pleased, however, to support the minds of our brother and sister in a gracious manner; and their calm and humble submission to the will of God in this awful dispensation, seemed to endear them to us more than ever. We hear that Brother and Sister Griffiths have since arrived and joined them.

Java.—In this island, much has been seen, and many changes have been experienced, since the date of our last review. Brother Robinson has been brought down to the gates of death by disease, but has been hitherto graciously preserved in life: but our highly-esteemed and lamented brother Trowt has been removed, in the midst of his opening career of usefulness. His too close application to his studies so affected his constitution, as ultimately to cause him to fall a prey to a liver and bowel complaint, with which he had struggled nearly two years. He was carried off in October the last year, rather in an unexpected manner; his ardour in his work not suffering him to pay that attention to the state of his disease which it indispensably required. His labours, however, have not been in vain, nor are those of any of God's servants. However immature, they are taken up by their great Master, and made to subserve the purposes of his glory. Brother Trowt's labours served to encourage and invigorate Brother Bruckner, whom he has left to follow in his footsteps, and to carry forward that translation of the sacred scriptures into the Javanese language, on which the heart of our brother was so fully fixed. Brother Bruckner steadily perseveres in his work, and has experienced much encouragement from the Europeans around him, and even from the Baron Vander Capellen himself—his Netherland Majesty's Governor General in India.

“Brother Robinson has met with much to encourage him in his work, as well as with things of a contrary nature. His labours have been owned of God, both in the English and Malay languages, he and Brother Trowt having baptized nearly twenty, of different nations, since the date of our last

review. Among these, one brother, Diering by name, is likely to prove as valuable a helper to him, as we have found in Carapeit, Thompson, Mackintosh, and others. He has also had an opportunity of diffusing the light of the gospel among the Chinese, by distributing the word of God in their own language, the effect of which he has occasionally perceived in some of them who attend his preaching in the Malay language, by their conversing together on the subjects contained in the sacred history. His prospects of doing good at Batavia are indeed highly encouraging, should it please God to continue him there; of which he does not appear to be certain, some there appearing greatly to desire his removal. Hitherto, however, he has experienced great kindness from the Baron Vander Capellen, on whose will his stay there appears to be suspended, and whose heart, as well as the hearts of all other rulers, is in the hands of the Lord.

"The arrival of Brother and Sister Phillips appears greatly to have encouraged Brother Robinson. We rejoice therein; and we trust he will prove a most valuable helper to Brother Bruckner, to join whom, at Samarang, we find he left Batavia two or three months ago.

"Of *Penang* we can say but little at present: it is the goodness of God alone that has given us a little handful there, under the direction of Brother Sylvester, as has been mentioned already. As there were one or two others wrought on by the godly walk and conversation of our brother and sister left there alone after the decease of Brother Dwier, we are ready to indulge the hope that a divine blessing will attend the few united in church fellowship there, and that they will gradually increase both in numbers and usefulness. But this must be left wholly to the divine will.

"*Amboyna*.—In this island, a change has now taken place, relative to the government. The conduct of our brother Jabez Carey had, however, so effectually recommended him, that the new government have requested him to continue in his employment as Superintendent of Schools. As he is now well acquainted with the Malay language, we have reason to hope, that he will ultimately become highly useful as a Missionary, for which his desires are strong. It is to his labours that we are indebted for our much-valued brother Ricketts, who may, therefore, be justly considered, the first fruits of the Amboyna Mission.

THE SCRIPTURES, TRACTS, &c.

“We now come to another grand means which the Lord is pleased to use in diffusing light abroad throughout India, a means which distinguishes the present day as really as miraculous gifts distinguished the apostolic age, though neither in the same way, nor of course with the same effect—the operation of the press. Though this means, however, differs so widely in its operation and effects from those employed in the first age of Christianity, both may, possibly, be found to possess a peculiar fitness for the age and the circumstances of the world in which they are brought into operation. In the first age of Christianity miracles were necessary, not merely as a means of saving faith, but as a seal from heaven to the truth and excellence of the gospel—intended for all nations. But in the present age, wherein the number of those capable of reading the scriptures is increased throughout the world perhaps a thousand-fold, it is chiefly necessary that the doctrines of the gospel and the miracles which confirmed them, be set before the nations, in the words wherein the Spirit of God has caused them to be narrated, for obedience to the faith: which the divine Spirit can as easily work in the heart by the *perusal* of these facts and miracles, as he formerly wrought saving faith in the heart by the *sight* of them: though the sight and the hearing of them are diverse operations, it is the same God which worketh all and in all. That miracles should precede in their fit season as a means of faith, and give place in these latter ages to the narration of these miracles, as the means of causing the nations to believe, seems, therefore, suited to that wisdom which the Redeemer manifests from age to age, in adapting means to the circumstances of men, and thus abounding in all wisdom and prudence in drawing all men to himself. In the present age, therefore, when an ability to read is so increased, that we may accommodate the words of the Apostle, and say, that faith cometh by *reading*, the operation of the press must be ranked among the chief means of working faith among the Gentiles. To this then, as the medium of pouring forth light on the millions of India, through the Scriptures and Scripture Tracts, it seems not unreasonable to devote some degree of consideration.

“In thus reviewing the operation of the press, however, it is not necessary to take precisely that view of the

Translations required in a Memoir respecting them, and which we hope to publish in a few months. The object now is rather to notice the effect produced relative to missionary objects, than the translations which are in a train of preparation. The number of volumes produced in the translations under our own direction, however, have been lessened in this period by a circumstance in which we no less cordially rejoice, our having had to print certain editions for our highly-valued friends, the Calcutta Bible Society. For them we rejoice that we have had an opportunity of bringing through the press, an edition of the whole scriptures in the Armenian, and another in the Malay language, printed in the Roman character, together with an edition of 3000 copies of the Arabic-Malay New Testament. These editions, which together make six thousand volumes of the scriptures, are intended, principally, for the use of those who already profess the Saviour's name throughout Hindoost'han and the Indian Archipelago; and are, therefore, intended to preserve those conquests of the Redeemer over the kingdom of darkness which have been already made—a work no less necessary, and which we, therefore, no less rejoice to forward, than those which are intended to push his conquests farther, by pouring light on those who have hitherto sat wholly in darkness, and in the region of the shadow of death; which we now proceed to mention, beginning with the scriptures as printed in

“The *Sungskrit* language. The venerable origin, and the wide extent of this language, induces us to give it the pre-eminence in this place, although it was not the first translation we began, nor is the edition by any means the largest. Although, strictly speaking, it is not the colloquial language of any part of India, many circumstances combine to render this version of the scriptures highly useful. Hence it is with mingled pleasure and gratitude we add, that not only are the whole of the scriptures translated into this venerable language, but *that the whole of the sacred volume* will be printed off before this can reach you, there remaining little more than two months' work to complete the Old Testament. The distribution of these, though made with a sparing hand, has been so wide, particularly in Hindoost'han, that we shall require a second edition of the New Testament before the Old Testament is completely finished.

“2. The *Bengalee*. In this language, the vehicle of ideas to probably sixteen millions of souls, the whole of the sacred volume has been long published. The last edition of the

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New Testament, as before mentioned, consisted of Five Thousand copies; which, however, as the expense may possibly lie on the Christian public for some time to come, we have endeavoured to reduce as much as possible, and have succeeded so far as to bring it to a rupee for each copy, though it contains above seven hundred pages. The five thousand copies, however, as the object, at present, is that of diffusing the light of the sacred word as widely as possible, we have separated into smaller portions, by printing the Gospels so as for each of them to make, if necessary, a separate book for distribution; and thus the five thousand have been increased to nearly twenty thousand volumes, each of them capable of communicating, to an attentive reader, the joyful tidings that there is a Saviour for men. Although one of these Gospels may appear a trifle as matter of perusal to those accustomed to the European mode of devouring volume after volume, it is not so to a Hindoo reader, whose whole library hitherto, has not, perhaps, greatly exceeded the portion of matter contained in this little volume, and to whom, therefore, it appears quite large enough to interest, though not to terrify from perusal. And one of these read in a village circle often diffuses a degree of light among them, that both stirs them up and directs them in their search after further knowledge of these things, and leads to obtaining the whole of the New Testament. The second edition of the Old Testament is now in the press; and the fourth edition of the New is so far exhausted, that we must commence a fifth long before it comes in the regular course of printing. For this edition we have now completed a reduced type in this character, begun by Brother Lawson, while at Serampore, and since finished by our native artists, which is allowed, by all who have seen it, to be highly beautiful, and which will comprize the whole of the scriptures in one octavo volume of less than a thousand pages. This, while it will admit of the New Testament's being printed on superior paper in a neat duodecimo, will still keep the expense within a rupee for each copy.

"3. The *Hindee*. In this language, which, as derived more immediately from the Sungskrit than from the Persian and Arabic, and printed in the Nagree character, is read by multitudes in Hindoosthan, the whole of the Old Testament will be printed off before this can reach you. A second edition of the New Testament, containing 4000 copies, has also been printed in this language, and the same precaution adopted, relative to printing the Gospels, so as to admit of

being distributed separately. This has enabled us not only to circulate them widely by means of our brethren residing in Hindoost'han; but to gratify a great number in Bengal, and even around us, who, born in Hindoost'han, are more familiar with that language and the Nagree character, than with the Bengalee. Among these, we have often with pleasure noticed some of those brave men in the native army, who have so nobly fought the battles of the British; some of whom, deeming such a step requisite to their obtaining a book of the scriptures, have brought us a note from their British Commanding Officer, requesting that they might be thus favoured.

"4. In the *Mahratta* language, we have now added to the New Testament, the Pentateuch and the Historical Books, and have advanced so far in printing the Hagiographa, that little remains to be printed of the sacred volume, beside the Prophets, which, as before noticed, have been long translated. This language, extending as it does from the borders of Bengal to Bombay, may well be supposed to include a certain variety of dialect as spoken in its different provinces. Thus, that which borders on Bengal, differs somewhat from that near Bombay, the distance of nearly a thousand miles causing some kind of variation, even while the same terminations are used. On the Bengal side, opportunities for distributing the scriptures in the dialect best understood there, often occur, as the Mahrattas travel in every part of Hindoost'han; and hence, the Mahratta scriptures are required at most of the stations there. Of the distribution of them in the country itself, by our worthy friend and brother Moxon, stationed at Nagpore, we have formerly spoken; and the changes which Providence is now bringing about in that part of the country, cannot but open a wide field for the dissemination of the word of God in future. The first edition of the Mahratta New Testament is, however, nearly exhausted already.

"5. In the language of the province of *Orissa*, which unites itself with the Telinga and Kurnata countries on the south, Bengal on the north, and the Berar Mahrattas on the north-west; the second edition of the New Testament is now at press, the printing of the Old Testament having been completed long ago, as already noticed. This new edition consists of Four Thousand copies, and will be fitted for extensive distribution by the Gospels being printed so as to admit of being distributed separately. We trust that the distribution already made of the scriptures in that province,

by the labours of Brethren John Peter and Krishna-dass, will by no means be lost. Fruit has been already gathered in that province; and in the methods of God's gracious providence relative to his church, we are never to interpret a delay into a denial.

"6. Bordering on Orissa, southward, is the *Telinga* country, the inhabitants of which continually maintain intercourse with those of Orissa, and are constantly to be found there. In this language, the New Testament, which has been in the press above two years, is printed as far as the Epistles to the Thessalonians, and a few months will see the whole of that volume of scripture finished at press, as it has long been translated. Copies of what has been printed, particularly the Gospels, have been occasionally put into the hands of natives of that country, and have, in consequence, found their way thither.

"7. In the *Kunkuna* language, spoken along the south-west coast of India, the New Testament is brought so far that we expect it will be completely printed off in a few weeks, the version being already advanced, at press, nearly to the end of the Epistle to the Hebrews. Of dispersing the divine word in this language also, Brother Carapeit has already had opportunity, which we expect will, in future, greatly increase.

"8. In the western part of Hindoost'han, that intersected by the five rivers which run into the Indus, the *Sikh* language is current. In this the New Testament has been long published, and numerous copies of it have been distributed, from time to time, among that warlike race, who are found in most parts of Hindoost'han, and not unfrequently in Bengal. In their distribution Brother Thompson has been particularly useful in his various journeys through Hindoost'han. The Pentateuch has long been printed off and published in this language, and the Historical Books are put to press.

"9. To suit the language of the *Wuch* province, we have had a new fount of types cut in the character current there, and the better part of the New Testament is now printed off therein, the version being advanced at press to the end of the Epistle to the Romans. In this language, the activity of our brother Carapeit has found the means of distributing a number of copies already; and in his present journey through the various provinces, opportunity will probably offer for doing this to a greater extent.

"10. On the other side of the Indus lies the *Pushtoo* or *Affghan* country, whose inhabitants are, by some, supposed to

be the descendants of Abraham, in whose seed, the promised Messiah, all the nations of the earth will eventually be blessed. The New Testament is printed so far in this language, that the ensuing year will see the whole completed and published. As yet no opportunity has offered for sending a brother into the country; but, as the inhabitants are constantly to be found in Hindoost'han, opportunities have been embraced of putting the word of life into their hands, and, in some instances, we have reason to hope it may have found its way into Affghauist'han.

"11. In the *Bruij* also, which is indigenous to a considerable portion of the population in Upper Hindoost'han, we have printed the Gospels and the Acts of the Apostles, the effect of Brother Chamberlain's labours. These, in single Gospels, form a part of the scriptures sent for distribution to several of our brethren in Hindoost'han, and they are received with great readiness by those to whom this language is more familiar and pleasant than the common Hindee.

"12. In the *Kashmeer* language, too, spoken in the delightful valley of that name, in the north-west of Hindoost'han, opportunities have offered of distributing the Gospels printed in that language. Natives of this province, in the general intercourse which that security for person and property enjoyed under British rule invites throughout the country, are continually found in various parts of it, travelling either for the purposes of business, or of devotion: among these, a considerable number of the Gospels, in this language, have been from time to time distributed; and we would hope that, in some instances at least, they have been taken home, by some of those who have thus received them.

"13. For the more eastern part of Hindoost'han, the *Assam* version, in the Bengalee character, happily augments the supply. This kingdom being near Silhet, and all its ideas of devotion being directed towards those places esteemed sacred in Hindoost'han, the influx of inhabitants from it is continual. Some of them, moreover, reside at Nudeeya, for the sake of studying the shastras in that celebrated seat of Hindoo literature. Of this version, therefore, copies are occasionally distributed, which, under the divine blessing, may prove the means, in some future day, of introducing the gospel into that part of Hindoost'han.

"14. Even in the *Khassia* language, that of the mountaineers to the east of Bengal, a few of the Gospel of St. Matthew have been distributed among those who, living

nearest the Bengal territory, have acquired a knowledge of the character; although much remains to be done in the way of schools in that part of the country, before the scriptures can be read among them in any great degree.

"15. But the Gospels in the *Burman* language have been distributed with much greater effect. We have already said, that our highly-esteemed brethren Judson and Hough, are vigorously pursuing the study of this language at Rangoon. The Gospels which had been previously printed, however, we found highly acceptable to our *Mug* brethren, when the Lord was pleased to work among them; as they assisted them much in realizing the truths they had already heard from Brother De Bruyn, in the *Hindee* and *Bengalee* languages. We have, therefore, sent, at different times, nearly a thousand copies for distribution among them.

"16. We are now led to the *Chinese*, the most important, in point of extent, among all these languages; as, when every deduction is made, there is reason to suppose that it is the medium for conveying ideas to a hundred and fifty millions of men—to at least a *fifth* part of the fallen race of Adam. In this language, though we have been hitherto occupied chiefly in preparations for future operation, we have been enabled to bring through the press an edition of the New Testament, with the exception of the two works of Luke, (taken up in the second edition now in the press,) and the whole of the Pentateuch, with the metallic moveable characters, which have brought the whole of the Pentateuch into 290 octavo pages; and have further admitted these pages *on both sides of the leaf*, on even common Chinese paper, without the least injury to the legibility or beauty of the character. The effect of this, in reducing the inconvenient size and the expense of the book, will be best appreciated in future years, when the numerous millions of China will require a constant supply of the sacred oracles. The demand for the scriptures we have already found so great, from the Chinese found in the various isles, and in almost every part of India, that our edition of the New Testament, of two thousand copies, is almost exhausted; and so many of the former part of the Pentateuch distributed, that we begin already to find a difficulty in making up complete sets of the Five Books, though the edition exceeded a thousand. These opportunities for distribution, indeed, increase so much upon us, that, in its present incipient state, our Chinese press will scarcely allow us to supply the demand till we have brought the first edition of the scriptures wholly

through the press; in which work, as the translation of the Old Testament has been long completed, we are, of course, at present, all engaged.

"Thus, then, in sixteen of the languages of India, are the Holy Scriptures brought into circulation, in a greater or less degree; in some of them, merely the Gospels are proclaiming the Redeemer's name; while in others, the whole book of revelation is laid open to view. These versions, if the reader examine the situation of Hindoost'han, will be found to include nearly all those countries which are most populous. Of the two hundred millions which, we are ready to think, Eastern Asia, exclusive of China, contains, (as we are convinced it has been hitherto greatly underrated,) these versions will be found to include the languages of the greater part. Respecting the other translations which are in a state of preparation, it is not necessary to mention any thing here, as this more properly belongs to a Report of the progress of Translations. We only add, that our opportunities for distribution have not been confined to the versions already mentioned; they have embraced our beloved friend the late Henry Martyn's Hindee version of the New Testament, printed in the Persian character, and both his and Sebastiani's Persian Gospels. We have, indeed, in some cases, found an Arabic Bible a highly acceptable present to a learned inquirer.

SCRIPTURE TRACTS.

"But it is not to translations we are to confine our view relative to the diffusion of light throughout India. Assistance of the most valuable nature has been derived from Tracts, either containing a view of doctrines in the very words of scripture, or an illustration of them suited to the circumstances of those for whom they are intended. These have been circulated, not only in most of the languages mentioned, but in several others. Thus we have printed a number in Cingalese and Portuguese, for Brother Chater; others in the Malay language, for Brethren Robinson at Java, and Jabez Carey at Amboyna; besides a number in Persian, Portuguese, and Armenian, for distribution around ourselves, and editions of nearly twenty in the English language, selected chiefly from those published by that excellent Society in London, which has, in this way, deserved so well of the Christian world.

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Among these were, 'Jesus Christ the only Refuge;' 'Am I a Christian?' 'The Christian soldier;' 'The Sin and Danger of neglecting the Saviour;' and various others. Among those which we have printed in the other languages is, an Epitome of Scripture Doctrine in Chinese, drawn up in the words of scripture, describing the nature and perfections of God; the creation of man; the entrance and the evil of sin; the moral law and its sanctions; the gospel method of reconciliation with God; the nature of conversion; the various duties of the Christian life; death; judgment; the resurrection; eternal happiness and misery. Of this we have printed, with the metallic characters, ten thousand copies, in a neat duodecimo size; and they have been distributed so widely, that we have now little more than a third of that number left. Thus, then, in full twenty languages, has the press been brought to bear, in these last three years, on the great work of illuminating India with the light of revelation. Of the *number* of tracts thus printed and circulated within this period, we cannot speak precisely; but, if we take the year 1815 for a specimen, (and our opportunities of distribution are enlarging continually,) the number cannot fall far short of Three Hundred Thousand, and it may, possibly, exceed that number, as those printed and distributed in the course of this year far exceed a Hundred Thousand.

"It is not here, however, that the utility of the press has terminated. The last two years, particularly, have found it employment of the most important nature, in preparing Elementary Tables and Compendiums for the Native Schools, to which department we now proceed.

SCHOOLS.

"On this subject, we can only drop a few hints as bearing on missionary objects; and, indeed, more is not necessary here, the plan for Native Schools being detailed in the "Hints" on that subject, which we have sent you; and the present state of the schools in the 'First Report of the Institution for Native Schools,' a copy of which we now enclose. As a means of introducing the gospel, we have had our thoughts on schools for many years; but the obstacles in the way of rendering them efficient, appeared such as almost to render the attempt hopeless. Christian schoolmasters we could not procure in sufficient number, and could we have procured

them, it would have been madness to expect that idolaters, so firmly attached to their paternal customs as are the Hindoos, would send their children to be educated by Christian teachers. It struck us, however, while revolving the subject, that, even though Heathen masters were employed, much, very much, might be done, which would tend to enlighten the minds of the rising generation. We saw that the new system of dictation, applied so successfully in England to give an accurate knowledge of spelling, could be applied with as much ease to sentences and propositions, as to single words; and that nothing more was necessary, therefore, than to select, for this purpose, such ideas as tended most fully to enlighten the mind.

“ Schools for mere children, however, did not include the whole of our object: while these were not to be neglected, mental food was to be provided for youths of fourteen or sixteen years of age, who are precocious far beyond those of that age in Britain, and whose minds, as yet scarcely imbued with the madness of idolatry, were in a better state for receiving ideas than the minds of their parents. Hence, while we provided such Elementary Tables of the Alphabet and its numerous combinations—of Orthography in a method new to them, and of Arithmetic on the British plan, as should render the instruction imparted superior to any thing yet seen in their own schools, and, therefore, attract even the children of the rich; we had to select those accurate ideas of the Solar System, Geography, and General History, as well as respecting their Creator and Redeemer, and the human soul, which should enlighten their understandings, enlarge their views, and render it impossible that they should continue to hold, with these just ideas of the heavenly bodies, the earth, the nature of God, &c. that baseless system of idolatry they had received from their ancestors.

“ The mode of applying these compendiums, so as to secure their being more than perused, has succeeded beyond expectation. Our prevailing on youths thus to write from dictation the various ideas contained in them is, in reality, the same thing as getting them to sit down at home, and not only read with attention, but even copy repeatedly, till understood and fixed in the mind, ideas calculated, in a high degree, to enlighten their understandings, with the superior advantage of its being done in regular order, for a long season, and in company with others, to take off all the tedium of the employ. Meanwhile, they are called on to do nothing, in the least

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degree, contrary to their cast: they feel themselves, while thus engaged, in the road to improvement, approved by their friends and by their own minds; and they are not even required to *believe* what they thus lay up in mind, any further than it shall appear deserving of credit. But, whether they can refuse their assent to truths and facts carrying with them their own evidence, it is easy to judge. After *believing* the whole, however, they are still left at liberty as to *rejecting* the things received from their ancestors; they may even grasp them the more firmly, if they appear worthy: and their being thus at perfect liberty to retain or to reject what appears to deserve it, imparts a serene and joyous feeling to the mind, well suited to the discernment of truth in its fulness of evidence.

“But, as a means of spreading just ideas on the most important subjects *among those more advanced in age*, the value of this method is great. As each youth has to write out two books monthly, and is permitted to take them home, this opens the way for a succession of new ideas every month, to pervade every town and village in the circle wherein schools are established. In a circle containing a hundred schools, therefore, if we suppose that only twenty of the boys in each school thus write on paper, we shall have an edition of Two Thousand copies circulated monthly, of such ideas as may have been selected for this purpose, and circulated, too, by two thousand youths already acquainted with them, and disposed, from their novelty and the pleasing circumstances connected with receiving them, to read them with delight to their parents and relatives. Can there be a more effectual method of diffusing ideas, of the most valuable nature, in a Heathen country? Is it not fully worth the labour to select, with every degree of care, arrange in the most lucid order, and clothe in the most perspicuous language, ideas capable of being so widely diffused? Such, however, is the natural effect of this plan, in proportion as it is brought into full operation.

“Should any still doubt, whether the encouragement of these schools be a proper missionary object, since the scriptures, though not withheld, are not forced upon them; we would just point out two or three circumstances in them, which tend to prepare youth for the cordial reception and the profitable perusal of the scriptures, after leaving school. 1. Their being so completely familiarized with all the combinations of their own alphabet in the *printed* character, must exceedingly facilitate their perusal of any printed work hereafter put into

their hands, and, among the rest, of the sacred scriptures. Every one knows, that what can be read with ease, is likely to be read often, if deemed important. To say nothing, therefore, of *the additional number of readers* formed by those schools, which they will probably increase in a tenfold degree; the superior knowledge acquired of their own multifarious alphabetic system, must render the perusal of printed books throughout the whole of life, that pleasant and delightful employ which reading has never yet been to the natives of India.—

2. The knowledge they acquire of Geography and General History, through the compendiums put into their hands, will happily prepare them for the perusal of the scriptures, by removing those extravagant ideas of a chronological and geographical nature, on which the whole of the Hindoo system is founded. 'The idea of boundless ages and endless genealogies being removed, and their notions of the size and extent of the earth corrected, they will become far better prepared to understand and believe the sacred scriptures, than while they imagined mount Soomeroo to be eleven thousand yozuns high, and the whole earth to be formed of alternate continents and oceans, resembling the integuments which appear in the section of a tulip root, Hindoost'han forming precisely the middle part. And their being previously familiarized with the names of persons connected with scripture history; as Moses, David, Cyrus, Cæsar, &c. together with those of the countries and cities mentioned therein; as Egypt, Canaan, Babylon, Rome, Jerusalem, &c. must render the scriptures far more intelligible and interesting to them than they could otherwise be.—

3. The ideas they must previously gain, too, of the principal doctrines inculcated in scripture; as the nature and perfections of God; the purity of the divine law; God's hatred of sin; the equality of men in God's sight; the personality of the human soul—as distinct, on the one hand, from the essence of God—and, on the other, from the spirits of the beasts that perish; the falsehood and folly of the doctrine of transmigration; the certainty of dying but once, and of judgment instantly succeeding; of the end of the world; the resurrection of the body; a general judgment; an unchanging eternity of happiness or misery; all of which occur in the various compendiums given them, often in the very words of scripture; must naturally prepare their minds for the profitable perusal of the sacred volume.—

4. Their being accustomed, for years, to cease from their common business on the Sabbath, the natural effect of our directing the

masters not to attend on that day, a direction with which even their love of ease makes them readily comply, tends by no means to indispose them for the reception of the scriptures. Although but a mere bodily rest, and that temporary, its effect on the mind hereafter, in enabling them to understand, if not to approve what the scriptures so fully inculcate on that subject, is not to be despised; and if schools be continued in this country, (an object which we trust the Lord will stir up the hearts of his people to secure,) a brother who shall, in some future day, go into any of these villages to make known the word, will find, on the Sabbath, a young congregation at leisure to hear, and, in the numerous passages of scripture interspersed in their compendiums, a text, or theme, already treasured up in their minds.—5. But the manner in which these schools *endear* the European character to both children and parents, must open a way to their hearts in a degree unknown before. A doctrine which differs from all their former ideas, coming from a strange countenance, and exciting doubts as to the motives from which it is brought to their ears, must involve a combination of unpleasant circumstances relative to the word of life, on the reception of which their eternal happiness is suspended, which it would be desirable to lessen, if possible. This is done by these schools: in addition to these youths having grown up, in some small degree, acquainted with the gospel message, their being led to contemplate with pleasure, as approving and rewarding them, the countenance of the messenger of peace, and to form a favourable idea of him as engaged in promoting their happiness in a way they themselves deem meritorious, must create a prepossession, relative to his motives and the purport of the message he brings, of no small value in the reception of the gospel. When we add to all, the *increased number* of readers created by these schools, few methods will appear likely to be more effectual in preparing the way, in a Heathen country, for that faith which cometh by reading and examining the word of God.

“We cannot, therefore, but adore the goodness of God in inclining the hearts of the natives so fully to welcome these schools, without which the whole plan must have been nipped in the bud; since, if the natives had not cheerfully sent their children, every thing else would have been useless. But the earnestness with which they have sought these schools, exceeds every thing we had previously expected. Nor has the desire yet ceased; we are still constantly importuned for more schools, although we have long gone beyond the extent of

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our funds. Indeed, respecting the supplies for the present year, we have to rely immediately on that Almighty Friend on whom Professor Franck drew continually; for as yet we scarcely see how half the funds will be provided, this year, for the Hundred Schools already established around us. But this we know, that the Lord is able to provide, and that none who trust in him shall be put to shame. The encouragement, indeed, which we have received from our generous countrymen throughout India, demands our warmest gratitude; and we are almost astonished to see how the natives themselves have come forward to spread light in the midst of their own country. Although their subscriptions, as yet, are not very large, in the list of Benefactors the view of one-fourth being native names, awakens sensations of joy and hope we once never expected to realize. It will not, however, appear strange, that India should not, as yet, be able to supply its own wants relative to Native Schools; and we are persuaded, that those generous minds which have so fully provided the scriptures for India, will not be backward in stretching forth the helping hand to schools, which, as to the number of readers, will increase the efficiency of the scriptures in a tenfold degree, and, with reference to their being perused with understanding, in a degree almost beyond belief. Meanwhile, the liberality of the friends of religion in Britain and America will henceforth produce a re-action on the minds of the natives themselves, while they witness the generous care so unequivocally manifested for their happiness by foreigners, distant from them so many thousand miles; a re-action valuable, indeed, in a pecuniary point of view, but effective beyond all calculation in diffusing light and knowledge through the whole country. We entreat you, therefore, beloved brethren, to bring this object before our highly-valued friends in Britain as fully as possible; and to assure them, that whatever may be contributed to the Institution for Native Schools, we will sacredly devote to that object, as we have hitherto done relative to the funds subscribed for Translations.

“Thus, then, dearly beloved brethren, we have given you a brief sketch of the present state of things relative to the Mission. The number of persons baptized on a profession of faith in these three years, including the brethren in the various regiments, somewhat exceeds Four Hundred; of the exact number we cannot be perfectly certain, but it appears to be

somewhere between four hundred and ten, and four hundred and forty. These, added to the number baptized previously, Seven Hundred and Fifty-Six, will bring the whole number baptized of all nations in these seventeen years, to nearly One Thousand Two Hundred; a number for which we cannot be sufficiently thankful, when we consider their value in India, and their situation as scattered over so great an extent of country. They comprise fourteen or fifteen different nations, including those from the various nations of Europe brought to the knowledge of the truth in India. Nor do they appear to be thus selected without the exercise of the divine wisdom. Their being of different nations seems far more likely to advance the cause in this country, than as though they had been all Europeans, or all natives of India. The Lord is wise in all his ways.

“Relative to the number of Churches these form, it is scarcely proper to inquire: small as many of them are, even to term them churches would almost mislead the reader; they are rather little groups, which may either sink to nothing, or become flourishing societies, as the divine blessing shall be withheld, or poured forth. Yet of these, the promise of future good, in which the gospel is really made known, though with much imperfection, and its ordinances administered, if we include our brethren in the field, there are now, in India and the Isles, scarcely less than *Thirty*. But it is not to the full-ripe fruit, to churches formed and organized, nor even to individuals who have boldly professed their faith in Christ, that we are to confine our view, if we wish to form a correct idea of what the Lord is now doing here. In a plantation recently inclosed from the waste howling wilderness, the ripe fruit, the full-grown tree, by no means form the only objects of attention; not only are the bud and the blossom regarded, but even the tender plant, as yet of dubious promise. Is it unreasonable to act thus in spiritual things? May we not suppose, that there are those who exemplify every thing of this kind found in nature? persons who have received various degrees of light, from those who have merely seen a book, or, like Rahab, but without her faith, heard a rumour of there being a God in Israel, to those who, like Nicodemus, come to the Saviour as it were by night, or, like Joseph, are his disciples, but secretly, for fear of their own countrymen? That the word is thus operating in the minds of many who, as yet, have not avowed themselves on the Lord's side, many circumstances incline us to believe.

“ May we not, then, pause a moment, to reflect on what the Lord has already wrought, and the aspect it bears towards his pouring forth a future blessing? That whatever has been done ought, indeed, to be ascribed wholly to Him, we, above all others, are bound to confess, who can so well recollect when we had no plan or idea of any Mission Station beyond Serampore. But even plans are nothing in themselves. Except the Lord build the house, they labour in vain that build it. How often are the wisest plans frustrated for lack of means? and how easily might death have cut off every hope of usefulness? Let no man, then, glory in men; let no flesh glory in his presence; let him that glorieth, glory in the Lord alone. But it is no part of this duty to be blind to what the Lord hath done for his cause, particularly when it bears an aspect towards future blessings; for “all his works are perfect.” Thus, his continuing his word here; his blessing it so that far more than *a Thousand* of various nations have come forward openly to profess his name; his sending it forth into no less than *Twenty-five* different places in India and the Isles, in most of which some degree of fruit has already appeared; his raising up gifts suited to the country, (though so much beneath those found in the churches at home,) in such a degree that twenty of these stations should spring as it were out of nothing, being formed by those called in India, who, a few years ago, were all unknown to his church;—his opening the way for *Schools* to be established, which convey not merely the elements of learning, but ideas which may enable the mind to judge between truth and falsehood, and to burst those adamantine fetters in which it has been so long held; together with his blessing them in such a manner already, that throughout the whole Mission there are scarcely less than Ten Thousand children of every description, brought, in some way or other, under instruction, and this hitherto done chiefly by means furnished on the spot:—surely when we consider what aspect all this bears towards a future harvest of enlightened converts—of gifts that may spread light and knowledge to the utmost boundary of India, we cannot but feel grateful. But if we also turn to the *Translations*, which already lay open the path of divine knowledge to so many millions; and glance at those in preparation, which will open the way to nearly every nation from China to the borders of Persia, nations that, with the Indian Isles, can scarcely include a less number than two hundred millions, besides the hundred and fifty millions China is allowed, by all, to contain, and *with* these a full half

of mankind, the whole will surely furnish matter for *gratitude* and *encouragement*.

“But does it not also furnish incentives to *increased exertion*? If the way is thus opened, if the Lord has thus appeared in providing means, are we to restrain help? What! because he has set before us an open door, should we refuse to enter? Because he has provided, by supplies created in India, for defraying most of those expenses which appeared mere matter of experiment, and has left to the friends of God at home only such as are now known, and almost certain of producing a rich return, shall they refuse to follow up these leadings of his providence? If he has raised up gifts in India, does this render brethren from Europe useless in founding and conducting Missions? What can be more absurd? What! because God has blessed the attempts of European brethren in such a manner as greatly to exceed the effect produced by their personal exertions, are brethren from Europe to attempt nothing farther? Let not this idea have place in the mind for a moment, till there be no country or province in Eastern Asia without a brother from Europe: until then, let the blessing already granted, let the prospect afforded of fruit more than commensurate with the expense and the exertion, animate to increased exertion. And these ideas we would humbly and respectfully address to all who love the Lord Jesus Christ, by whatever name they are called. Far be it from us to confine our earnest wishes for successful exertion in the work of Missions to one denomination, when nearly all denominations are animated with the Missionary flame, and in our native land alone, five or six different bodies, like so many sacred bands, glow with almost equal ardour in the cause of the Redeemer of men. In being made the humble instruments of opening the way to the languages of so many millions, our grand object, from the time we commenced this important work, (at which time we knew of none engaged therein beside ourselves,) was, *to secure its being actually done*, and to excite and stir up others thereto, rather than to exclude them. In seeing others, therefore, put their hands to the work, whose ability and opportunities may exceed our own, we feel our object accomplished, our wishes fully realized. Will the Heathen world have the scriptures given them in too perfect a state? Will the nations behold the light of the Sun of righteousness too soon? We think not; and we therefore entreat all who love the Lord Jesus to take new courage from beholding the blessing already so graciously granted.

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“The present state of things requires further, that, in conducting Missions, energy should be combined with *godly wisdom*, that the great work of evangelizing the Heathen world may be attempted in a way at once the most effectual and speedy. Herein, let Christians act towards each other in that honourable and generous spirit so often seen and so much approved in the dealings of worldly men, and the work may be carried on, by the various denominations of Christians, in the most harmonious as well as efficient manner. The command of God, “Go ye into all the world, and preach the gospel to every creature,” renders the Christian world debtors to *every* nation; and it is evident, that to all the nations now without the gospel, it must be carried by foreign Missionaries. Nor is it scarcely less evident, that, while none are excluded from the blessings of redemption, there are none sunk so low as to be incapable of receiving them. This has been evinced, in the fullest manner, by the Moravian Brethren, who, by devoting themselves to the lowest of mankind in the scale of knowledge, Greenlanders, Esquimaux, &c. have set a glorious example to the church of God, and demonstrated the practicability of carrying the gospel to all above these in the scale of civilization—and hence to all mankind.—And, if a wise, enlarged, and apostolic course of operation be pursued in conducting Missions, and all determined to seek out scenes of labour where Christ has not been named, till none such can be found; rather than build on other men’s foundation, and boast of things made ready to their hand, we may soon hope, under the divine blessing, to see the greater part of the Heathen world illuminated by the divine word, and the next age may possibly behold nearly the whole earth filled with the knowledge of God, as the waters cover the sea.

“We remain,

“Dearly beloved brethren,

“Most affectionately yours,

“W. CAREY.

“J. MARSHMAN.

“W. WARD.”

JAMAICA.

Our last Number contained an account of the success which had attended the labours of Mr. Coultart at this station, and of the very severe affliction with which he had been exercised in the death of his pious and amiable partner. Since then, it has pleased God to visit him with sickness in his own person, to such a degree, as to render it necessary for him to return to England for a season. The voyage and change of climate have proved, however, so serviceable, that, it is hoped, he will soon be able to resume his useful labours in a station where labourers are peculiarly needed, and among a people between whom and himself there appears to be a strong mutual attachment.

In the meanwhile, two additional Missionaries have been appointed to assist in this extensive sphere—Messrs. Thomas Godden and Christopher Kitching. They were designated at Frome, on July 30, 1818, (see Baptist Magazine for September, p. 353,) and Mr. and Mrs. Kitching have since proceeded to their destination, where they were received with great affection, and hoped soon to obtain legal authority to exercise his ministry. They were both in good health, and appear to have their hearts set on the great object of their mission. Mr. Godden is expected to accompany Mr. Coultart on his return.

PROCEEDINGS AT HOME.

The Committee met at Salisbury on March 18 and 19, 1818, when very pleasing and satisfactory reports were made respecting the different Missionary Students and Probationers, under the patronage of the Society.

Several letters from our esteemed brother Coultart having been read, announcing his own much impaired state of health, and the prospects of establishing and enlarging our Mission in Jamaica, it was resolved,

That Messrs. Godden and Kitching be sent to Jamaica, as soon as arrangements can be made for that purpose.

Mr. Charles Evans, a member of the church in King Street, Bristol, under the care of our brother Roberts, and who has been for some time at the Academy preparing for the work of the ministry, was unanimously accepted as a Missionary Student.

Resolved, That the warmest thanks of the Committee be presented to William Hey, Esq. of Leeds, and his friends, for their late very kind and zealous exertions to aid the progress of the Translations at Serampore; in consequence of which the British and Foreign Bible Society have adopted a resolution materially beneficial to the great cause.

Resolved, That our brethren Roberts and Potts be requested to visit Holland, as a deputation from this Society, for the purpose of endeavouring to procure full liberty of conscience, and security of residence, for our Missionaries in Java.

London, June 23, 1818. At a meeting of the Committee,

Resolved, That the cordial thanks of the Committee be presented to the Ministers and Managers of the different places of worship where we have assembled, for the kind accommodations with which we have been favoured.

Resolved, That it appears desirable to this Committee, that some one of its members go to India, for the purpose of personal communication with the Missionaries.

Resolved, That the designation of Messrs. Godden and Kitching take place at Frome, on the 28th of July.

Proceedings at Home.

August 20, 1818. At a meeting of the Committee at Birmingham,

Resolved, That we are much gratified to find our brethren at Serampore so cordially approve the conduct of Mr. William Pearce, and unite with them in opinion that he should remain at Serampore, and continue his operations in the printing-office, in conjunction with Mr. Ward.

Resolved, That, in consequence of the circumstances which have taken place since the London meeting, and the hopes we entertain that such a measure will not be necessary, the proposal of sending a brother to India be relinquished.

At this meeting, a Sub-Committee, named for the purpose of suggesting any probable improvements in the future mode of conducting the business of the Society, presented the following resolutions, which were unanimously approved, and recommended for consideration at the next Annual Meeting.

1. That it is indispensably necessary to the growing prosperity of the Mission, that a Secretary be wholly and exclusively devoted to the business of the Society.

2. That it is highly expedient that the Secretary be aided in facilitating the business of the Society by a Sub-Committee of *Finance and Consultation*.

3. That it appears, also, an essential step towards promoting the interests of the Society, that the intelligence to be communicated should be issued monthly.

A Circular Letter was also prepared, for the purpose of communicating, to the friends of the Society, information on some points connected with its interests, of which the following is a copy:

“ Dear Sir,

Birmingham, Aug. 20, 1818.

“ The kind interest which you have felt in the concerns of the Baptist Missionary Society, has induced the Committee to wish that you should be made acquainted with some circumstances in the present state of its affairs, respecting which, it is understood, various unaccredited statements have been circulated in different directions.

“ It is a fact, with which you must be well acquainted, that, for many years past, our three senior brethren, Carey, Marshman, and Ward, have been enabled, by the blessing of Divine Providence upon their labours, not only to support themselves and their families, but to expend large sums in the promotion of the gospel around them. So strictly have they acted upon the generous principle laid down by them at the formation of their family union in 1799, that, though their receipts, as

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individuals, have far exceeded in amount the contributions for the Mission which have been sent from this country, their families have derived no pecuniary advantage from this income. All has been devoted to the cause which they have felt to be dear to them as life itself.

“A considerable part of the funds derived from the personal labours of the Missionaries already mentioned, has been employed in the purchase and enlargement of the premises at Serampore on which they reside; and as these brethren, the youngest of whom is now forty-nine years of age, begin to anticipate a period in which they must rest from their labours; they have been extremely desirous to devise the best plan of securing these valuable premises, so as that they may be permanently devoted to the purpose for which the Society was formed; viz. the propagation of the gospel among the Heathen.

“On this subject a correspondence has been carried on, for sometime past, between the Serampore brethren and the Committee at home; in the course of which, it appeared, that some misunderstanding had existed. Not that the great principle—that the premises were sacredly devoted to the cause of God—was ever called in question. This was always most fully recognized on both sides; the only ground of difference respected the best means of securing this end. This point, however, has been very fully considered by the Committee, assembled in this place, yesterday and to-day; and, we are happy to state, that the greatest harmony of sentiment prevailed, and a line of conduct unanimously adopted, which, we trust, will prove perfectly agreeable to all parties.

“It must give great pleasure to you, and to all the friends of religion, that God has so far prospered the work of his servants, as to enable them to contribute so largely to the Missionary cause from their own funds. In the management of these, our brethren act, of course, distinctly from the Society, although effectually co-operating with us in every thing that can advance the cause of the Redeemer in India. Late communications, of an interesting nature, have just been received from them, which will speedily be published. A short note which accompanies them, well expresses the substance: ‘The Lord is with the Mission here, and blessing it; and he will bless it, and make it a blessing. We are all, through mercy, in excellent health.’

“Some time since, the Committee were under the necessity of announcing the low state of their funds. Since that period,

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they have received considerable contributions from various quarters. Still they would respectfully remind their friends, that a continuance of their kind exertions will be absolutely necessary to meet the regular expenses of the Mission already so widely extended; and which they hope, under divine direction, may be enlarged to an extent still greater.

"Requesting an interest in your prayers on behalf of the Mission,

"I am,

"Dear Sir,

"Yours cordially,

(Signed) "JOHN RYLAND, Secretary."

At Bristol, September 22, 1818,

A letter was read from Mr. George Jayne, stating, that; on account of the weak state of his health, he felt himself under the necessity of declining foreign service in a hot climate; on which it was resolved to accept his resignation, and recommend him to the patronage of the Bristol Education Society.

Resolved, That the following brethren form a Subcommittee of Finance and Consultation for the ensuing year: Birt, sen. Burls, Coles, Joseph Hall, Hinton, Ivimey, Roberts, Saffery, and Winterbotham.

Resolved, That our Missionary intelligence be published monthly, for circulation among the friends of the Society, and that an Annual Report be published in lieu of the Periodical Accounts.

Mr. Roberts having given an account of his visit to Holland, in company with Mr. Potts, to solicit liberty of conscience on behalf of our Missionaries in Java,

It was resolved, That the thanks of the Committee be given to our brethren Roberts and Potts, for their kind services on this occasion.

[The Committee are happy to add, that the deputation obtained an audience of His Majesty the King of the Netherlands, who received them very graciously, and was pleased to say, that he saw no reason why the whole of our request should not be granted, and that the Society may be assured that he would do in the case whatever might be compatible with the welfare of Java.]

ANNUAL MEETING.

The Annual Meeting of the Baptist Missionary Society was held at Bristol, September 23, and 24, 1818.

The Committee assembled on Tuesday morning, the 22d, and in the evening, a sermon was preached by Mr. Birt, of Birmingham, at Counterslip meeting-house, from Luke x. 42. "But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her." Mr. Thomas, of Abergavenny, commenced in prayer, and Mr. Saffery, of Salisbury, concluded.

On Wednesday evening, at King Street, Dr. Steadman preached, from Micah v. 4. "For now shall he be great unto the ends of the earth." Prayer was offered, by Mr. Flint, of Weymouth, and Mr. Berry, of Warminster, then supplying at the Tabernacle.

Mr. Foster, of Downend, preached, on Thursday evening, at Broadmead, from Judges v. 23. "They came not to the help of the Lord, to the help of the Lord against the mighty." Mr. Coles, of Bourton, commenced in prayer, and Mr. Foster concluded. A collection was made on behalf of the Mission at the close of each of these services.

And on Friday evening, the 25th, the Rev. Edward Burn, M.A. of Birmingham, kindly preached a sermon on behalf of the Society, at St. Thomas's Church, from Psa. cxxxviii. 2. "Thou hast magnified thy word above all thy name." After which, a collection was made in aid of the Translations at Serampore.

The Society met for the transaction of business, at Broadmead, on Wednesday morning, the 23d.

Joseph Smith, Esq. of Bristol, was called to the chair.

Prayer was offered by Dr. Steadman, of Bradford.

The Secretary made a statement of the particular reasons which had rendered it expedient to call the Society together on an earlier day than that which was fixed on at the last Annual Meeting,

On which it was resolved,

That the Society admit the force of the considerations which led our friends to make the alteration alluded to; but recommend that, in future, the regular time for holding the Annual Meeting be strictly observed, and that the precise

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days be inserted in the resolution which specifies the place at which such meeting is to be held.

A Report, comprising the latest intelligence received from the various Missionary stations, was then read by the Assistant Secretary, after which the following resolutions were unanimously passed :

I. That the Report now read be received, and that it be referred to the Committee to determine respecting its publication.

II. That the thanks of the Society be given to Mr. King, the Treasurer, for his services, and that he be requested to continue them another year.

III. That the thanks of the Society be presented to Dr. Ryland, the Secretary, for his important services, and that he be requested to continue them for the ensuing year.

IV. That the accumulated business of this Society renders it indispensably necessary to associate with Dr. Ryland a Secretary who shall be wholly devoted to the service of the Mission.

V. That this Society, highly satisfied with the conduct of Mr. Dyer, as Assistant Secretary, for the past year, do cordially thank him for his services, and request him, in conformity with the preceding resolution, to devote himself exclusively to the service of the Mission.

VI. That the Committee be requested to accept the thanks of the Society for their services, and to continue them for the ensuing year.

VII. That this Society recommends the Committee for the ensuing year, to take into consideration the propriety of making some alterations in the future constitution of the Committee, and as to the place of holding the Annual Meeting.

VIII. That the warmest thanks of this Society be presented to the friends of the Mission in Scotland, of all denominations, for the liberal assistance which they have rendered to the funds of the Society in the course of this year.

IX. That this Society is gratefully indebted to the various Auxiliary Societies throughout the United Kingdom, for their important aid; and recommend the formation of such Societies wherever it may be found practicable.

X. That the next Meeting of the Society be held at Cambridge, on Wednesday and Thursday, the 6th and 7th of October, 1819.

XI. That the thanks of this Meeting be presented to Joseph Smith, Esq. for his able conduct in the chair.

A Public Meeting was held at King Street meeting-house on Thursday morning, the 24th instant, for the purpose of forming an Auxiliary Baptist Missionary Society, for the city of Bristol. Arthur Foulks, Esq. of Redland, had kindly consented to preside on this occasion; but, as he was unavoidably prevented by some domestic occurrences, the Meeting called on Joseph Smith, Esq. to take the chair, who conducted the business of the morning with his usual ability. A statement of the Baptist Missions was given by the Assistant Secretary: after which various ministers and other gentlemen addressed the Meeting, and the Society was constituted; which, from the well-known zeal and liberality of our friends at Bristol, will render, we doubt not, important aid to the funds of the Mission.

N. B. The Society are much obliged to the Rev. Thomas Scott, of Aston Sandford, for six copies of his *Defence of Calvinism*, first edition, value six guineas, which they sent to six of their elder Missionaries; and one copy of the second edition, sold for fourteen shillings.

RECENT INTELLIGENCE.

Extract of a Letter from Mr. Chamberlain to Dr. Ryland, dated Monghyr, March 26, 1817.—"I have lately been on a journey as far as Mirzapore, and was absent almost two months; in which, to the praise of my merciful Master be it spoken, I was much employed both among Europeans and natives. To the former I preached at Digah, Dinapore, Buxar, and Ghazeepore; in all thirteen times: and among the latter I was variously engaged. Sabbaths were field days. One I spent at Ghazeepore, and one at Benares, and two in the villages, with great delight. Every tract and Gospel I took with me was given away. At Ghazeepore, Mirzapore, and Benares, great was the attention of the people: whole days I was in full employ among them. Both Musulmans and Hindoos heard with much apparent approbation, but especially the latter. Upwards of two hundred Gospels and two thousand tracts were left among the people, to bear testimony of salvation to them for time to come. It is wonderful to observe, how evidently an invisible hand is at work amongst the people, and preparing them for the Lord. Some evident change is effecting in the spirit of the people, and in their prospects, which augurs well. This must be most encouraging to a Missionary. At Monghyr, however, this change is not so conspicuous; hitherto the people appear hardened, and but little excited to attend to these things. The enemy has been busy in his endeavours to frighten them; and to rouse up their prejudices; and, for the present, he is too successful. Ingham Misser, a person who has for months afforded hope by his steady attachment to the gospel, remains firm, and is, I believe, sincere. He is not yet baptized. He is employed as a reader of the word; in which his usefulness will, I doubt not, be apparent. He is a man of respectability, has very respectable connexions, but is low in poverty, and has a family. Many people are daily calling upon him, to hear what he has to say for himself. He is gone out to day with Brindabund, to Seeta Koond, a hot well, to which there is a great resort at this season. He is very humble, and very determined. Blessed be the Spirit of all grace, for this eminent instance of his power and benignity!

"As it respects myself, I have not been altogether so well in body, as in former years. At this time I have a nervous complaint which unfits me for almost every thing during the morning. It assumes an alarming position in my constitution in my fortieth year, and ought to be regarded by me as a serious monitor. I find that I can bear active, much better than sedentary, business. My wife, blessed be the Father of mercies, is in tolerable health. My little daughter, also, is well.

"At Digah, the brethren are in full employ. They preach at Dinapore to a large congregation of the King's 24th, and others belonging to the Company's forces; and things appear to be in a very reviving condition. Brother Rowe writes me that they have about twenty candidates for baptism. When I was there, several natives appeared very hopeful, and those baptized last year remain steadfast, and two of them are apparently useful in communicating the word to others. I was greatly encouraged, from observing the progress of the word of God on the minds of the inquirers. It is spirit, and it is life.

"It is certain now, that religion is on the advance among our own countrymen all over this country. It is now becoming common to hear of such and such an one's having 'taken a turn.' Verily Jehovah Jesus is on his way, and his work is before him. A few of the civil servants, and many of the military, are looking unto Jesus.

"In the Translations, the Psalms and Genesis have been completed, and the works of Solomon and the Exodus, with part of Leviticus, and part of Isaiah have been gone through. The Gospels of Matthew and Mark, in a refined dialect of the Henduwee, are almost ready for the press, and Luke is in hand. Hitherto the Lord hath helped me."

Extract of a Letter from Mrs. Phillips to some relations in England, dated March 29, 1817.—"We are now at Ryswick, near Batavia, at the house of Mr. Robinson. It is situated about three miles from Batavia, which renders it more healthy, as Batavia is a very dangerous place, especially for Europeans, who have been accustomed to a more temperate climate, and a pure air. Its insalubrity is considered to be owing to the lowness of its situation, and

the canals of stagnant water, into which many obnoxious animals are cast after death. For my own part, I must acknowledge, I have not felt the heat more oppressive than on a hot summer's day in England: and, at some parts of the day, it is even cooler than that. This is owing to the west, or wet monsoon, which generally commences about the end of November, and continues till March or April. During this season, the inhabitants are exposed to sharp winds, and violent torrents of rain. Thunder storms, accompanied with vivid lightning, are very frequent, especially towards the close of the monsoon: very few days have passed without them since we have been on the island.

"There is one circumstance that renders Batavia pleasant. It is a very fertile country; the whole year is one perpetual spring, and, I understand, the interior of the island is quite the garden of the east. Fruit is very abundant; but there are not many equal in flavour to those which England produces.

"Our house is surrounded with cocoa-nut trees and plantains, two of the standing fruits of the country, and which are of great importance to the natives; as, with the addition of rice and salt, they furnish them with almost all that they deem the necessaries of life. The former of these grows in almost every field around us, and the table of an European does not seem complete without a dish of boiled rice and currie, both for breakfast and dinner. We lately purchased a milch goat, with a kid, for two rupees and a half; and eight fowls may be had for a rupee. Pork is not difficult to be obtained; but other meat is scarce, and not equal to what you have in England. The cows are very poor looking animals, and yield very little milk. Goats are the substitute both for sheep and cows. Butter is extravagantly dear, and good cheese is a scarce article. Wines are moderate; the Cape wine may be had for nine rupees per dozen. So much for eating and drinking; now for the situation in which we live. It is in a house principally constructed of bamboo, in a pleasant green lane, about three miles from the town. It is about 44 feet long, and 35 feet wide, with a viranda before and behind. The centre is a large hall, with folding doors opposite each other, which admit a free current of air. On each side is a sleeping room and study. The walls are bamboo, the posts are of teak, the floor is paved with square brick, and the roof thatched with the leaves of a species of palm. You will think it strange to hear of a house without an up-stairs room,

with neither a pane of glass, nor a single chimney. Yet this is exactly the case, and it wears a pretty appearance. The contrast of the white walls with the green trees that surround it, gives, as may be easily conceived, a cheerful aspect to the whole: the centinel tree, which presides over our gate of bamboo, is a majestic tamarind, now loaded with fruit; the front viranda looks into a garden, the back into a poultry yard. My little Canary bird, which was my companion for 15,000 miles, hangs in the front viranda, and has never ceased to warble, from the crowing of the cock to the setting of the sun. The value of this one little bird is equal to that of three horses in this country.

“I am very thankful that both Mr. P. and myself enjoy as good a state of health, in the general way, as before we left England! In this foreign land, though deprived of the society of our friends, though destitute of that religious intercourse which has often been the delight of our souls, still mercy surrounds us; the same heavenly bounty supplies our returning wants, and listens to our prayers; and, if God see fit to bless the endeavours of my husband in sowing a right seed in the minds of the inhabitants of this dark land, and teaching those who are now led astray by the delusions of Mahomet to serve the living and true God, this will make our hearts rejoice indeed.”

Extract of a Letter from Mr. Bruckner to Dr. Ryland, dated Samarang, June 22, 1817.—“Being advanced so far in the Malay language, as to understand it tolerably well, I have begun more particularly to apply to the Javanese language, as it seemed, to me, to be of far greater importance for the spread of the gospel among the genuine inhabitants of this island, because it is the general language of the nation; and though many of them understand a little of the Malay, they are far from understanding it so as to hold conversation on religious subjects. But I find, that the Javanese language is, at least, three times as difficult as the Malay; because there are two dialects quite different from each other, called the higher and the lower; others add to these a middle and a half-middle language, which lie between the two first. All these different dialects have words and sounds quite different from each other, which are used and applied according to the different ranks existing among that nation. From this you will

conceive, that the Javanese language is very copious. I have found, already, more than twenty names for a king, upwards of ten for an elephant, five to express the verb *to sit down*, and four signifying *to sleep*, &c. Yet, for things of more importance, they seem to have but few words, or none at all: many have been borrowed from the Arabs; those, for instance, concerning religion, a future state, and the attributes of the Divine Being. Nevertheless, these different dialects are found mixed together in their books, which makes it difficult to understand their writings. Besides, nearly all their books, historical as well as others, are in verses, or poetry, in which there are many repetitions, and words used merely to make up the measure, or improve the sound. And, as no grammar or dictionary has yet been compiled for the use of the public, this, altogether, makes the acquisition of that language exceedingly difficult. I have now applied nine months to it, and am not yet able to understand them when they speak; and I dare say, that, at least, another year will be required for me to converse in it.

“A great part of the inhabitants are Mahometans, and many of them are very well acquainted with the contents of their religion; as there are many priests among them who have been educated at Mecca, and others are continually going thither. For the remainder, they are given up to lying, cheating, and all sorts of evil works. I think it will be almost a miracle, if any of these people should be brought to the knowledge of Jesus Christ.

“My health is much improved, in some measure, and I hope to improve more in it. I have lately begun to translate a little of Matthew’s Gospel, but feel my great weakness in the knowledge of the language. I recommend myself particularly to your prayers, that there may be granted unto me the spirit of perseverance, patience, and faith; and that I may be found worthy by our Lord and Saviour, to spread his knowledge among the benighted inhabitants of this island, and to gain immortal souls for his heavenly kingdom.”

Extract of a Letter from Mr. Robinson to Dr. Ryland, dated July 16, 1817.—“A young man has offered himself for baptism, who is, we hope, a proper subject for that ordinance, and we expect that he will join us next month.

Recent Intelligence.

It appears, that he received his first religious impressions under my preaching about three years ago. There are one or two others who, we hope, will join us after a time.

“ Perhaps some persons may suppose, that these native Christians only change their sentiments relative to baptism when they join us, and that my preaching among them rather promotes the interests of a party, than the general cause of Christianity. This, however, is not the case; for I found these native Christians, as they are called, deeply sunk in sin. Sabbath breaking, drunkenness, gaming, fornication, and (if I may credit report) conjuring, and almost all other gross sins were common among them, and are common among the generality to this day. Some of them pretend to believe the doctrine of the transmigration of the souls, and others are deeply tinctured with the spirit of Deism, through becoming acquainted with the works of Voltaire. Surely such characters are merely men of the world:

FORM OF BEQUEST FOR THE GENERAL PURPOSES OF
THE BAPTIST MISSIONARY SOCIETY.

I give, out of my monies, or personal estate, unto the
Treasurer for the time being of the Baptist Missionary
Society, the sum of _____ for the
use of such Society. And I declare that the Receipt of such
Treasurer shall be a sufficient discharge for the same.

FORM OF BEQUEST FOR THE PURPOSE OF PROMOTING
THE TRANSLATIONS OF THE SCRIPTURES.

I give, out of my monies, or personal estate, unto the
Treasurer for the time being of the Baptist Missionary
Society, the sum of _____ to be
applied for the sole purpose of promoting the translating
and printing the scriptures. And I declare that the Receipt
of such Treasurer shall be a sufficient discharge for the
same.

FAC-SIMILE OF SPECIMENS
OF THE
VERSIONS OF THE SACRED SCRIPTURES,
IN THE
Eastern Languages,
CHIEFLY
Translated by the Brethren of the Serampore Mission.

TEXT. "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."

MATT. iv. 16.

SUNGSKRIT.

अन्यकारेषूपविशन्तो लोकाः महालोकमद्रा
क्षुर्मृतोर्देशे व्यायायाञ्चोपविशतः प्रति आ
लोक उदेति ।—

MAHRATTA.

ने म्नेम अंधमनीं घसडे घेरोरु व्यायंठां मोठा णेनेउ पा
थीम अणी ने म्नुवे चेसांरु अणी खान्ने छायेरु घसडेरु त्या
मेनने नपळ णेनेउ मज्जठरु साम अछे ।—

BENGALÉE.

যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো
দেখিতে পাইয়াছে তাহারা মৃত্যুর দেশ ও ছায়ায়
বসিল তাহাদের নিকটে আলো প্রজ্জ্বলিত হইয়াছে ।

OORIYA.

ଘେଟୁ ଲୋକ ଅନ୍ଧକାରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଲୁଅ
ଦେଖିବାକୁ ପାଉଥିଲେ ଘେଟୁମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ
ବସିଲେ ସେମାନଙ୍କୁ ନିକଟ ଆଲୁଅ ପ୍ରଜ୍ଜ୍ୱଳିତ ହୋଇଥିଲା ।

TELINGA.

ਅੰਧਕਾਰਾਲਯੰਦੁ ਕ੍ਰਮ੍ਰਣ੍ਰ ਲਾਕੁਲੁ ਮਹਾਤ੍ਰੇਯੁ
ਫ਼ੁਲੁ ਚੂਸਿਰਿ ਮੁਨਿਕ੍ਰਮ੍ਰਣ੍ਰ ਫ਼ੁਲੁ ਮੰਦੁ ਨਿੰਦ੍ਰਯੰ
ਮੁਨ੍ਰ ਕ੍ਰਮ੍ਰਣ੍ਰ ਵਾਰਿਨਿਕ੍ਰਮ੍ਰਣ੍ਰ ਪੇਲੁਗੁ ਪੁਨ੍ਰਣ੍ਰ
ਫ਼ੁਲੁ ।—

PUSHTOO.

ਹਰ੍ਰਣ੍ਰ ਫ਼ੁਲੁ ਚੂਸਿਰਿ ਮੁਨਿਕ੍ਰਮ੍ਰਣ੍ਰ ਫ਼ੁਲੁ ਮੰਦੁ ਨਿੰਦ੍ਰਯੰ
ਮੁਨ੍ਰ ਕ੍ਰਮ੍ਰਣ੍ਰ ਵਾਰਿਨਿਕ੍ਰਮ੍ਰਣ੍ਰ ਪੇਲੁਗੁ ਪੁਨ੍ਰਣ੍ਰ
ਫ਼ੁਲੁ ।—

SIKH, OR PUNJABEE.

ਅਰਥਤੇ ਅੰਧੇਰਿਅੰਦਿਚ ਬੈਠਦੇ ਹੋਇਆਂ ਲੋਕਾਂ ਵਡੇ
ਚਾਨਕਨ੍ਰ ਫ਼ੁਲੁ ਮੁਨ੍ਰਣ੍ਰ ਫ਼ੁਲੁ ਅਤੇ ਫ਼ੁਲੁਵਿਚ ਬੈਠੇ ਹੋਇ
ਅੰਤਾਂਧੀ ਚਾਨਕ ਉਦੇ ਹੋਇਆ ।

KASHMEER.

ਧਿਮਾ ਲੋਧਾ ਅਵਗਟਿ ਅਵਗਟਿ ਨਿਨਿਤਾ ਅਮਿ ਤਿਮੈ
ਰਥੁ ਫ਼ੁਲੁ ਰਥੁ ਮੁਨ੍ਰਣ੍ਰ ਫ਼ੁਲੁ ਅਤੇ ਫ਼ੁਲੁਵਿਚ ਬੈਠੇ ਹੋਇ
ਅੰਤਾਂਧੀ ਚਾਨਕ ਉਦੇ ਹੋਇਆ ।

HINDOOSTANHEE.

ਭਾ ਲੋਗੁ ਅੰਧੇਰਾਹੋਂ ਬੈਠੇ ਧਿ ਤਿਨਿ ਬਡੀ ਰਾਗੁਵੀ ਦੇਖੀ
ਬ੍ਰਾਹਮਣੁ ਦੇਖੁ ਵਾ ਬ੍ਰਾਹਮਣੁ ਬੈਠੇਵਾਲੀਭੇ ਰਾਗੁ ਤਿਨਿ
ਜਾਇਦੁ ਭਯਾ ।—

UHUMIYA, OR ASSAM.

যিবিলাক লোক অন্তৰ্ভুক্ত বহিছিল সেই বিলাকে
মহা পহৰ দেখি বটল পাইছে। যিবিলাক মৃত্যুৰ দেশ
আৰু চাঁও বহিল সেই বিলাকৰ ওচৰ পহৰ পুতুলি
আইছে।

BURMAN.

ဣဗုလန်ဥဉ်။ နံဘာလိမ်ဥဉ်ဣအဝန်ဝန်တုဝ်လ
ယံအနီးရှိသောကာယနိဗ္ဗာန်မြိုင်နံရာပြုရအည့် ဇောနီ
လေဣ။

CHINESE VERSION.

WOOD BLOCK.

TEXT. "And he called the multitude, and said unto them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth the man."

MATT. XV. 10, 11.

即	從	也	則	所	聽	他
汚	口	然	不	入	而	喚
人	而	所	穢	口	明	衆
也	出	以	人	者	之	曰

CHINESE VERSION.

MOVEABLE METAL TYPES.

TEXT. "In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." GEN. i. 1-3.

光	日	行	內	虛	氣	未	造	原
	光	水	神	幽	蘊	成	天	始
	而	上	風	邃	于	形	地	神
	遂	神	運	之	空	陰	地	創

PRINTING AT THE EXPENCE
OF
The British and Foreign Bible Society,
AND OF
THE CALCUTTA AUXILIARY SOCIETY.

TEXT. "The people that sat in darkness saw great light: and to them
which sat in the region and shadow of death, light is sprung up."

MATT. iv. 16.

HINDOOSTHANESE VERSION,
IN THE PERSIAN CHARACTER.

آنہیں لوگوں نے جو اندھیرے میں بیٹھے تھے بڑی روشنی
دیکھی اور ان پر جو موت کے ملک اور سایہ میں بیٹھے تھے نور
جلوہ گر ہوا

PERSIAN.

ان خلق کہ در ظلمت نشستہ بودند نور عظیمی را
مشاہدہ نمودند و برانکسان کہ در مقبرہ ظلال مرک
ساکن بودند روشنی تابید

TAMUL.

ஒருளி விருகருகு சனம் பெரிய வெளிச்சத்தை
கண்டு மரணத்தின் திசையிலும் நிழலிலும் மிருக
கொய்களுககு வெளிச்ச முதிநது தென்றன.

CINGALESE.

අපුරෙහි උන් දනන් ගෙඩු එළියක්
දුටුහ තවද මරනා රටේද වගාවේද
උන්ගේම එළියක් උදුලනේය.

Dodd, Sculp.

BRIEF VIEW
OF THE
BAPTIST MISSIONS
AND
TRANSLATIONS:

WITH
Specimens of Various Languages

IN WHICH
THE SCRIPTURES ARE PRINTING AT THE MISSION PRESS,
SERAMPORE.

ACCOMPANIED WITH A MAP,
Illustrative of the different Stations and the Countries in which the
Languages are spoken.

Compiled from the printed Accounts of the Baptist Missionary Society.

NEITHER IS HE THAT PLANTETH ANY THING, NEITHER HE THAT WATERETH :
BUT GOD THAT GIVETH THE INCREASE. PAUL.

LONDON:

Printed by J. Haddon, Tabernacle Walk.

SOLD BY

BUTTON AND SON; GALE, CURTIS, AND FENNER,
PATERNOSTER-ROW;

And may be had of the Baptist Ministers in most principal Towns.

PRICE ONE SHILLING

1815.

ADVERTISEMENT.

THE *Periodical Accounts* of the Baptist Missionary Society having become rather voluminous, it was thought proper a few years since, to compress the whole into a *Brief Narrative*, which has passed through several editions, and as the work year after year becomes more extended, and various particulars require to be added, it has been thought that a still more comprehensive account may be given in a small compass, which is here attempted, under the title of *A Brief View of the Baptist Missions and Translations*.

It is probable that many who are friendly to the object are unacquainted with the effects produced by it; and that others who have read the Numbers as they came out, and were interested by them, yet have had no opportunity of seeing the whole in one view. For the information of such persons, the following compendium is drawn up, arranged under the different Missionary Stations, according to the periods when they were established; and also the several Translations of the Scriptures into the native languages, that have been either translated or printed by the Missionaries at Serampore.

To gratify the curious in literature, a *fac-simile* of the versions of fifteen eastern languages are given; including the Chinese, both in wood blocks, and the newly-invented moveable metal types. That some idea may be formed of the great extent of country by the inhabitants of which the languages of these versions are spoken, a map by Arrowsmith is prefixed to the volume.

INDEX.

Missionary Stations and Schools. Marked thus †	Miles from Calcutta.	When formed.	European	Native.
1. Serampore and } Calcutta†.....}	14 N.	1799	6	7
2. Dinagepore and } Sadamah†.....}	240 N.	1804		1
3. Cutwat	75 N.	1807	1	5
4. Rangoon	670 N. E.	1807	1	
5. Jessore.....	77 E. N. E.	1807		1
6. Goamaly†.....	200 N.	1808		
7. Digah	320 N. W.	1809	2	1
8. Balasore	120 S. W.	1810		3
9. Agrat	800 N. W.	1811		2
10. Nagpore †	615 W.	1812		1
11. Columbo†	1220 S. S. W.	1812	1	
12. Patna†.....	320 N. W.	1812		1
13. Bombay and Surat .	1010 W.	1812		1
14. Chittagong	230 E.	1812		1
15. Sirdhanat	920 N. W.	1813	1	1
16. Javat	2350 S. S. E.	1813	1	1
17. Panduat	310 N. E.	1813		1
18. Ava	500 E.	1813	1	
19. Amboynat	3230 S. E.	1814	1	
20. Allahabad	490 W. N. W.	1814		1
21. Jamaica, West Indies		1814	1	

Versions of Scripture, Translated or printing, at Serampore.

1. Sungskrit	12. Pushtoo	23. Birkaneera
2. Hindee	13. Punjabee	24. Oodaypoora
3. Brij Bhasa	14. Kashmeer	25. Marwa
4. Mahratta	15. Assam	26. Jypoora
5. Bengalee	16. Burman	27. Kunkuna
6. Orissa	17. Pali	28. Tamul
7. Telinga	18. Chinese	29. Cingalese
8. Kurnata	19. Khasee	30. Armenian
9. Maldivian	20. Sindh	31. Malay
10. Gujurrattee	21. Wuch	32. Hindostan
11. Buloshee	22. Nepala	33. Persian

BRIEF VIEW

OF THE

BAPTIST MISSIONARY SOCIETY.

THIS Society was formed in 1792; is conducted by a Committee, which at first consisted of only *five* persons, but now of *thirty-four*; chiefly Ministers, who are chosen at the annual meeting of the Society, held alternately at Kettering and Northampton.

THOMAS KING of Birmingham, Treasurer,
ANDREW FULLER of Kettering, Secretary.

The funds of the Society are divided into two branches; one for the Mission, and the other for the Translations of the Scriptures.

Its resources consist of annual subscriptions and donations, Auxiliary Societies, donations from Bible and other Associations, congregational collections, and legacies.

AUXILIARY SOCIETIES, &c.

Auxiliary Societies are formed IN LONDON AND ITS VICINITY, at *Wild Street, Eagle Street, Shoe Lane, Prescott Street, Unicorn Yard, Maze Pond, Dean Street, Blackfriars Road, Walworth, and Hammersmith*—IN THE COUNTRY, at *Ackrington, Amersham, Arnsby, Birmingham, Bratton, Bristol, Cambridge, Clipstone, Colchester, Cottesbrook, Denton, Exeter, Halstead, Hants and Wilts, Kettering, Kings-*

bridge, Leighton, Luton, Liverpool, Margate, Newcastle-upon-Tyne, Northampton, Oakham, Olney, Plymouth, Plymouth Dock, Portsea, Potters Street, Princes-Risborough, Road, Sabden, Shortwood, Stoke-Ash, Stoke-Green, Sussex, Tetbury, Tewksbury, Uley, Wallingford, Warwick, and Woolwich. Total 51.

Various Associations are formed, which are not auxiliary to any Society in particular, but apply their funds, in the way of donation, to such as they think most in need, or most deserving. From Associations of this description, both in England and Scotland, donations have been received.

In cities and large towns *collections* are made; as at the LONDON annual meeting, at *Norwich, Cambridge, Reading, Portsea, Plymouth Dock, Bristol, Birmingham, Leicester, Nottingham, Liverpool, Manchester, Leeds, Hull, Scarbro', Newcastle-upon-Tyne, Salisbury, and all the Congregations connected with the Hants and Wilts Society.*

IN SCOTLAND, besides annual subscriptions, donations have been remitted from Societies, and a liberal collection made once in two or three years, when they have been visited by some one or more of the Society.

IN WALES collections have been made at their Annual Associations.

FROM IRELAND, and the UNITED STATES of America, liberal collections have been received for the Translations.

The number of legacies to the Society has been considerable.

PART I.

MISSIONARY STATIONS,

As they existed in June 1814.

A S I A.

STATIONS,

IN THE ORDER OF TIME IN WHICH THEY WERE ESTABLISHED.

THE Missionary Stations in the East amount to twenty, some of which, as Sirdhana and Amboyna, must be full 4000 miles distant from each other.

1. SERAMPORE AND CALCUTTA.

MISSIONARIES, *Drs. Carey and Marshman, Messrs. Ward, Lawson, Eustace Carey, who has arrived, and Mr. Yates on his voyage, and seven Native Brethren, viz. Krishna, Sebukrama, Bhagvat, Neelo, Manik, Jahans, and Cait'hano.*

The Station at *Serampore* was established in 1799, about six years after the arrival of Messrs. Thomas and Carey as missionaries in India. *Serampore* is about fifteen miles north from *Calcutta*, on the western bank of the river *Hoogly*. The principle on which they agreed to act was, *that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the mission.* It is on this principle that Dr. Carey in the College, Dr. Marshman in the school, and Mr. Ward in the printing-office, have each contributed

considerably more than £1000 a-year to the undertaking. The premises occupied for the mission cost near £4000 sterling, were purchased at three different times; and are vested in the Missionaries as trustees for the Society. They contain dwelling-houses for the Missionaries, school-rooms, and a spacious hall for public worship; also a printing-office, in which ten presses are constantly employed; a type-foundry, in which are cast types for the greater part of the eastern languages; and a mill for making paper, which is expected to cost 10,000 rupees, or £1250 sterling. The material for making paper grows in great abundance in the country. If success attend this undertaking, it will probably prove a great blessing to the whole country. At this station the translation of the Scriptures has been carried to an extent exceeding all expectation and example. The Missionaries, by their own Society, by the British and Foreign Bible Society, by the liberality of the christian public in Britain and America, and by their own literary labours, have been enabled, in different degrees, to translate the Scriptures, in whole or in part, into twenty-seven languages, and to print them in nearly the same number, affording a prospect of the most important advantages to the immense population of Asia. A particular account of these translations will be given in the second part of this Brief View.

At the request of the inhabitants of Serampore, and with the concurrence of Government, they preach in the parish church; but accept of no pecuniary reward for their services.

At this station Dr. Marshman keeps a boarding-school for young gentlemen, and Mrs. Marshman another for young ladies; besides which, they conduct a charity-school upon the Lancasterian, or British System, for the children of the poor.

Soon after the Missionaries were settled at Serampore, Mr. Carey being appointed Professor of Sungskrit, Bengalee, and Mahratta in the College of Fort William, and his colleagues having frequent occasion to be at CALCUTTA, they were invited to preach there in a private house.

Since then a commodious place of worship has been erected at nearly £4000 expence. Here a respectable congregation attends, and a very considerable number of Hindoos, Mussulmans, Portuguese, Armenians, and Europeans have been added to the church, and several native converts of good talents are employed in preaching from house to house, and in different parts of the city. From this branch of the church many have been called to the ministry, and sent to other stations up the country. Here several of the native preachers, particularly *Kreeshno* and *Sebukram* have been very successful in preaching the gospel, both among the natives and the European soldiers in Fort William. Sixty soldiers of the 42d regiment have lately been formed into a distinct church, with three pastors and four deacons, on account of their being often divided and detached on particular services.

Amongst the Hindoos who have been baptized, many are Brahmans, and others of high cast. Early in the year 1813, several of this description, not many miles from Serampore, obtained the knowledge of the truth, and met for christian worship on the Lord's day, before they had any intercourse with the Missionaries, simply by reading the Scriptures. These were soon afterwards baptized, and reported that by the same means as many as a hundred of their neighbours were convinced of the truth of the christian religion, and were kept back from professing it only by the fear of losing cast, and its consequences. Four others, Hindoos of high cast, were baptized, Nov. 30, 1813. In Calcutta and its vicinity seven native Brethren were employed in preaching, &c. They were supported by different friends of the gospel there and in England. *Sebukram* preaches in twenty different places; *Bhagvat*, at eleven; *Neelo*, in about ten private houses; *Manika*, at six others. These four preach regularly during the week at forty-seven different houses. In the Fort, where the Missionaries used to be prohibited from preaching, there are meetings every morning and evening, throughout the whole week, either for prayer, preaching, or religious conversation.

At Calcutta a school-house has been erected by the Missionaries, capable of containing 800 children, divided into two parts, one for boys and the other for girls, where they are taught to read the Scriptures in the Bengalee and English languages, also writing and accounts, on what is now termed "The British System." The objects of the "BENEVOLENT INSTITUTION" are the children of the poor of various nations, including the children of Europeans by native women (a neglected and destitute class of society), of Armenians, Hindoos, Mussulmans, natives of Sumatra, Mosambique, and Abyssinia, and especially those of the Portuguese Catholics, thousands of whom were wandering about the streets in all manner of vice and wretchedness. Nearly 500 are already on the books of the school. Mr. Leonard, a pious and active man, superintends it. One of the monitors of this school voluntarily went with Mr. Thompson to Patna, and there established a school for native Christians; and another, the son of Mr. Leonard, accompanied Mr. Robinson to Java, where schools on a similar principle are opened. At *Taldanga* also, about ten miles west of Serampore, and at *Vidyuvatee*, a large village lying between them, schools have been opened.

N.B. These schools, and others at different missionary stations, are so conducted as to render a christian teacher unnecessary: a heathen, for the sake of the salary, will superintend them, and must go through the process, or be detected. And as in all the schools the Scriptures are taught, heathens thus become the instruments of instructing beathen children in the principles of Christianity.

2. DINAGEPORE AND SADAMAH'L.

Ignatius Fernandez.

DINAGEPORE is a city, estimated to contain 40,000 inhabitants, situated about 240 miles north of Calcutta. Being in the neighbourhood of *Mudnabatty* and *Moypaul-diggy*, the places where Messrs. Carey and Thomas first

settled; they frequently visited it. In 1797 Mr. *Ignatius Fernandez*, of this city, embraced the gospel and built a place of worship. He was afterwards baptized, and in January 1804, a church was formed, of which he was ordained pastor.

A school is established at this station which contains 43 children, and is on the increase.

At *Sadamahl*, a few miles from Dinagepore, Mr. Fernandez has indigo works, at which several of the members being employed, they have christian worship there, and form a branch of the Dinagepore church. Sixty-one Hindoos have embraced the gospel at this station.

3. CUTWA.

Mr. William Carey, Kangalee, Muthoor, Vishnuva, Buluram, and Kanta.

CUTWA is a town on the western bank of the Hoogly, in the district of Burdwan, about 75 miles north of Calcutta.

This station was formed by Mr. *Chamberlain*, in 1804. Besides establishing a school, he laboured much in preaching the word in the neighbourhood, and with considerable success. Here Kangalee and Brindabund, two useful native preachers, were brought to believe in Christ. From this place Mr. Chamberlain made excursions to *Berhampore*, where he was useful among the soldiers; also to the neighbourhood of *Lakra-koonda*, in the district of Beerbhoom, 60 miles northwest of Cutwa, where a thriving branch of the church, and several schools are now established, under the superintendence of Mr. W. Carey, aided by Kangalee and other native brethren, who read the Scriptures and preach to the natives. Mr. W. Carey has been advised by his Brethren at Serampore to enlarge the number of schools. There are a few pious soldiers who have been baptized at Berhampore. The clergyman has given them a place to meet in for worship, and officiates there himself occasionally.

4. RANGOON.

Mr. Felix Carey and Mr. Judson.

RANGOON is the chief seaport of the Burman empire, about 500 miles E. from Calcutta, containing 5000 houses. This city was in March 1814, a second time since the establishment of the station in 1807, reduced to ashes!

N. B. The mission-house and printing-press were preserved from the flames.

Mr. Felix Carey has continued there from the beginning, and has lately been joined by Mr. Judson. Mr. F. Carey has made considerable progress in translating the Scriptures into the Burman language, and has lately obtained permission of the Emperor to set up a press for printing them; but for this purpose he is required to remove to AVA *the capitol*, which is about 500 miles east of Calcutta. Two stations will be thus established in Burmah, at the two extremities of the empire. This country borders on China. Mr. F. Carey also designs to translate the Scriptures into the Siamese and Pegue languages.

5. JESSORE.

William Thomas, Pram-das, Pran-Krishna, Suphul-rama, Panchanun, Manika-sha, and Nurottuma.

JESSORE is a district in the east of Bengal, about seventy miles E.N.E. from Calcutta, containing 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos. In 1807 a church was formed there, composed entirely of native converts, and in 1808 a station was established at Chowgacha. *William Thomas*, a young man, country-born,* who was baptized at Calcutta, and who on trial gave great satisfaction, superintends this church, which has four branches, each about thirty miles apart; at which branches the other native preachers are stationed.

* So those who are born in India of Hindoo mothers are called.

6. GOAMALTY.

Ram Prusad.

GOAMALTY is situated near the antient city of Gour, between Cutwa and Dinagepore, about 200 miles north of Calcutta.

At this station, after the death of Messrs. Grant and Creighton, Mr. *Mardon* was placed, in 1808, to superintend the Bengalee schools which had been opened under their patronage. Here a church has been formed, which with the schools, are superintended at present by the Hindoo brother Ram Prusad. The people in these parts are very desirous of schools. In 1813 the station was removed to a town called English Bazar, not far from the former.

There are 127 children in the schools at this station.

7. DIGAH.

Messrs. Moore and Rowe, assisted by Brindabund.

DIGAH near *Patna* in Hindostan, is situated about 320 miles N.W. of Calcutta, on the south bank of the Ganges. It was established a station in 1809 by Mr. Moore.

At present Messrs. Moore and Rowe are engaged in an European school, and superintend three native schools, containing about a hundred children. Brindabund, a native Christian, has been very active in preaching and conversing with the people. The Society here possesses a valuable mission-house, and they have procured ground to erect a school-house. A rich native of Benares has agreed to give 300 rupees per month for the support of a school, for the reception of all classes. A striking proof of the beneficial operations of the gospel upon the heathens, even where conversion is not produced.

8. BALASORE.

John Peter an Armenian, and Juggunat'ha.

BALASORE in Orissa is about 120 miles S.W. of Calcutta, and in the vicinity of the temple of Jaggernaut. This station was established early in 1810, by Mr. John Peter, an Armenian.

The labours of Mr. Peter, and of his late assistant, Kreesnoodass, have been very successful. An edition of the Scriptures in the Orissa language has been distributed. Several persons engaged in the immediate service of the idol have accepted the New Testament. Before John Peter came to this place even Portuguese worshipped the idol. A Brahman of high cast, named Juggunat'ha, has lately thrown away his poitou, been baptized, and preaches the gospel.

9. AGRA.

Messrs. Peacock and M'Intosh.

AGRA is a large city situated on the banks of the Jumna, nearly 800 miles N.W. of Calcutta, and 117 miles S.E. of Delhi, the capital of the province of Agra, and of Hindostan. The station was established in 1811 by Messrs. Chamberlain and Peacock.*

Several persons have been baptized, and a church formed. At present the station is occupied by Messrs. Peacock and M'Intosh, who are diligently employed in a European school, which enables them to establish schools among the natives. One of these is supported by a Christian lady. The language of this part of the country is called Hinduwee, diametrically different from Hindost'hanee.

* Guthrie says, "The province of Agra contains 40 large towns, and 340 villages. Agra is the greatest city, and its castle the largest fortification in all the Indies." Its buildings however have for some time been in a ruinous state.

10. NAGPORE.

Mr. —, and Ram-mohun.

NAGPORE is in the *Mahratta Country*, 615 miles west of Calcutta. Its population has been estimated at 80,000 inhabitants. There is no missionary sent by the society to this station; but a gentleman whose heart is much engaged in the work, has been long actively employed in circulating the Scriptures, and in other engagements of a missionary kind.

In 1812 he visited Serampore and joined the church there. He expected to baptize several natives on his return. A school is established, and the Scriptures are read at the houses of many by the boys educated in it. The parents encourage their boys to learn that they may obtain books, and many of their mothers occasionally attend at the schools to hear the Scriptures read. One boy reads the Testament to seven or eight people in his father's house, and some who have there heard the Scriptures have attended at the schools to hear them read. There were 84 belonging to the school. An attempt is making at Nagpore to translate the Scriptures into the Goandee; the inquirers here are daily increasing. Ram-mohun, a native preacher, is at this station.

11. COLUMBO.

Mr. Chater.

COLUMBO in *Ceylon*, about 1220 miles S.S.W. from Calcutta, established in 1812. This island is said to contain 270,000 inhabitants, of whom 50,000 bear the Christian name. A large edition of the New Testament in Cingalese has lately been printed for their use at Serampore, at the expense of the Calcutta Bible Society. Mr. and Mrs. Chater have established a boarding-school, and obtained a place of worship. He appears to be much esteemed, and to have a prospect of usefulness. He has already got

access to the natives, one of whom he considers another "Cornelius," with whom he has had several conversations on the gospel through an interpreter. Mr. Chater has made some proficiency in Cingalese. He is very desirous of some brother to assist in preaching the gospel.

12. PATNA.

Mr. Thompson.

PATNA is a city of Hindostan proper, the capital of Behar, 320 miles N.W. from Calcutta, on the south bank of the Ganges, said to contain 500,000 inhabitants.*

The station was established in 1812, by Mr. *Thompson*. He is country-born, and able to preach in three languages, English, Bengalee, and Hindost'hanee. He has a pleasing prospect of success, and appears, by the distribution of portions of the Scriptures, and Tracts in the Hindee, Persian, Bengalee, and Arabic languages, to have produced considerable interest and inquiry. A school upon the British System has been established by Mr. Thompson, assisted by a lad from the Calcutta school. The aged father of a Mussulman who was presented with a copy of the Gospel, mentioned that upwards of twenty-five Persees Mussulmans attend to the reading of the Gospels by his son daily, in the school of a Mouluevee, where the young man is placed, and where they meet for instruction.

13. BOMBAY.

Carapeit Aratoon.

BOMBAY or *Surat*, situated on the western side of the great peninsula of India, at the distance of 1010 miles west of Calcutta. By the distribution of Tracts in English and

* A new station has been attempted at Dhacca during the last year. This is a district in the eastern quarter of Bengal, 180 miles from Calcutta. The number of inhabitants are estimated to exceed 150,000, of whom more than one half are Mahomedans.

other languages there is a spirit of inquiry among all ranks—Armenians, English, Mussulmans, Hindoos, Parsees, and Portuguese. The Armenians in Bombay are numerous; the Parsees about 20,000; there are 1500 temples, and 11,000 houses of Mussulmans; 200,000 Hindoos, 15 houses of Jews; 20 houses of Europeans, besides the military officers; and 100 houses of Portuguese.

This station was formed by *Carapeit Aratoon* in 1812. He first stopped at Bombay, but afterwards went to Surat, where his wife was born, who of course understands the Guzeratee language; in which a fount of types are preparing for printing the Scriptures. He himself can read the Mahratta Testament; so that the dialect spoken there will be easily acquired.

14. CHITTAGONG.

Mr. Du Bruyn.

CHITTAGONG lies in the eastern extremity of Bengal, on the borders of the immense forests of Teak Wood, which divide the British dominions from the Burman empire. It is about 230 miles east of Calcutta.

This station was formed in 1812 by Mr. Du Bruyn. The prospect is encouraging. The people are solicitous for the education of their children.

15. SIRDHANA.

Mr. Chamberlain, and Purum-anunda.

SIRDHANA is the capital of a small independent territory fifty miles north of Delhi and Hindoostan, beyond Agra, near the Punjab, or country of the Sieks. It is about 920 miles N.W. from Calcutta. At Sirdhana Mr. Chamberlain arrived in 1813, at the request of the Prime Minister of Her Highness the Begum Sombre, by whom he has been favourably received. From this place Mr. C. says "a correspondence may be opened with the Punjab, Shreenugar, and

Kashmeer, and that the Shikh Rajah has expressed a desire to have a teacher for his children." Five schools are already established for teaching Persian and Hindost'hanee. Mr. C. is much assisted by Purum-anunda, a converted Brahmin. They have been employed of late in preaching and circulating the Scriptures at Delhi: also at Hurdwar, where 100,000 pilgrims of different nations were assembled. A Shikh Rajah with 30,000 followers applied to him for the Scriptures.

16. JAVA.

Messrs. Robinson and Riley.

This station was formed by Mr. Robinson, who arrived at the island in 1813. His first residence was at Weltevreden, but he has since taken a house, and opened a school at Molenuhet, within a mile of Batavia, and 2350 miles S.S.E. from Calcutta. Serious soldiers have for a considerable time been resident in the island, and a church has lately been formed. A literary society, with the permission of Government, has ordered an edition of the Scriptures in the Malay language, for the use of the Malay Christian inhabitants, to be printed at Serampore, to which the Governor General is said to have subscribed 10,000 rupees. Mr. Riley, and a native preacher, have lately joined him from Calcutta. A son of Mr. Leonard accompanied Mr. Robinson, and has established a school upon the British System at Java. Mr. R. is studying both the Malay and Javanese languages. The Malays in general speak Portuguese, and Mr. R. has written to Calcutta for a Portuguese brother to come and live amongst them.

17. PANDUA.

Krishnoo.

PANDUA lies at the north-east extremity of Bengal, 310 miles N.E. from Calcutta, and within a fortnight's journey on foot to China.

This station was formed in 1813, by *Krishnoo*, a zealous

and indefatigable native preacher, who has baptized several persons. A school-house also is erected.

18. AVA.

Mr. Felix Carey.

Mr. Felix Carey has lately formed a new station at AVA, the capitol of the empire, 500 miles east from Calcutta, where he is greatly favoured by the Emperor; by whose order a printing-press has been established there.

19. AMBOYNA.

Mr. Jabez Carey and Mr. Trowt.

AMBOYNA is about 3230 miles S.E. from Calcutta, and near the S.W. point of the Island of Ceram.

This station was formed by Mr. Jabez Carey, who left Calcutta for this island early in 1814. He was sent by the British Government at Bengal, in compliance with the desire of the Resident of Amboyna, formerly a student to Dr. Carey in the college of Fort William. Mr. Trowt is on his voyage to join Mr. Carey at this station. Orders are given by the Resident for an edition of 3000 copies of the Malay Bible, to be printed at Serampore for the use of the Malay Christians in the island, who are said to be 20,000, and to have neither ministers nor schoolmasters. The Resident, Mr. Martin, proposed the establishment of a central school at Fort Victoria, the capitol, upon the plan of the British System, which Mr. Carey is to superintend.* He will have five or six islands under his care.

* This island and that of Java being ceded to the Dutch, an application has been made by the Committee to the Governments requesting their favour and protection for the Missionaries; which has been kindly attended to by His Britannic Majesty's Ministers, and by His Excellency the Dutch Ambassador in this country.

20. ALLAHABAD.

Mr. N. Kerr, and Kureem.

This station was formed in 1814, by Mr. N. Kerr, and a native brother, Kureem. ALLAHABAD is a large city of Hindostan, situated about half way between Patna and Agra, at the Fork, or junction of the Ganges and Jumna rivers, about 490 miles W.N.W. from Calcutta. At this city Mr. Kerr, who had lately returned from Rangoon, on account of its disagreeing with his health, arrived with his companion early in 1814. There is a large annual resort of pilgrims to this place; many of whom are drowned by suffering themselves to be conducted to the middle of the river, where they sink with pots of earth tied to their feet.

A number of Soldiers in the 22nd regiment were the fruits of Mr. Chamberlain's ministry during his residence in the vicinity of Cutwa, who have since been organized into a church, and are at present stationed in the Isle of Bourbon. The brethren *Forder, Blatch, and Joplin*, who were appointed as elders, are said to conduct themselves with propriety.

It is a general practice with the Missionaries to distribute at their various stations, and in their vicinity, portions of the Scriptures and religious tracts in the vernacular languages. The effect in exciting an interest and inquiry after the knowledge of the gospel is great; and *many, particularly of late, are the instances of conversion by means of the Scriptures alone, without the intervention of any Missionary.*

All the churches that have been formed, with the exception of Calcutta, have natives, or brethren born in the country, for their *pastors*. *It is highly gratifying to observe, that all the parts of divine worship and of discipline have*

been performed by natives alone, without the presence or assistance of Europeans. There have been baptized at all the stations considerably more than five hundred persons, on a profession of "repentance towards God, and faith towards our Lord Jesus Christ." Some of these had been Brahmans of the higher casts.

In all the native schools there are upwards of one thousand children. Heathen schoolmasters teach them to read the Scriptures without any hesitation. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people in the east."

The number of persons employed by this mission, at the twenty stations before enumerated, including Europeans and natives, at the close of 1813, was *forty-one*; of these, twelve are Europeans, and thirty-two natives, or descendants of Europeans raised up in the country. Three others have since sailed from England: some of whom have arrived. The Missionaries at Serampore have adopted the plan of sending natives as itinerants, two together, according to the example of the Lord Jesus, to preach to their countrymen.

WEST INDIES.



JAMAICA.

Mr. Rowe.

The Society has lately attempted to establish a mission in *Jamaica*, where Mr. and Mrs. Rowe arrived Feb. 23, 1814. He found on his arrival he had strong prejudices, and many other difficulties, to encounter; but by patience and prudence, he found them gradually diminish, and by the month of June was able to open a school, with some prospect of success, and to preach the gospel “in his own hired house, no man forbidding him.”

PART II.

BRIEF ACCOUNT

OF THE

Translations and Printing the Scriptures

At SERAMPORE, to June 1814.

Chiefly extracted from the Fifth Memoir of the Missionaries at Serampore.

“TEN years have now elapsed (say the Missionaries), since we were strongly impressed with the importance of attempting to extend the translations of the Scriptures in the various languages of India. We saw, that if ever the gospel took deep root here, it must be through the sacred Scriptures being translated and put into the hands of the various tribes of India, whose dialects differ so much from each other, though most of them originate in one common source; as, however laborious any missionary might be, while the truths he delivered were presented to his hearers merely by the living voice, without being followed up by the words of life in a written form, to be read and imprinted on the mind at leisure, he would be often misunderstood, even by his well-disposed hearers; and on his decease, or his departure from the spot, the fruit of his labours might quickly wither, and, in a short season, leave scarcely a vestige behind to shew that the word of life had been made known at all. While, on the contrary, we evidently saw, that when the sacred Scriptures were published in a dialect, not only might an European missionary, animated with love to the souls of men, carry among them the word of life with the highest effect, if accompanied with the divine blessing; but should the Lord be pleased to impress the hearts of the natives in reading the divine word (instances

of which we have known), European missionaries would not always be necessary for that work; one native converted thereby, might be the means of converting others, and these of a still greater number, till the Lord having thus given the word, great indeed would be the company of its publishers."

The following sketch of the state of the Translations is given in a kind of geographical order. Those spoken in the middle part of India being first mentioned, and then those spoken in the south, in the west, in the north, and in the east.

Six of these languages may be included under those spoken in the middle part of India, viz. the SUNGSKRIT, HINDEE, BRIJ-BHASA, MAHRATTA, BENGALÉE, and ORISSA.

1. SUNGSKRIT.

New Testament.

Translated, printed, and in circulation for three years.

Old Testament.

Translated. Pentateuch has been printed near two years, and the historical books nearly completed.

This language, of which Dr. Carey is Professor in the College, is the parent of most of the other dialects, and understood by the learned throughout the whole of India; although at present the colloquial medium of no particular part. This version is read with interest by the brahmans.

2. HINDEE.

Second edition of 4000 copies printing.

All translated, Pentateuch printed, historical books in the press.

So earnest have the people been for the New Testament, that they have been obliged to give them St. Matthew's Gospel separately, while printing the rest; and it is expected that a third edition of the New Testament will soon be necessary.

N. B. Founts are cast for the Deva Nagree (in which this version is printed), which has more than 800 letters and combinations.

3. BRIJ-BHASSA.

New Testament.

Old Testament.

The four Gospels have been translated, and that of St. Matthew about to be put to press.

This language is spoken in the upper provinces of Hindostan, and contains a greater mixture of the Sungskrit than most of the other dialects of the Hindee. This version is likely to be more acceptable to the people of the Dooab, than either the Hindee or the Hindosthanee.

4. MAHRATTA.

Translated. The third edition printed.

The whole translated.—Pentateuch printed.—Historical Books in the press, and in much forwardness.

N. B. Dr. Carey is Professor of this language in the College.

5. BENGALÉE.

Translated; a fourth edition of 5000 printing, advanced so far as the end of Luke.

Translated; a second edition of the Pentateuch of 1000 copies is printed, and the Hagiographia has been long out of print.

The desire for this translation in Bengal is greatly increased. N. B. Dr. Carey is Professor also of this language.

6. ORISSA, OR OORIYA.

Translated and printed.

Translated; the Historical Books printed; all except the Pentateuch is published.

The Orissa consists of about 300 characters.

These six languages include the nations which form the middle part of India, and probably comprise more than FIFTY MILLIONS of people.

The languages spoken in the south of India are the TELINGA and KURNATA; which are spoken throughout countries as large as England.

7. TELINGA.

New Testament.

Translated, and the Gospel of Matthew nearly finished.

Old Testament.

Pentateuch translated.

It was expected great progress would be made in printing this version by the close of the year 1813. The Telinga contains about 1200 separate forms.

8. KURNATA.

Translated and in the press.

9. MALDIVIAN.

The Gospels are translated ;
Matthew in the press.

This language is spoken in the small but numerous Maldivian Isles which lie to the south-west of Ceylon.

In the west of India the GUJURATTEE, BULOSHEE, and PUSHTOO are spoken.

10. GUJURATTEE.

Translated, and types casting.

N.B. Spoken throughout a country as large as England.

11. BULOSHEE.

Translated to the Acts of the Apostles ; the Gospel of Matthew printing.

Above Gujurat to the north-west lies Bulochistan ; in Arrowsmith's map termed the country of the *Ballogees*. This country lies beyond the Indus to the west, it extends southward to the sea, and northward to Afghanistan, the seat of the Pushtoo or Afghan nation.

12. PUSHTOO.

*New Testament.**Old Testament.*

Translated to the Epistle
to the Romans ; Matthew
printing.

Farther north, but still on the west side of the Indus, is Afghanistan, which forms the eastern part of modern Khorasan. Candahar is the chief city. Sir William Jones, and other eminent men, have considered these people the descendants of the ten tribes of Israel carried away captive by Salmanazer, and “placed in Halah and in Habor, by the river Gozan; and in the cities of the Medes.” A learned native of this nation at Serampore says, that his nation are “Beni Israel, but not Yuhodi”—“Sons of Israel, but not Jews.” The language contains a greater number of Hebrew words than is to be found in that of any nation in India: and indeed the antient Media, according to Pomponius Mela and other antient geographers, was at farthest within a few hundred leagues of this country. The inhabitants are now however enveloped in the darkness of Mahometanism. Their alphabet is the Arabic, with such letters added as enable them to express the sounds of the Sungskrit language. The Pushtoo and Bulochee appear to form the connecting link between those of Sungskrit and those of Hebrew origin. Mr. Chamberlain says (April 23, 1814), “Many of the Afghans are undoubtedly of the race of Abraham.”

The languages spoken in the north of India are the PUNJABEE and KASHMERIAN.

13. PUNJABEE OR SHIKH.

Translated, and printed to
the Epistle to the Romans.

It was expected to give the
whole of the Scriptures to
this nation about the end of
1813.

More north than the last, but within the Indus, is the nation of the Shikhs, who speak the Punjabee language.

N. B. Dr. Carey is Professor of this language.

14. KASHMER.

*New Testament.**Old Testament.*

Translated to I Corinthians, and the Gospel of St. Matthew printing.

These form all the languages of India, to the west of the Ganges, in which the Serampore or Baptist Missionaries were engaged.

The ASSAM, BURMAN, PALI or MAGUDHA, and the CHINESE, are the languages spoken to the east of India.

15. ASSAM.

Begun above two years;
nearly translated; printed to
the middle of St. Mark's
Gospel.

North-east of Bengal lies the kingdom of Assam, which extends eastward to the borders of China.

16. BURMAN.

Translated, and preparing
for the press.

Southward of Assam, and separated from it only by the little kingdom of Muni-poor, lies the Burman empire, and it also borders on the Chinese empire.

The Scriptures are to be printed in the Burman empire, at Ava, under the direction of Felix Carey, who has been required to settle at Ava for that purpose: to which place a fount of types, a printing-press, &c. have been sent at the charge of the Burman Government. Mr. Carey is well qualified to conduct the printing, as he was brought up in the printing-office at Serampore, under Mr. Ward.

17. PALI OR MAGUDHA.

*New Testament.**Old Testament.*

Translation commenced.

This is the learned language of the Burman empire, and of Ceylon. It is Sungskrit with scarcely any variation. Nothing is required but sufficient time and leisure to enable Mr. Felix Carey to complete the version of the Scriptures in this language.

18. CHINESE.

Translated and printed.

Nearly translated ; and
Genesis is printing in a new
beautiful and reduced type.

This language, in the characters peculiar thereto, is read not only throughout China, but in Cochin China, Tonquin, and Japan. Before the translation into the Chinese language is finally printed, it undergoes nine or ten revisions.

Preparations are making for printing the Old and New Testament in the Chinese with *moveable metal types*, a great improvement on the old Chinese way of cutting them in wooden blocks. The expense of preparing metal types for the whole Scriptures (about £400) will scarcely cost a fourth of that of cutting the characters in blocks of wood. A new edition of the Scriptures may thus be printed much speedier, more correctly, and at one third of the expense of the old way, besides being in other respects superior: so that if ten thousand copies of the Scriptures, including paper and printing, (in the old way by blocks) cost £15,000, when printed from the metal types, they will come to only £5000. Six thousand of these moveable metal types will supply the place of half a million immoveable; and the beauty of the printing when completed will exceed any thing commonly seen in China itself. With these types, editions of the Scriptures may be successively printed with a cheapness and speed scarcely attainable in any other language, as a Chinese type is not a letter, but a noun, or a verb, and in certain cases a phrase, or a short sentence.

At Serampore they can print at one-third of the expense it would cost in China. The metal types are more durable than the wooden ones which are cut in blocks. In an edition of 10,000 copies (and the types will admit of 50,000 being thrown off), if the expense of merely paper and printing from wood were £15,000, we should be able to execute the same with our metal types for £5000. This arises chiefly from the low price of labour in India, and the saving will eventually be so great, that when applied to a language in which millions of copies of the Scriptures will be ultimately required, the saving to the public will be such as will not be easily credited. Besides, this improvement unites, with cheapness and beauty, that great desideratum in Chinese printing, the facility of correcting the version to any extent whatever, and even with greater ease than in the Roman character. .

In translating, preparing the types, and printing the Chinese Scriptures, sixteen men are employed.

It will be difficult to appreciate the advantage of printing the Scriptures in a language spoken by upwards of three hundred millions of people; and in particular at Serampore, a place secure from all interruption from Chinese edicts and mandates, and from whence the Chinese Scriptures can be continually sent to the Burman empire, to Java, Amboyna, Penang, the Isles of the Sea, and thence find their way into the very heart of the Chinese empire. .

Of the languages before specified eight are spoken within the British dominions in India, and ten out of them. The former are the Sungskit, Bengalee, Hindee, Brijbassa, Orissa, Telinga, Kurnata, and Gujuratee. The other ten are the Mahratta (particularly current within the British territories), Kashmeer, Maldivian, Bulochce, Pushtoo, Shikh, Assam, Magudha, Burman, and Chinese. Of these versions of the Scriptures there are only three not in the press, the Gujuratee, Maldivian, and Magudha; for these three the types are either completed or in a state of preparation.

KASSAI, SINDH, AND WUCH LANGUAGES.

Extract from a letter of Dr. Carey, dated Dec. 11, 1813.
 "This week we have obtained a person to assist in the translation of the Scriptures into the Kassai language, and I believe the only one in that whole nation who can write or read. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of Burmah. About a fortnight ago we obtained a man to assist in the translation of the Scriptures into the Sindh and Wuch languages. The country of Sindh lies on the east bank of Indus, about 500 miles from the sea, and Wuch then continues along the same shore till it join the Punjab or country of the Seiks. I believe we have now all the languages in that part except that of Kuch, which I hope will soon be brought within our reach. We have not yet been able to secure the languages of Nepala, Bootan, Munipoora, and Siam, and about five or six tribes of mountaineers. Besides these, I am not acquainted with any language on the continent of India into which the word of God is not under translation. We are now engaged in translating it into *twenty-one languages*, including the Bengalee which has been done."

Extract of a letter from Dr. Carey, dated Jan. 25, 1814.
 "We have just commenced the printing in two new languages, viz. the *Kukuna*, spoken near and at Bombay; and the *Kassai*, spoken by a tribe of mountaineers in the eastern border of Bengal." This increases the number of *languages* to *twenty-three*, into which the Missionaries are translating the Scriptures.

Other Translations of the Scriptures lately printed, or in the press, at Serampore, at the expense of the British and Foreign Bible Society, and the Calcutta Auxiliary Bible Society.

1. TAMUL.

New Testament.

Old Testament.

Five thousand printed.

The types prepared for this version were destroyed by the fire which happened at Serampore on the 11th March 1811. A new fount was cast, and the edition of 5000 copies (containing about 700 8vo. pages) finished within ten months after the fire. The price of this Testament, including the expense of casting the types, is somewhat less than the Bible Society pays for the same quantity of letter-press, stereotype edition.

2. CINGALESE.

Two thousand printed.

3. ARMENIAN.

Punches partly cut for printing the whole Bible.

It is in contemplation to print at the Serampore press a large edition of this Bible. Johannes Sarkies, Esq. of Calcutta, and his friends, have offered to subscribe 5000 rupees towards the expense.

4. MALAY.

Punches partly cut for printing the whole Bible.

The printing the Scriptures in these four languages is by the desire of the Calcutta Bible Society, who have resolved to print, at the Serampore press, an edition of 3000 copies

of the whole Bible in the Malay in the Roman character; and an edition of 3000 copies of the New Testament separately, for the Christians at Amboyna. The Lieutenant Governor of Java, and the Literary Society there, have also ordered an edition of the Malay Scriptures in the Arabic character, for the use of the Malay Christians at Java, a copy of which has been received at Serampore.

The Governor General in Council has granted 10,000 rupees towards the expense of printing these editions.

5. HINDOSTHANE.

By desire of the corresponding committee of the British and Foreign Bible Society, the version of the late Rev. H. Martyn in the Persian Character has been begun, and the four Gospels nearly printed.

The scarceness and high price of the copies of the Scriptures in the five last languages, and the speed with which the editions of the versions in those languages have been exhausted, shews that men will read the Scriptures if they can get them, and renders it very desirable to reduce both the size and price of the Scriptures, as now printed in the oriental languages. This in a considerable degree has been effected by a reduction in the size of the types (which are intended to be used in all the future editions of the Scriptures), so as to reduce the price in paper and type nearly £60 in £100, whereby 10,000 may be printed for what 4000 now cost, and to include in one volume what formerly extended to five. Thus the New Testament in the Bengalee, Hindee, Mahratta, and other languages of the east, may be sold at somewhat more than half the price of a New Testament from England of the stereotype edition. In addition to this great improvement, they have so far improved the paper of India as to give it a degree of durability which it had not hitherto possessed: for while the books made of the paper manufactured in the usual way fell a prey to the worms and insects in five or six years, the paper made by the Missionaries remained untouched by worms, when placed for a considerable

length of time among papers half devoured by them. The Missionaries also entertained hopes of improving its quality and colour, and reducing the price of paper, although the natives can now afford it at one-third the price of English paper.

6. HINDEE.

Mr. Martyn's Translation of the Hindee from the Arabic, suited to the Mussulmans population, is about to be printed.

7. PERSIAN.

The four Gospels published.*

Extract of a letter from Dr. Carey, dated Calcutta, Dec. 10, 1813.—“The increasing and pressing demand for the holy Scriptures is so great, that though we have ten presses constantly at work, the demands cannot be supplied. It is near six months since we have had a copy of the New Testament in either the Bengalee or Hindee languages, yet so repeated and urgent are the applications from all parts of the country, that we are forced to give away the gospels of the new edition, before the other parts can be printed off. Besides the translations going on under our own superintendence, which are now twenty-one in number, and of which sixteen are in the press, we are printing a large edition of the New Testament in *Chinese*, and the *Hindusthanee* version in the *Persian character*, by the late Mr. Martyn; and are about to commence two editions of the *Malay Bible*, one in the Roman character for Amboyna, and the other in the Arabic character for Java. Letters are also casting for printing an edition of the whole Bible in the Armenian language.

“Religious Tracts, compiled chiefly of Scripture extracts, are printed in different languages, and have for several years past been very widely circulated.”

* The Gospels, and a volume of Scripture Extracts, have been for some time past in circulation.

“When we contemplate (say the Missionaries, at the close of the Fifth Memoir) the prospect presented by the completion of the versions of the Scriptures, now in a course of translation (and of which, we hope, taken as a whole, the work is now more than half done); and unite with these the versions already made in the Malay, the Tamul, the Cingalese, the Persian, and the Hindosthanee languages, together with the translations which probably have been completed in Tartary, we perceive *the greater part of the heathen world will have the word of God in their own tongue wherein they were born*. For although there will then be many languages still left without it, the population through which they extend is so small, that they scarcely amount to a tenth of the supposed population of the earth. What a cheering thought that in a few years *nine-tenths* of mankind may probably hear in their own language the word of God, which is able to make them wise unto salvation! And we have in some degree seen what HE can do *by his word ALONE*. To a part of his word contained in a tract we owe our late brother Petumber; to another our brother Futika, whose joyful deaths are well known;—our brother Deepchund, who has long preached the gospel; and our brethren Kanai and Kanta, who have long adorned it by their steady walk; neither of whom had we ever seen till the frequent perusal of a tract written by our beloved Petumber, had turned their hearts towards the gospel. To a New Testament left at a shop in a village, we owe our brother Sebukrama, and Krishna-dasa, two of the most acceptable and useful native preachers we have; as well as several other brethren from the same village; and to an English New Testament we owe Tara-chund and Mut-hoora, two brethren whom the Lord has given us this year, who several years ago, by reading an English Testament, were stirred up to inquire about our Lord Jesus Christ, and meeting with one in Bengalee, in the beginning of this year, found their way to us, and have since been baptized. Thus what the Lord can, and what he may do, among the nations of the earth *by his word ALONE*, even where his people may be unable to gain access in person, is known only to his infinite wisdom.”

Since the date of the above letter, information has been received from Dr. Carey that the Gospel of Matthew is printed in the KASSAI and the SINDH; as also in six others, viz. NAPALA, BIKHANEERA, OODAYPOORA, MARWA, JYPOORA, and KUNKUNA.

The Missionaries are now employed in translating the Scriptures into twenty-seven languages; and to assist in this noble work, they have persons from all these people, nations, and languages, at Serampore or Calcutta. "The annual expenditure for eighteen languages (say the Missionaries) amounts, at present, to nearly *three thousand pounds* sterling, of which somewhat less than a thousand covers the expense of learned natives who assist in the various translations." Having proceeded thus far, and encouraged by their great success, they entertain the animating hope of extending the translation of the Scriptures to all the languages of the East.

For publishing the Scriptures twenty-one stations have been set up, and schools established; many more of each kind are designed to be formed, and other versions of the Scriptures made, if men qualified for the work can be procured, and funds sufficient for their support. To attain this great christian object, large and increased funds are necessary; but who can doubt the liberality of the British Public, when they are informed of what has been effected, and what may through their aid be accomplished, by distributing through the immense population of the East, in their vernacular languages, the gospel of peace and salvation; by which every man may be enabled to read in his own tongue the wonderful works of God.

APPENDIX.

BOOKS GRATUITOUSLY DISTRIBUTED

FROM THE

Serampore Printing Office,

FROM MARCH, 1812, TO APRIL 19TH, 1814.

SUNGSKRIT	Pentateuch	325
Ditto	Testament	291
BENGALÉE	Pentateuch	255
Ditto	Historical Books	283
Ditto	Poetical Books	167
Ditto	Testament	388
Ditto	Luke, &c. (a scripture selection)	1086
Ditto	Hymns	8162
Ditto	Tracts	24398
Ditto	Life of Christ	474
HINDEE	Pentateuch	53
Ditto	New Testament	313
Ditto	Four Gospels	162
Ditto	Ditto, by Dr. Hunter	4
Ditto	Matthew and other Gospels separately	1639
Ditto	Tracts	920
Ditto	Hymns	230
Ditto	Ten Commandments	1700
Ditto	Ditto, by Mr. Chamberlain	190
Ditto	Selections from Scripture	477
HINDEE	Four Gospels in the Persian character	10
Ditto	Matthew and other Gospels separately	877
PERSIAN	Selections from Scripture	14
Ditto	Gospels	60
MAHRATTA	Pentateuch	867
Ditto	Testament	115
Ditto	Tracts	4823
Ditto	Ten Commandments	200
OORRIYA	Pentateuch	12
Ditto	Poetical Books	110
Ditto	Prophets	81
Ditto	Testament	88
Ditto	Tracts	400

BRIJA BHASA Tracts	1000
OORDOO* Tracts	5000
SIKH Testaments	200
CHINESE, St. Mark's Gospel.....	50
Ditto St. John's Gospel	67
ARABIC Bible.....	22
PORTUGUESE Testament	15
ENGLISH Bibles	5
Ditto Tracts	5172
Lives of Hindoo Converts.....	18

These books have been sent to Calcutta, Cutwa, Jessore, Berhampore, Malda, Dinagepore, Patua, Digah, Allahabad, Agra, Futtighur, Sirdhana, Benares, Nagpore, Chittagong, Orissa, Bombay, to the Burman empire, Ceylon, Amboyna, Java, &c. and part of them have been distributed in the towns and villages in the way to these places.

Besides the Scriptures, the Missionaries have published the following works.

1. Translation of the *Ramayana*, by Dr. Carey and Dr. Marshman, 3 vols. 4to. dedicated to Sir George Barlow.
2. Sungskrit Grammar, by Dr. Carey, 4to. pp. 1030, dedicated to Marquis Wellesley.
3. Translation of Confucius, with a Preliminary Dissertation on the Chinese language, 4to. pp. 725, dedicated to Lord Minto.
4. Account of the Writings, Religion, and Manners of the Hindoos, including Translations from their principal works. 4 vols. 4to. by Mr. Ward. 2nd edition. A third is preparing for the press.
5. Bengalee Grammar, by Dr. Carey.
6. Bengalee Dialogues, by do.
7. Mahratta Grammar, by do.
8. Mahratta Dictionary, by do.
9. Sikh Grammar, by do.
10. Telinga, do. by do.
11. An edition of the Common Prayer for the Rev. Mr. Thomason.
12. Catalogue of Plants in the Hon. Company's Garden.
13. Rippon's Arrangement of Watts.
14. Watts's Songs for Children.

* The Oordoo language is a dialect of the Hindee, and so is the Brij Bhasa; they are spoken in the higher parts of Hindostan.

Subscriptions are received for the Baptist Missionary Society generally, or for the sole purpose of promoting the translations and printing the Scriptures, by

THE TREASURER,

Mr. Thomas King, High Street, *Birmingham*;

THE SECRETARY,

Rev. A. Fuller, *Kettering*;

AND THE COLLECTOR OF THE LONDON SUBSCRIPTIONS,

Mr. B. Lepard, *Hackney*:

ALSO BY FRIENDS AT THE FOLLOWING PLACES,

<i>Abergavenny</i> , Mr. M. Thomas;	<i>Stepney</i> , Mr. F. A. Cox,
<i>Anglesey</i> , Mr. C. Evans;	<i>Hackney</i> , Mr. J. Ivimey,
<i>Bradford</i> , Mr. Steadman;	20, Harpur Street, and Mr.
<i>Bristol</i> , Dr. Ryland;	Button, 24, Paternoster-row;
<i>Doleu, Radnorshire</i> , Mr. D.	<i>Newcastle-upon-Tyne</i> , Mr. R.
Evans;	Pengilly;
<i>Dublin</i> , Mr. West;	<i>Nottingham</i> , Mr. Jarman;
<i>Edinburgh</i> , Dr. Stuart, and	<i>Norwich</i> , Mr. Mark Wilks;
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