

THE
MISSIONARY HERALD.

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SUJATALI, A NATIVE MISSIONARY;
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BRIEF ACCOUNT OF SUJATALI.

We have this month the pleasure of presenting to our readers a portrait of SUJATALI, native preacher in Calcutta. It was sketched by a friendly artist, and sent us by the brethren residing in that city. Owing to the restraint of sitting for his likeness, it fails to exhibit the peculiar benevolence of Sujatali's countenance; it is otherwise considered, by those who know him, a very correct representation. The following account of this excellent man has been kindly furnished by our brother W. H. Pearce.

SUJATALI was born of respectable parents, at Lucknow; and received, in early life, a tolerable education. His father was physician to the prime minister of the king of Oude. As a Mahomedan he imbibed the strongest prejudices against Christianity; and, when a young man, abandoned himself to the gross vices so common among his countrymen. He was for some years engaged in the service of a Mahomedan chief in the upper provinces; but, about fifteen years ago, came to reside at Howrah, near Calcutta, where he became acquainted with the Gospel in the following manner. As he was passing one of the places of worship in Calcutta, erected by the Baptist missionaries for the purpose of preaching to the natives, he perceived a number of persons collected to hear. Curiosity induced him to enter the chapel during the service. Mr. Eustace Carey, we believe, was then preaching in Bengali, with which Sujatali was unacquainted; but Bagchi, a converted Brahmin, who was there to assist Mr. Carey in the service, perceiving Sujatali enter, and supposing him, from his dress, to be from the Upper Provinces, and probably acquainted only with Hindustani, conversed with him, and at last gave him a Testament in that language, and invited him to attend at the next stated time for worship. Sujatali was impressed with what he read, and determined to accept the invitation; accordingly, he came before the time appointed; and, after waiting a little without meeting with the missionary or his assistant, was obliged to leave the place, and proceed on business elsewhere. Before doing so, however, he took up a piece of charcoal, which lay on the ground near him, and wrote in Hindustani, on one of the chapel steps, the following words: "I Sujatali came to meet you, but you were not here; when you come, wait for me." Very soon after the missionary and Bagchi came to conduct worship; when the latter perceived the writing intended for him, and waited, as requested, after the close of the service, till the young Mahomedan arrived, when they entered into full conversation on the subject of Christianity. Many of his difficulties being thus removed, he was prevailed upon by Bagchi to come and reside for a time on the Mission premises, to receive further instruction from Mr. Yates, who was acquainted with Hindustani.

Speaking of himself before his conversion, he writes:—

"It is deeply to be regretted that, as I grew in years, I grew also in sinful works, even such works as I am ashamed to mention. I feel there is no sinner so great as myself. Were I to state in writing all my particular sins, those who peruse the account would be struck with horror and grief. But, alas! notwithstanding my gross transgressions, I still thought myself a good man, because I regarded Mahomet, and observed the rites of his religion. I felt quite confident, that whoever trusted in Mahomet would be delivered from everlasting fire, and certainly go to heaven."

When the Scriptures were given him, however, the case was different. He adds, "The more I perused the Testament, the more my desire for studying it increased, like the desire of a thirsty man to drink of a well of living water. The perusal of the sermons, miracles, and sufferings of Jesus Christ greatly affected my mind. Now, also, all my former sins came into my remembrance, till I felt them like a burden on my head too heavy to be borne. I became, also, quite ashamed on account of my sins, and began to feel how much more suitable to my case was Jesus Christ than Mahomet, in whom I had hitherto trusted."

Sujatali remained with the missionaries about a month, studiously reading the New Testament, and manifesting a great desire for instruction; when his mother came to fetch him away, declaring, with the most vehement threats, that if he did not immediately leave the Christians she would destroy herself. From a sense of filial duty he complied, and accompanied her home to Howrah; where, after a short time, he was assailed by the solicitations of his wife, mother, sisters, and other relatives, and the arguments of several learned Mussulmen, employed by them to establish the faith of Mahomed. Withstanding the one, however, and fairly overcoming the other, by a comparison of the Koran and the New Testament, he was afterwards enabled to maintain a temper and conduct so consistent with the faith he had newly embraced, that, by degrees, he overcame the opposition of his relations, and returned again to reside with the missionaries. In due time, after giving a very satisfactory account of his faith, he was received

as a candidate for Christian fellowship; and, on the 8th of May, 1824, he was baptised by Mr. Yates, in the river Ganges, in the presence of some European friends and a large assemblage of native spectators, all of whom behaved with great decorum.

Anticipating that, on his professing Christianity, Sujatali would be deprived of support from his countrymen, Mr. Pearce, from the first, encouraged him to acquire a knowledge of printing, in the Society's office, at Calcutta. This he did, and, as a compositor, readily supported himself for some time; till his decided piety, and promising talents, pointed him out to the missionaries as suitable for the office of a native preacher. He was therefore relieved from secular employment; and, after a course of instruction in the doctrines and duties of Christianity, commenced his labours in this department; which he has continued, with unremitting diligence and zeal, till the present time. Since his conversion he has acquired a good knowledge of the Bengali, and now preaches with equal fluency in that language and the Hindustani.

In preaching to his unconverted countrymen, especially the Mahomedans, he is exposed to their scorn and hatred on account of his desertion of his former faith, and his open profession of Christianity. As an instance of this we may mention, that some time ago, after preaching in one of the Society's chapels in Calcutta, a Mussulman took him aside into a neighbouring alley, and, after reproaching him bitterly for leaving the faith of Mahomed, he exclaimed, with rage depicted in his countenance, "It is well for you that you are in a country under the government of Christians: if you had been in a country governed by a Mahomedan ruler," said he, "I would have cut you bit to bit, in this manner," snapping his finger and thumb together.

Notwithstanding this bitter dislike on the part of his countrymen, he labours assiduously for their conversion. Some years ago he took a journey of several hundred miles to see his mother, and endeavour to lead her to Christ, though, it is feared, without success. He afterwards took a longer journey, expressly to visit the chief in whose service he had been formerly employed. In this case he was at first very rudely treated by his attendants, when he told them he had changed his religion; but he afterwards so far won upon all around by his conversation and deportment, that he was invited, by his former employer, to a public discussion with some learned Mussulmen, which was held in the fort, and at which the chief and many others were present; and, on the following morning, when Sujatali went to preach in the market-place of the neighbouring town, he had the satisfaction of having for his auditors the chief and his attendants.

The following narrative, which has before been published,* relates to Sujatali, and exhibits,

* Missionary Records, India, p. 183.

in a pleasing light, the nature and success of his efforts among his countrymen.

"A very learned Maulavi, on his return from a pilgrimage to Mecca, visited Calcutta, as a public teacher and bold reformer, and was accustomed to expound the Koran to crowds of respectable Mussulmen. A native preacher passed one day, when he was addressing about three hundred persons; and, it being discovered that he was a Christian, the Maulavi invited him to the front of the spectators, that they might converse on Christianity. The preacher, who is of very prepossessing appearance and manners, then respectfully advanced, and was asked why he had left the religion of Mohamed, and joined the rank of the infidels. In reply, he referred to the truths of the New Testament; when the Maulavi assured him, that if he believed that, he must also believe in Mohamed, for Christ spoke of him as his successor in office. The preacher replied, that if this could be proved he would again become a Mussulman, but that the evidence must be produced by his opponent. The Maulavi then said, 'If you will come, and bring with you a New Testament, in Arabic or Persian, I will immediately convince you.' Being requested to mention the time, he named three days afterwards, and informed his audience of the appointment. Punctual to his engagement, the native Christian appeared with an Arabic and Hindustani Testament; and, being invited to commence the discussion, he presented the Arabic Testament to the Maulavi, and retained the other for his own use. The Maulavi, not so well acquainted with the Testament as the Koran, searched in vain for the passage he wanted; when his opponent requested him to state its meaning, observing that he could, perhaps, refer to it immediately. It soon appeared that the portions referred to were the latter part of the 15th and the beginning of the 16th chapter of John, which are often quoted by the Mussulmen; and these having been found by the native preacher, and read and commented on by the Maulavi, some who were present began to rejoice at this prediction of their prophet. The preacher, however, begged them to allow him to read the whole of both chapters, with one or two other passages, in which the person here called the Holy Spirit is mentioned; and stated, that it would then be seen whether or not it applied to Mohamed. This being granted, they listened most attentively, while he read and explained both chapters; and he showed them that the Holy Ghost, 'the Comforter,' here spoken of, is the same as the Holy Ghost spoken of in Acts i. 8. This his learned antagonist immediately allowed; and the hearers, of course, assented to the acknowledgment; when the preacher said, 'Now you see that the apostles were to wait at Jerusalem till the Holy Ghost came to them. But were not the apostles dead, and Jerusalem itself destroyed by the Romans, long before Mohamed made his appearance? Must not every one of those to whom

Christ addressed the words have been dead within a hundred years after he had spoken them? and did Mohammed appear till six hundred years after that event? How can they then be spoken of him?" His candid opponent was at once convinced, and assured him, before all the people, that he had given a fair explanation of the passage, and begged to know how he could express his respect for him. He replied, 'By declaring before all this assembly your opinion of this volume—the New Testament: is it a false translation, or may it be relied on?' 'I protest before you all,' said he, 'that this is, I fully believe, a correct version of the New Testament, and may be read without fear of fraud or interpolation.'† 'Now,' said the preacher, 'you hear what this learned Maulavi says: you acknowledge his skill, and learning, and piety; from henceforth, then, no longer repeat to us, when we reason to you from this volume, the common but unfounded objection, that the text is vitiated.' All agreed in the reasonableness of the request; and, after parting in a friendly manner from the Maulavi, the preacher departed with the approbation of the hearers. 'Thus,' said he, as he related the circumstance, 'has God graciously magnified his word in the presence of my countrymen; and thus has he encouraged my hope of the coming of his kingdom.'

The labours of our brother, however, are by no means confined to the Hindus and Mohammedans: he is also a most valuable agent in the instruction of native Christians. He has acted, for several years, as deacon to the native church at Calcutta, under the pastoral care of Mr. W. H. Pearce, and has uniformly performed the duties of his office in the most satisfactory manner. He is in the habit of conducting all the more social meetings of the brethren; and, on the Lord's day, during the pastor's indisposition, has often supplied the pulpit with great acceptance. In visiting the sick he is extremely kind and attentive; and cheerfully expends a considerable part of his limited salary in relieving the wants of the poor. In consoling those who have had to leave all for Christ, and in instructing our native brethren preparing for the ministry, his Christian conversation and example have also been very useful. Hence he is universally beloved and respected by the native Christian community.

His public services are distinguished by tenderness of feeling, as well as faithfulness. In prayer, particularly when expressing gratitude to God for his pardoning mercy, or when pleading for the Divine blessing on British Christians, who have been the means of making himself

† The translation was by the Rev. H. Martyn.

and countrymen acquainted with the Gospel, the missionaries have known him frequently affected even to tears.

In preaching he insists much on the necessity of regeneration, and of that spirituality of mind which distinguishes the real from the mere nominal Christian; and uniformly refers to the example of the Saviour as that which must be made the model of every Christian. As the authority for every thing which he advances he constantly quotes the Scriptures; in which, by diligent and prayerful study, he is admirably versed.

As an author, as well as preacher, our dear brother has usefully exerted himself. He has composed a small collection of hymns and other tracts, which have been printed by the Calcutta Tract Society, or our missionaries in that city, and have proved both acceptable and useful.

Though entirely unacquainted with English, he does what he can for the salvation of Europeans also. In addition to his stock of Tracts and Gospels in the native languages, he regularly carries with him a number of English tracts, which he offers to sailors, soldiers, and others of our countrymen, wherever he meets them. And, finding but little attention paid to the numerous inmates of the European hospital, he has repeatedly been to visit the sick and dying there, giving each a tract, and getting one of the assistant apothecaries, who is acquainted both with the native language and English, to interpret for him a few words of warning, counsel, or encouragement, as may appear suitable to each.

Sujatali is about forty-five years of age; in person rather tall, and well-proportioned. He retains his flowing beard, and wears entirely the native dress. He has a sedate, but very interesting countenance; and his manners are remarkably mild and engaging. For many years he has maintained a character for consistency, zeal, and activity which would be considered honourable to any European Christian, and may justly be regarded as a shining monument of the power of Divine grace in converting a bigoted and depraved Mohammedan into a meek and lowly disciple of Christ Jesus.

While we speak thus highly of our dear brother, we would ever recollect that by "the grace of God" he is what he is, and that he needs the constant communication of that grace to enable him to maintain his profession even to the end. We therefore entreat for him the fervent prayers of our readers, that God may still preserve him from all evil, and make him, by the rich influences of his Spirit, a still more extensive blessing.

CALCUTTA.

It was mentioned, in our last Number, that no direct intelligence had been received of the arrival of Mr. and Mrs. Parsons at Calcutta. Subsequently letters arrived both from Mr. Parsons, and also from Mr. Bayne, extracts from which are subjoined. These communications derive additional interest from the fact that they convey the *first* impressions made on the minds of our dear brethren on their arrival in the metropolis of the East.

From Mr. PARSONS.

Calcutta, March 7, 1839.

Happy am I to address you from Calcutta. We did not arrive here till the 22nd of February. A succession of calms and contrary winds detained us. This detention we can now see to have been a gracious arrangement of Providence: the vessels which arrived earlier encountered a dreadful storm in the bay. The pilot who took us up the river was in mourning for his wife, who was returning from England in a vessel that was lost in the gale. The tediousness of the passage was the main thing that rendered it unpleasant. The alleviations, arising from the kindness and attention of the captain, continued undiminished to the last. His kind treatment of us will justly entitle his vessel to a place amongst the list of favourites.

We have also to bless God that the voyage was not altogether destitute of marks of his favour in rendering us useful to our fellow-voyagers. A young man, a passenger, who, at the commencement, appeared thoughtless and unpromising, towards the close appeared pleasingly altered for the better, and attended our evening family worship. He told us that he had begun the voyage a deist, but that the difference he had observed in the conduct and happiness of the religious and irreligious portions of the passengers had convinced him that religion was a valuable reality, had led him to think seriously on the subject, and that now he trusted he should be entirely subjugated by its power, and feel himself the contentment and peace it gave to others.

The news of the painful losses sustained by the mission at Calcutta reached us before we arrived in that city. A homeward-bound vessel that passed us gave us Calcutta papers, which announced the return of brother G. Pearce. The pilot brought papers which contained accounts of the sudden removal of dear brother Penney. On reading this, I concluded that, for a while at least, Calcutta must be my resting-place. This was confirmed when I heard from brethren Bayne and Ellis, who met us on our arrival, that Mr. Lawrence had left Digah, and was now at Monghyr. A meeting of the brethren was held at Mr. Ellis's on Tuesday evening, at which they invited me to remain in

Calcutta. They said, most kindly and considerately, that, in appointing stations, they always regarded the feelings of the individual about to be stationed, and asked mine respecting remaining here. That I had strong private predilection in favour of Monghyr I cannot deny; but, as Mr. Lawrence's assistance must be, from his knowledge of Hindustanee, and his experience as a missionary, vastly more than any I could render, and as I came out not to please myself, but to do all the good I can, I declared my readiness to be placed anywhere where I could be most useful. They thought that now Calcutta was that place, and so the matter was settled. May God confirm the arrangement by making me abundantly useful!

Missionary operations in Calcutta.

The missionary operations going forward in Calcutta are on a far more extensive scale than I expected. I see that the amount of labour connected with a central station is not to be estimated by regarding the calls of that station alone. In a measure, the care of all the out-stations alights here. Preparations for missionary work there, must be made here.

The printing-office is an immense concern. I never go over it without admiring the calmness and quietude with which brother Thomas bears the ponderous weight of its management. There is an incessant stream of proofs pouring in to be corrected. I am happy to find that the unjustifiable decision of the Bible Society has been overruled by God for the spread of his pure word; that the contributions from America, in consequence of that decision, enable our brethren to print and distribute many more copies of the New Testament translated than they could formerly do.

The Native Christian institution, for raising up native preachers, educated and efficient, is a most pleasing undertaking. The premises now occupied are most suitable and commodious. The compound is large, and surrounded by the neat bungalows the students occupy. It contains all they need,—a tank to bathe in, room enough for exercise: thus those within it are excluded from the sight of heathen example, and the deteriorating effects of heathen influence. Contentment and happiness seem to live in undisturbed possession of the place. The order observed among them is excellent; and, more important

and pleasing still, God has so blessed the assiduous efforts made for their conversion, that the whole of the elder students give indications of a genuine work of grace, all above thirteen years of age being, or about to be, members of the church.

Native Worship.

I have attended worship in the principal native chapels; one in Bengalee. Here the order of service and deportment of the congregation was much like that of village congregations in England: singing with all their hearts, no doubt, and, I am sure, with all their lungs: the other in Hindustanee. Here all was new. It was held in Jaun bazaar, a part of the city thickly inhabited by Mussulmen. The building is exactly suited to its purpose. It stands at the corner of a street. The sides that face the street are open, with two or three steps leading up to the interior. Inside there are a few seats. The largest proportion of room is left for standers. In the middle stands the pulpit, a wooden platform, raised two steps from the ground, surrounded by wooden railing, and before it a table covered with tracts and Scripture. The steps and opening towards the road were crowded. Brother Aratoon spoke first. Though quite infirm, so that he seems to walk with difficulty, he is extremely energetic. A native continued arguing with him some time, but was at length silenced. Sujatali, the native preacher, spoke next. His long grey beard gives him a very venerable appearance. He is the very personification of mildness. In answering objections there was an urbanity and kindness that won immediately. He strongly exemplifies what H. Martyn calls "the power of gentleness." Yet he has great tact. He so hedged in a Mussulman as to force him to allow that Mohammed did wrong, to the no small disquiet and disapproval of the listeners. The congregation was continually fluctuating. The (in reality) brotherly affection and love that reigns among the mission family is truly delightful. We were received at once to the arms of their confidence and friendship, and feel very happy in reciprocating their kindnesses. We are at present living at the Mission-house with brother Thomas, who has kindly invited us to stay a month or two with him, till we are a little more accustomed to Indian manners and arrangements. All the brethren and sisters are well.

Yours affectionately,
G. PARSONS.

From Mr. BAYNE.

Calcutta, Dec. 22, 1838.

Our missionaries are found in every thing,—translating the Bible, in whole or in part, into different languages; preaching to Mussulmen or Hindoos in all parts; educating

heathen children and the children of Christian parents; cherishing those who are driven by persecution from their home; and training up pious young men of talent for the ministry, as well as preaching the word of life to the English. A few observations, made without much regard to order, as they occur to my own mind, will perhaps interest you.

English Preaching.

As Paul every where preached to his own countrymen, so we consider it very wrong and unwise to neglect our countrymen, while the heathen are the principal objects of our anxiety. Mr. Yates is the pastor of an English church, consisting of about 70 members; congregation in all 200. I preach for him once a Sabbath. There is another church, composed of English, Portuguese, and natives. Their pastor is brother Robinson, who is about to leave for Dacca, so that his flock will be left, for a season, without a shepherd. It is an affecting circumstance that hitherto the hands of our brethren have been so full, that when one was obliged to quit his station from ill health, or any other cause, his work fell to the ground for want of one to fill his place. This was the first congregation of Christians in this benighted land. Here Carey, Marshman, and Ward used to labour, but it has dwindled away to almost nothing. Brother Symes, in Dum Dum, has been most highly favoured. He preaches to the English soldiers; and has baptised some every month, for nearly a year. He has every day from four to ten individuals, inquiring the way of salvation. Lately he baptised one who had been a noted prize-fighter, eminent in the ring in England, a powerful, lion-looking, lion-hearted man. With one blow he could level a strong man to the ground. He was the terror of many in the regiment. That bully, to use his own phrase, "sauntered by chance into Mr. Symes's chapel," and heard the Gospel, and was alarmed. He returned again and again, till at last light broke in upon his mind, and he became a new creature. The change in such a character was, of course, marked and decisive: the lion was changed into a lamb. Two months after that, in the mess-room, some of those who had stood in awe of him before, began to ridicule him. One of them said, "I'll put it to the test whether he is a Christian or not;" and on that he rose, and, taking a basin of hot soup, he threw it into his breast. The whole company gazed, in breathless silence, expecting that the lion would have started up, and murdered him on the spot; but, after he had torn open his waistcoat, and wiped his scalded breast, he calmly turned round, and said, "This is what I must expect: if I become a Christian I must suffer persecution." His comrades were filled with astonishment; and, fired with indignation at the cowardly assailant, they rushed simultaneously upon him, and thrashed him so soundly that he was obliged to be carried to the hospital.

Another had been twelve or fifteen years in the army, wallowing in sin. Being a shrewd, intelligent, enterprising man, he was a favourite of the officers, and was often promoted, but had as often to be degraded, as, during all that time, he had not been known to be three days sober. The grace of God has, however, brought that man to live soberly and godly.

Another, who had been a sort of priest, and looked up to by all the Catholics in the army, has thrown away his crucifix, and embraced a crucified Redeemer by a living faith. He is like a man in ecstasy, filled with the love of God in Christ; and, when off duty, will stand among his comrades and weep over them, as he implores them to flee from the wrath to come. Though he was a violent papist before, and suffers much opposition now, he manifests no resentment.

Boys' Christian Boarding-School.

This consists of boys and young men, who are the children of native Christians, or the orphan children of heathen, or converts from heathenism. They are about fifty in number. They are brought altogether into the house, separated from idolators, brought up under Christian influence, instructed in different grades of Bengalee and English literature, and fitted for future usefulness. This school stands very high in public estimation: but the most interesting part to you and to myself is, that there are six pious, humble, clever young men, who promise to be good native preachers. It is to such as these that we must look for the evangelization of India. They alone can stand the heat of a burning sun. They can enter into many places where European constitutions would melt away. They can have access where others would not be admitted; and, for one inquirer who comes to a European, there are ten who apply to a native preacher. Had I room, I could tell you many anecdotes about these youths which would encourage and revive you. Let one suffice.

One of the youth was a Coolin Brahmin, that is, a Brahmin of the highest caste, who is regarded as a sort of god, and may have as many wives as he pleases, of the first rank. His frown makes the people tremble, and his favour fills them with joy. Water in which he has dipped his dirty toe is sucked up like nectar. By slow degrees, however, he was enlightened in the folly and evil of idolatry. This was by attendance on a day-school kept by the missionaries.

Here is one advantage of such a school, that by this means you can get at the first youth in the country, who would be otherwise inaccessible. Parents would shrink with abhorrence at the idea of sending their children to receive merely religious instruction; but they will send them to receive other instruction, though they are plainly told, at the same time, that religious truth is kept prominent in the school, and that, therefore, the children may become Christians.

When they hear this, they will sometimes fall back upon their cheering doctrine of fatalism,—“What must be, must be.” At other times they do not hesitate to say, that if they thought their children would become Christians in after life, they would kill them at once.

When that young man saw his own miserable condition, and the suitability of the Gospel to his case, he was prepared to renounce all for it; and he had much to give up. His parents and connexions were very wealthy, but bigoted Hindoos. They tried, by kindness and by threats, to prevent him from bringing disgrace upon them; but when he had broken his caste they disinherited him, and cast him off without a pice; so that if a Christian institution had not opened to receive him, he must have perished. He had a wife also. They were much attached to each other, but she could not now bear to see him. The poor youth was abandoned by all his friends, but the love of Christ supported him. About two months ago his wife's affection revived in a manner more likely to be met with in romance than in real life. She bribed her servants with her many jewels, escaped from the prison-like walls in which all women of high caste are immured, and got to her husband, who was prepared to receive her outside. The occasion was early in the morning, when her servants and guards lay asleep, intoxicated after their religious festival. It seems that after her husband became a Christian she was delivered of a child, but her wrath was so much excited that she would not see it, and never did, as it died soon after. She had never before seen a white face, and her questions were very curious. “Do Christians love their wives?” “Do they really kill their children, and eat them along with cow's flesh?” &c.; for thus she had been instructed. She has now laid aside all her former practices and prejudices, and is enjoying Christian instruction, and gives a pleasing prospect of future usefulness. Though her father is one of the richest landed proprietors in Bengal, she fled with nothing but one valuable chain. She is the first woman of respectability who has burst the shackles of confinement and renounced caste, and has thus broken the ice for others. Her husband's remark was good,—“We must deal gently with her, as she is not able to bear much yet. I came here because I loved Christ, but she has come simply because she loves me.”

The boys are clothed, boarded, educated, and provided with every thing at eight shillings each per month. When I first saw them all together, with Bibles in their hands, and heard them break forth in a song of praise, and then one of them pray with much apparent simplicity and fervour, though I could not understand a word, I sobbed like a child.

There is a **GIRLS' BOARDING-SCHOOL** upon the same plan, consisting of about 30 or 40.

Translations.

In this department the brethren are doing wonders. Since 1831 more than 120,000 volumes of the Scriptures, in whole or in part, have issued from the press belonging to the Mission. Brother Thomas superintends the press. He is an Israelite indeed.

Thus have I brought you into our domestic circle: and a happy one it is. In a future letter I may lead you out into the city, and show you some of the abominations wrought at noon-

day. Even now the din of music is very great, as the people are worshipping the new moon; and the Mussulmen are rejoicing, because this tells them that the month in which they fast is ended, and now they may eat as much as they please. Amidst all, however, Hinduism is giving way, and the cause of truth is advancing with accelerated progress. All things indicate that, while there will be a severe struggle, India shall yet "stretch forth her hands unto God." Amen.

C E Y L O N.

OUR valuable brother, Mr. Harris, has been called to a most severe trial of his faith and patience by the dangerous illness of his beloved wife, who has been brought very low by a violent inflammation of the liver. A more recent letter, addressed to his friend and former pastor, the Rev. W. Upton, of St. Alban's, encourages the hope that her life, so important to her husband and infant family, will be spared. A few extracts from this letter will prove interesting to our readers.

I have every thing, excepting the severe affliction of Mrs. H., to induce me to abide here. I never was so happy—never so delightfully engaged. God is blessing my labours among the young men of the Burgher population. Missionary work I am more intently set upon than ever; and India is the soil to which I feel almost irresistibly bound. It is desirable that another missionary be sent here forthwith; for, whether I go or stay, the sequel will prove it to be an act of wisdom, and, if I mistake not, an intervention of the Great Head of the Church. I bless God that I have been permitted to have this brief insight into the abominations of the heathen world: my zeal will burn with a purer and a steadier flame on their behalf, and my cries more piteously and incessantly ascend to heaven. I have learnt such lessons here already as, I trust, I shall never forget. It is a good school for a solid Christian to enter: it tends

to ripen him for heaven far more effectually and rapidly than any residence or employment at home can; and, therefore, what gainers we have been, from the greatest to the least, the balance of eternity must decide. The affliction in which we now are is not the least element in our spiritual gain: all things are working together for our good, and fitting us for our abode of blessedness above.

Dear brother Daniel is well, and just returned from a two months' peregrination in the jungly parts of this populous island. I have not now space to detail what is going on,—but much good, and much more evil. Satan is the master at present, but this will not always be the case. Truth shall progress; purity shall reign; ignorance shall disperse; corruption shall put on incorruption, and all flesh see the salvation of God.

Since the reception of the above letter from Mr. Harris, we have been favoured with a highly interesting communication from Mr. Daniel, together with the Annual Accounts of the Ceylon Mission. Our space will permit us to give a few extracts only.

Since I last wrote to you, the Lord has, in great mercy, sent my dear brother Harris and his family to this island. I need not detail any part of the dangers and afflictions which befel them on the voyage, as he has, doubtless, made them known in his communications. I sincerely hope that his residence here will be a great and glorious good to the benighted people. His labours in English are very acceptable to many who have heard him. He is able, by an interpreter, to make known the glorious Gospel of Christ to the Cingalose; and he is prosecuting

the study of the language with diligence and success.

Journey into the Interior.

I have been, a week or two ago, taking a journey of nearly fifty miles into the interior of the country, in order to examine the most eligible site for a new station, and likewise to preach the Gospel to the benighted people. I had a fatiguing and trying journey, performing the greater part of it on foot, under the rays of a burning sun. I kept a diary of the occurrences

that transpired, but am apprehensive I shall not be able to forward it with this. I found the people in the most deplorable spiritual condition. For a range of fifty miles in length, and, I suppose, an equal extent in breadth, not a Cingalese school nor Protestant place of worship was to be found. In some of the places I entered, the people had never heard of God the Creator; nor had the name of the Saviour Jesus been proclaimed from the foundation of the world. They had no one to teach them the way of salvation, but were treading in the same path which their forefathers trod. Oh, that rich Christians in England had visited these people, then would they be induced to consecrate a far larger portion of their wealth towards their illumination.

New Missionary Station.

I intend, the day after to-morrow, to proceed to Hanwella, where I think of spending about a month in exploring the villages around; and shall station in the neighbourhood I have explored an assistant missionary, who has lately been labouring about Hanwella, aiding the native brother there, Carolis. When we have both spent our month in the different places before us, we must compare our accounts together, and each take the station which may appear best suited for us. One difficulty will arise from the want of a house. As, in the villages in this country, people only erect for themselves, and not to let, one must be built, if a new station be taken up.

I think the work of the Lord is, on the whole, gaining ground among us. Since I last wrote, six persons have been baptised at Matelle, five at Byamville, five at Kottighawatta, and three at Colombo. In the Pettah congregation a spirit of religious inquiry has been excited, the number of hearers has much increased, and several appear to be on the eve of professing Christ before men.

Ordination of two Native Preachers.

Yesterday Mr. Harris and Mr. Seirs accompanied me to Byamville, to ordain two native assistant missionaries over the newly-formed churches and stations at Byamville and Kottighawatta. The persons selected for the office appear to be men of God, called by him to the work, and to have been favoured with much success in the cause of God. Brother Seirs commenced the business of the day by giving out a hymn, by reading the Scriptures, and prayer. I then explained the nature of the service, asked the different questions, and prayed the ordination prayer. Brother Harris then gave the charge to them, from Matt. x. 16. Afterwards brother Seirs preached to the people and congregation, from Heb. xiii. 20, 21, and concluded in prayer. It was a day of

great interest and solemnity. It is, indeed, a matter of high satisfaction, that, in the midst of the death of English instructors, the Lord is raising us natives qualified for the important employment.

Missionary Meeting in Colombo.

We have recently had a most interesting Missionary Meeting of our denomination in Colombo; but, instead of detailing the particulars I will send you the *Observer* newspaper, which contains a report of the meeting. His Excellency the Governor is disposed to befriend missionary operations in a way that does honour both to his head and his heart. I have had two or three interviews with him lately on behalf of the Rodyias and the Vedhas—the most despised and neglected castes of the island, who appear to be shut out from any intercourse with other people. His anxious desire is that instruction should be communicated to them; and I believe he would co-operate with any missionary in the work. We have at Matelle commenced a school for the Rodyias, and our missionary there often preaches to them.

A most interesting examination of the school for the education of the daughters of the native head-men took place on Wednesday last. The progress was highly gratifying to the lady who is engaged in superintending it. Yesterday we attended a most pleasing Missionary Meeting of the Wesleyans, near Negombo: but I must leave the details of these and other matters to brother Harris.

List of the Stations in Ceylon.

As you wish a plan of our Missionary Stations, &c., I give a sketch, which may be considered as accurate, except that the number of members may be more or less than specified.

Place.	No. of Mem.	Missionary.
Colombo . . .	64 .	{ Joseph Harris. H. Seirs.
Byamville . . .	36 .	J. Meldor.
Kottighawatta . . .	18 .	J. W. Nadar.
Matelle . . .	10 .	H. C. Silva.
Hanwella . . .	7 .	{ Carolis. Wm. Meldor.
Weyangodah	just commenced.	Either myself or Wm. Meldor will take the charge of it.

Besides these stations, about eight other places have been occupied through the year. In more than forty-five places in the island, besides occasional journeys, is the word of God made known.

There are 17 day-schools, with between 400 and 500 children, beside Sunday-schools.

TABULAR VIEW OF THE CHURCHES, STATIONS, SCHOOLS, &c., IN CONNEXION WITH THE BAPTIST MISSION
IN THE ISLAND OF JAMAICA.

STATIONS. IN WHAT COUNTY AND PARISH SITUATED.	MINISTERS.	Station commenced.	Church formed.	Increase for 1838.			Decrease for 1838.			Number of Members.	Number of Inquirers.	Number of Marriages.	SCHOOLS, SCHOOLMASTERS AND TEACHERS.			Number of Scholars.													
				Baptised.	Received.	Restored.	Died.	Dismissed.	Excluded.				Withdrawn.	Day.	Evening.	Sunday.													
COUNTY OF SURREY.																													
Mount Charles, St. Andrews	W. Whitehorne ...	1824	1827										S. Whitehorne	250		130													
Brandon Hill, do.	Do.	1835																											
Scott's Hall, St. Mary's	Do.	1834																											
Kingston, East Queen-street.....		1816	1816	...	79	52	26	...	31	...	3071	2030																	
Port Royal, Port Royal		1822	1826																										
Kingston, Hanover-street	J. Tinson	1826	1826	74	13	9	15	5	11	7	636	270	24	W. Woolley	51		69												
Yallahs, St. David's	Do.	1830	1830	71	7	10	12	...	12	2	448	342	20	R. H. Rae	136		96												
Mount Atlas, St. Andrew's	Do.	1838																											
Belle Castle, St. Thomas in the East	J. Kingdon	1831	1831	18	1	15	1	...	8	...	92	22	6	J. and Mrs. Kingdon	70		251												
Long Bay, do.	Do.	1835	1837	11	...	2	...	...	4	...	29	7															
Annotta Bay, St. George's	J. Barlow	1824	1824	218	5	18	13	...	12	38	886	307	74																
Buff Bay, do.	Do. ....	...	1834	16	2	1	...	...	...	...	126	34	3											
COUNTY OF MIDDLESEX.																													
St. Ann's Bay, St. Ann's	T. F. Abbott	1829	1830	74	4	1	3	74	1	2	227	783																	
Ocho Rios, do.	Do.	1829	1830	68	8	...	6	3	...	...	203	538	128	S. M'Koy	38		236										
Coultart Grove, do.	Do.	1835	1838	...	74	...	...	...	...	...	74	241	...	J. Higgin	118		84							
Stacey Hill, Clarendon	Do.	1838	...	...	...	...	...	...	...	...	...	...	...	H. Beckford	39				
Landover, St. Ann's	Do.	1838	...	...	...	...	...	...	...	...	...	...	...	J. Ellis	58				
Brown's Town, do.	J. Clark	1830	1831	108	1	2	2	1	1	...	280	1057	...		50	753													
Bethany, do.	Do.	1836	...	...	...	...	...	...	...	...	...	420	285	F. Johnson	180		164			
Mount Zion, Clarendon	Do.	1838	...	...	...	...	...	...	...	...	...	...	...					
Somerset, St. Ann's	Do.	1838	...	...	...	...	...	...	...	...	...	...	...	R. Brown and A. Valentine	130				
Port Maria, St. Mary's	D. Day .....	...	...	...	2	3	...	...	2	...	523	300	14	J. Williams	25		30							
Oracabessa, do.	Do. ....	...	...	...	...	2	...	...	...	1	335	250	6									
Bagnal's Vale, do.	Do. ....	...	...	...	...	...	...	...	...	...	...	...	...				
Old Harbour, St. Dorothy's	H. C. Taylor	1824	1825	281	12	18	14	16	39	44	1126	315	56	J. Mosely	142		203												
Ebony Chapel, Vere	J. Reid	1829	1829	...	...	...	...	...	...	...	8	...	30	G. Moody	124	30	50					
Four Paths, Clarendon	Do.	1834	1834	...	...	...	...	...	...	...	9	...	...														
Jericho, St. Thomas in the Vale	J. Clarke	1824	1834	101	10	18	12	2	21	13	1147	1110	46	S. and D. Merrick	48	59	20												
Mount Hermon, do.	Do.	1834	...	...	14	6	9	...	2	2	258	488	4	C. Mactaveshier	49	...	120										
Lucky Valley, do.	Do.	1834	...	...	...	...	...	...	...	...	...	...	...	Miss O'Meally	32		50		
Guy's Hill, do.	Do.	1834	...	...	...	...	...	...	...	...	...	...	...					
Springfield, St. John's	Do.	1834	1834	5	2	...	1	...	...	...	100	243	...						95							
Moneague, St. Anne's	Do.	1834	1835	18	12	1	...	...	...	...	71	173	3						43						
Spanish Town, St. Catherine.....	{ J. M. Phillippo } { & H. C. Taylor }	1819	1820	193	36	26	13	9	33	...	2112	635	167	{ G. Kirby, E. Newell, E. Carr, and } { M. M'Vicar	321	14	635												

Passage Fort, do.....	J. M. Phillippo	1821	...	53	...	7	9	3	...	7	...	405	530	9	W. and Mrs. Norman.....	75	63	325	
Sligo Ville, do.....	Do.....	1834	1838	65	...	7	9	3	...	7	...	405	350	19	J. and Mrs. Ogborne and J. O'Meally.....	70	35	102	
Sturge's Mount, do.....	Do.....	1837	...	...	...	...	...	...	...	...	...	...	212	...	S. Bernard.....	45	54	72
Kitson Dale, St. John's.....	Do.....	1835	...	...	...	...	...	...	...	...	...	...	354	...	...	...	24	56
Rock River, St. Thomas in the Vale.....	Do.....	1837	...	...	...	...	...	...	...	...	...	...	63	...	A. Anderson.....	13	16	25
Taylor's Caymanas, St. Catherine.....	Do.....	1838	...	...	...	...	...	...	...	...	...	...	150	...	J. O'Meally.....	35	63	...
COUNTY OF CORNWALL.																			
Savanna-la-Mar, Westmoreland.....	J. Hutchins.....	1829	1829	56	...	6	5	3	8	...	280	577	14	R. L. Constantine and J. Lake.....	120	...	150	...	
Fuller's Field, do.....	Do.....	1827	1828	56	...	...	1	2	...	...	78	255	...	J. Valentine.....	180	...	150	...
Mountain Side, do.....	Do.....	1836
Friendship, do.....	Do.....	1838	J. Vaz.....	42
Montego Bay, St. James's.....	T. Burchell.....	1824	1824	339	...	7	18	53	33	5	1	2861	1145	218	J. R. Andrews and Miss Cummins.....	326	...	63	...
Shortwood, do.....	Do.....	1830	580	27	Miss J. Reid.....	152	...	215	...
Mount Carey, do.....	Do.....	1835	609	7	J. C. Hayles and J. Fraser.....	281	...	742	...
Bethel Hill, Westmoreland.....	Do.....	1835	539	25	Miss A. Reid.....	145	...	261	...
Montpelier, St. James's.....	Do.....	1837	J. Chambers.....	119
Tottenham, do.....	Do.....	1838	S. J. Vaughan.....	151	...	193	...
Watford Hill, do.....	Do.....	1838
Falmouth, Trelawney.....	W. Knibb.....	1827	1827	235	3	15	22	6	29	8	1359	800	234	T. E. Ward and Misses Troop and Beunett.....	250	...	583	...	
Refuge, do.....	Do.....	1831	...	35	...	3	10	...	5	...	495	340	...	J. M'Lachlan and Miss Clarke.....	130	20	453	...	
Waldensia, do.....	Do.....	1836	...	...	...	...	...	...	...	...	302	200	16	Thomas and Mrs. Levermore.....	128	61	216	...
Camberwell, do.....	Do.....	1837	...	...	...	...	...	...	...	...	...	...	...	F. and Mrs. Eberall.....	120	...	142	...
Manns, do.....	Do.....	1838	...	...	...	...	...	...	...	...	...	...	...	A. Silverthorn and Miss M'Kenzie.....	74	...	...	...
Tharps, do.....	Do.....	1838	...	...	...	...	...	...	...	...	...	...	...	L. Williams and D. Ward.....	53	...	...	...
Rio Bueno, do.....	B. B. Dexter.....	1829	1829	53	2	9	9	9	5	...	367	480	24	Wm. and Mrs. Innes.....	120	...	190	...	
Stewart Town, do.....	Do.....	1829	1829	85	...	4	8	53	6	1	429	455	51	F. H. Dillon and Miss Thomas.....	117	70	200	...	
New Birmingham, do.....	Do.....	1838	1838	...	54	...	...	...	...	...	54	160	9	J. Gibson.....	45	...	60	...
Gurney's Mount, Hanover.....	S. Oughton.....	1829	1829	199	3	6	7	9	3	...	675	1034	180	S. Stennett and E. Chambers.....	197	...	450	...	
Lucea, do.....	Do.....	1830	1830	189	3	2	10	2	2	...	588	692	77	F. Daly.....	91	...	350	...	
Green Island, do.....	Do.....	1831	1835	29	...	...	...	...	...	...	99	475	15	E. England.....	44	...	200	...
Fletcher's Grove, do.....	Do.....	1835	...	...	...	...	...	...	...	...	...	...	...	Thomas B. Pickton.....	143	18	396	...
Salter's Hill, St. James's.....	W. Dendy.....	1824	1825	150	13	20	28	2	29	...	1112	749	80	W. P. Russell.....	155	...	242	...	
Bethtephil, do.....	Do.....	1835	1835	74	14	7	6	1	19	1	471	438	63	J. Lovemore.....	42	...	...	...
Maldon, do.....	Do.....	1834	...	...	...	...	...	...	...	...	...	157	5	...	...	...	...	...
Prospect, St. Elizabeth's.....	Do.....	1837	...	...	...	...	...	...	...	...	...	10	2	...	...	...	...	...
County of Surrey.....	...	...	...	408	107	107	07	5	78	47	5288	3012	128	...	...	507	...	616
County of Middlesex.....	...	...	...	966	182	86	65	105	107	61	6879	8212	767	...	...	1542	408	3692
County of Cornwall.....	...	...	...	1500	90	90	186	120	111	6	9170	9695	770	...	...	3304	169	5819
Total.....	...	...	...	2874	588	283	236	230	206	114	21337	20919	1942	...	...	5413	577	10127

Note 1st.—All those Stations where there are Inquirers, but where Churches are not yet formed, service is conducted on the Lord's day, or during the week, or both, and the ordinance of the Lord's Supper occasionally administered to the members in the District.

2nd.—The Sabbath and Evening Estate School Teachers, whose labours are very efficient, are not included in the above list of Masters.

J A M A I C A.

The foregoing Tabular View of the missionary stations connected with the Society in Jamaica, has just been forwarded to us by our esteemed friend the Rev. T. F. Abbot of Saint Ann's Bay. It presents a gratifying view of the state of our West Indian Mission, and is calculated to excite feelings of devout thanksgiving to Him, whose blessing has so wonderfully rested on, and distinguished the labours of our brethren, and also to stimulate increased efforts to sustain and extend those labours.

GENERAL NOTES ON THE TABLE.

1st. *Arrival*.—In January last the Rev. David Day, arrived in this Island as a Missionary in connexion with the Baptist Missionary Society, and is now occupying the stations at Port Maria, Oracabessa, and Bagnal's Vale, which were left vacant for several months, by the death of the Rev. Edward Baylis.

2nd. *Death*.—During the past year one of our Missionaries, the Rev. Francis Gardner, was removed by the hand of death. He had laboured in this Island more than 7 years, the early part of which he spent in the parish of Westmoreland. His ministerial labours were interrupted by the disturbances in 1831-2;—He was called to endure persecution for the Gospel's sake, and was incarcerated nearly 6 weeks in the common jail of Montego Bay. Soon after his liberation, he became pastor of the Church assembling in East Queen Street Chapel, Kingston, whence after a short illness, and in the midst of activity and usefulness, he was summoned to his rest above.

3rd. *Places of worship*.—I. There are sub-

stantial Chapels erected and belonging to the Mission, at Mount Charles, East Queen Street, and Hanover Street, Kingston; Port Royal, Yallahs and Belle Castle, in the County of Surrey, At St. Ann's Bay, Brown's Town, Oracabessa, Old Harbour, Vere, Four Paths, Jericho, Mount Hermon, Springfield, Moncagua, Spanish Town, Passage Fort, and Sligo Ville in the County of Middlesex; and at Savanna-la-mar, Fullersfield, Montego Bay, Shortwood, Falmouth, Refuge, Waldensia, Rio Bueno, Stewart Town, New Birmingham, Salter's Hill, and Beththephil in the County of Cornwall.

II. A Chapel is being built in Green Island;—those at Old Harbour, and Refuge, have been recently enlarged;—those at St. Ann's Bay, Brown's Town, Spanish Town, Passage Fort, Rio Bueno, Stewart Town, and Beththephil are being enlarged; and those at Sligo Ville, and Waldensia are about to be.

III. At the following places, Chapels are greatly needed, Worship at present being conducted either at decayed Chapels, temporary sheds, or houses. Brandon-hill, Scott's Hall, Long Bay, Annotta Bay, and Buff Bay in Surrey; At Ocho Rios, Coultart Grove, Bethany, Mount Zion, Stacey Ville, Port Maria, Bagnal's Vale, Sturge's Mount, Kitson Dale, and Rock River in Middlesex;—and at Mountain-Side, Mount Carey, Bethel Hill, Gurney's Mount, Fletcher's Grove, Maldon, Lucea, and Prospect in Cornwall.

4th. The Tabular View shows a clear increase during the past year of 2617 Members, 3138 Enquirers, 2966 Day, and 2663 Sunday Scholars.

Home Proceedings.

DESIGNATION OF MISSIONARIES.

ON Friday evening, June 7, in the presence of a very numerous audience, the Rev. Francis Tucker and the Rev. John Wenger were designated to their important work as missionaries to the heathen, at Denmark-place Chapel, Cambridge. After reading and prayer by the Rev. George Pritchard, an introductory discourse was delivered by the Rev. Edward Steane, who also

proposed the usual questions, which were answered, in each instance, in a very interesting and satisfactory manner. The Secretary of the Society offered the ordination prayer; Dr. Murch delivered an appropriate charge; and the service was closed in prayer by the Rev. Thomas Powell, of Peckham.

VALEDICTORY SERVICE ON ACCOUNT OF MISSIONARIES
PROCEEDING TO CALCUTTA.

IN compliance with the wishes of very many friends of our beloved brother Mr. Pearce, and the other missionaries about to accompany him

to India, a solemn service was held at Finsbury Chapel (kindly lent for the occasion,) on Friday evening, June 14, when that spacious edifice

was filled with a large and attentive auditory. The Rev. Samuel Green read the Scriptures and prayed; and, after the Rev. John Dyer had briefly stated the object of the meeting, and introduced the several brethren to the assembly, addresses were delivered by Messrs. Tucker and Phillips, acknowledging the kindness they had received, and requesting that prayer might continue to be offered on behalf of themselves, their companions, and the cause to which they are devoted. The Rev. John Aldis then commended them, with fervent intercession, to the Divine care; an affecting and appropriate valedictory address was given by the Rev. J. H. Hinton; and the interesting solemnity was closed in prayer by the Rev. George Francies, whose son

has just embarked for Jamaica, as stated in our last Number.

This day (June 18,) our dear friends have all left the metropolis, to join the ship at Portsmouth; viz., Mr. and Mrs. Pearce, Mr. and Mrs. Tucker, Mr. and Mrs. Phillips, Mr. and Mrs. Morgan, and Mr. Wenger; with Miss Wright and Master George Beeby, about to reside in India, and who gladly avail themselves of so favourable an opportunity to proceed thither. It is expected that the Plantagenet will sail on the 20th; and we rejoice in the full persuasion that many sincere and affectionate prayers will ascend to the Father of mercies, that she may have a safe and prosperous voyage to the desired haven!

OUR kind and hospitable friends at Portsea were again shown their affectionate regard to the Redeemer's cause, by the manner in which they have received and helped forward our beloved Missionaries, on quitting their native shores. We are happy that the following notice, from the pen of our brother, the Rev. C. Room, reached us just in time to be inserted in our present number.

Farewell! It was an affecting word; but the anchor was weighed, the sail was crowded, and the cutter was waiting to convey back the friends of the missionaries to the beach; and, though painful, the word was spoken—farewell!

To be more explicit. According to previous appointment, our missionary brethren, the Rev. Messrs. W. H. Pearce, Tucker, Morgan, Phillips, and Wenger, with the esteemed partners of the first four, together with Miss Wright and Mr. Beeby, jun., who accompany them in a private capacity, arrived at Portsea on Tuesday, June 18, at which season a valedictory service was held at the Baptist chapel, Meeting-house alley,—a service which will not soon be forgotten. On that occasion five addresses were delivered by Messrs. G. Pearce, Phillips, Morgan, Wenger, and Tucker; Mr. W. H. Pearce being unable, through indisposition, to take part in the engagements of the evening. Prayers were offered by the Rev. Messrs. Jones, (Independent,) Shoveller, Cousins, (Independent,) Evans, of Fen-court, and Morris; and the valedictory address was delivered by the Rev. C. Room, the pastor of the church.

Many friends were collected to witness the solemnity; and, as the brethren successively addressed the meeting, delight seemed to deepen and extend, till Mr. Tucker, gathering up the previous elements of emotion, concentrated them in his closing address, and sent them back, with a thrill of interest, through the numerous assembly. It was a hallowed season. Three hours had transpired; but, as the finger pointed to ten on the dial, not an indication of

listlessness appeared, but the greater part of the assembly seemed chained to the spot.

On Wednesday evening our missionary friends met the ministers of the town and others at a social tea-party, at the house of one of the members of the church; after which they adjourned to the chapel, where a most impressive discourse was delivered by Mr. Tucker, from Heb. i. 1, 2.

On Thursday morning our dear friends were entertained at the house of one of the deacons; and, after singing the 566th hymn, *New Selection*, were finally commended to God in prayer. The summons to embark came about half-past nine o'clock; when, having entered the boat, in company with a numerous party, they at length were received on board the vessel, which lay before them at Spithead.

In addition to our brethren, there were, in the same ship, Messrs. Krauss and Innes, missionaries from the Church Missionary Society, together with five Roman Catholic clergymen, also bound for Calcutta.

At length the *Plantagenet* having got under weigh, a part of the friends re-entered the cutter, and for a time followed the vessel in her course; while another section, returning in a boat, sang, as they put off from the vessel, the beautiful hymn of Kirke White,—

“Come, Christian brethren, ere we part.”

A letter from our brother Wenger, bearing date 9 P.M., and sent on shore by the pilot, states that at that time they were proceeding down Channel with a favourable wind, at the rate of seven or eight miles an hour.

	£	s.	d.	£	s.	d.
Flowers, Mr. Joseph	1	0	0			
Gould, Rev. Daniel	1	0	0			
Gutteridge, R., Esq. (the late)	2	0	0			
Gutteridge, Mr. Richard	2	0	0			
Gutteridge, Mr. Joseph	0	10	0			
Groom, Mr. William	1	0	0			
Hawkins, Mr.	0	10	0			
Humfrey, Miss	0	10	0			
Masters, Johnson, Esq.	1	0	0			
Fotter, Mr. James	0	10	0			
Scroggs, Mr. G.	0	10	0			
Turnbull, Mr. W.	0	10	0			
Willis, Mr. William	0	10	0			
Willis, Mrs. William	0	10	0			
Sums under 10s.	0	10	0			
Less Expenses.....	56	19	6	1	10	3

Buckinghamshire.

Buckingham:—						
Friends, by Miss Hatton, for <i>Entally</i> ..	2	0	0			
By Rev. P. Tyler ..						
Aston Clinton — Rev. T. Amsden ..						
Collections	1	4	9			
Collected by						
Miss Ginger.....	1	10	0			
Miss Harrop.....	1	15	0			
Cuddington:—						
Stranks, Mrs.	0	8	4			
Haddenham:—						
Mr. D. and Miss V.	0	9	0			
Long Crendon—Rev. W. Hopcraft ..						
Collection	0	12	7			
Collected by Miss Dodwell ..	1	5	3			
Quainton — Rev. D. Walker ..						
Missionary Box	1	14	2			
8	19	1				

Cambridgeshire.

Burwell:—						
Legacy of the late Mrs. Elizabeth Nicklin ..	47	5	0			
Cambridge — Rev. R. Roff ..						
Collections	63	0	0			
Cottenham:—						
Collections	24	0	0			
Shelford:—						
Collection and subs.	23	13	2			
Missionary Boxes	2	15	2			
26	13	4				

Essex.

Braintree — Rev. W. Humphries ..						
Collections	10	19	0			
Subscriptions:—						
Hart, Miss	0	10	0			
Young Ladies by ditto	0	16	0			
12	5	0				
Chelmsford Ladies' Negro's Friend Society, by Mrs. Candler, Treasurer, for the Rev. J. M. Phillippo's Schools.....	5	0	0			

Kent.

Chatham:—						
Collections at—						
Brook Chapel — Rev. F. Overbury ..	14	0	0			
Zion ditto — Rev. W. G. Lewis ..	20	0	0			
34	0	0				
Sevenoaks:—						
Mr. Knott	1	1	0			
East Kent Auxiliary, by Rev. J. M. Cramp ..						
Ashford	19	15	8			
Bethersden	0	10	6			
Brabourne	4	7	8			
Canterbury	125	6	6			
Deal	5	5	0			
Dover	39	2	0			
Egerton	1	10	0			
Eythorne	22	17	6			
Folkestone	19	7	6			

	£	s.	d.	£	s.	d.
Margate.....	14	1	7			
Ramsgate.....	21	7	6			
St. Peters.....	20	17	10			
294	9	3				

Previously acknowledged	193	13	10			
98	2	11				
Less Expenses.....	2	12	6			

Lancashire.

Liverpool Auxiliary, by W. Rushton, Esq., on account.....	55	0	0			
Manchester:—						
York-street Juvenile Missionary Society, by Miss Culverwell, for <i>Entally</i>	4	0	0			
for <i>Jamaica</i>	2	0	0			
6	0	0				

Middlesex.

Ealing — Mr. Fountain	1	1	0			
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Norfolk.

Lynn, Rev. W. T. Poile ..						
A Friend	0	10	0			
For extra exertions.....	0	5	0			
0	15	0				

Northamptonshire.

Rev. J. P. Mursell, Rev. S. J. Davis, and Rev. J. Burton — Deputation ..						
Blisworth	5	10	0			
Brayfield	3	10	4			
Braunston	8	6	0			
Brinton	5	12	6			
Bugbrook:—						
Collection at Public Meeting ..	10	0	6			
By Cards — two-thirds proceeds ..	5	14	4			
Missionary Box by Writing ..	0	9	0			
Class	4	8	3			
Proceeds of Tea Meeting ..	20	12	1			

Burton Latimer:—						
Collection	3	5	0			
By Miss Ashford.....	2	5	0			
5	10	0				
Ectone						
Hackleton:—						
Collections	19	8	2			
Mis. Box by Miss Cave.....	0	11	0			
Two Sabbath-sch. Children ..	0	8	0			
20	7	2				

Harleston	2	13	6			
Harpole.....	7	12	2			
Kingshorpe.....	4	0	0			
Kislingbury	19	0	0			
Lampport — Missionary Box ..	0	6	8			
Long Buckley	6	4	2			
Milton:—						
Collection	14	0	0			
Sabbath-school	0	3	6			
14	3	6				

Morton Pinkney:—						
Weekly Contributions, by Miss Williams ..	2	2	0			
8	17	7				

Northampton, College-street:—						
Collections	45	14	2			
Female weekly contributions ..	23	9	3			
Missionary Box, by Mr. W. Gray, jun.	15	19	0			
Breakfast proceeds.....	2	3	1			
Sabbath-school	0	1	6			
Subscriptions:—						
Bartham, Mr. R.	0	10	6			
Bumpus, Mr. T.	1	1	0			
Cooke, G., Esq.	1	1	0			
Dacey, T. E., Esq.	2	2	0			
Garrett, Mr. Thomas.....	1	1	0			
Garrett, Mrs.	1	1	0			
Goodacre, Mrs.	1	1	0			
Gray, Rev. W.	1	1	0			

	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Gray, Mr. W.	1	1	0									
Hobson, Mr. E.	0	10	6									
Lampson, Mrs.	2	2	0									
Osborne, G., Esq., Newport	1	1	0									
Parker, Mrs.	0	10	6									
Rice, Mrs. S.	1	1	0									
Richards, Mr. W.	0	10	6									
Sheppard, Thomas, Esq.	1	1	0									
Williams, Mr. W.	1	1	0									
Church-lane.....				106	7	0						
Ravensthorpe:—				4	3	0						
Collection.....	3	10	0									
Collected by Miss Scott.....	1	10	0									
.....				5	0	0						
Roads.....				13	3	9						
Towcester:—												
Collection.....	2	16	1									
By Miss Roby.....	3	0	0									
Barker, Rev. T.	0	10	0									
Ditto, Friend by.....	1	0	0									
Goodman, Mr. J., Badden...	1	0	0									
.....				8	6	1						
Weston.....				14	0	0						
West Haddon:—												
Collection.....	3	2	0									
By Miss Hanbury.....	2	1	9									
.....				5	3	9						
Less Expenses.....				13	4	1						
<i>Northumberland.</i>												
North England Auxiliary, by Rev. R. Pengilly.....				5	0	0						
Berwick-on-Tweed:—												
J. P., for Translations.....				25	0	0						
<i>Nottinghamshire.</i>												
Nottingham:—												
Friends, by Mrs. Nicholls, for Boys' Schools.....				5	0	0						
<i>Oxfordshire.</i>												
Henley:—												
Friends, by Mr. Young, for <i>Entally</i> ...				3	0	0						
Oxford:—												
Mrs. Collingwood — F. E. ...	0	10	0									
Young Gentlemen at Miss Horne's Seminary, for Boys' Schools.....				0	7	6						
.....				0	17	6						
<i>Shropshire.</i>												
Broseley — Rev. T. Jones.												
Young People at Birch Meadow Chapel				2	6	0						
<i>Somersetshire.</i>												
Bath Auxiliary, by John Smith, Esq.	40	0	0									
Bridgewater Aux. — Rev. H. Trend.												
Collections.....				12	1	5						
Collected by—												
Miss A. Beck.....	0	16	6									
Miss Criddle.....	0	14	6									
Miss Gibson.....	0	6	6									
Miss Hurford.....	0	3	11									
.....												
Missionary Box at Ivy Cottage, <i>Stowey</i>	3	12	10									
Missionary Cards.....	2	0	0									
Collected at Prayer-meetings.	1	7	1									
Subscriptions:—												
Brown, Mr. J. (2 years)	1	0	0									
Gristock, The Misses ... (do.)	1	1	0									
Nicholls, Mr. (do.)	2	0	0									
.....										23	15	5
Less Expenses.....										1	8	4
.....												
<i>Suffolk.</i>												
Society in Aid of Missions, by S. Ray, Esq., Treasurer, for Translations.												
Ipswich, Tackett-street — Rev. W. Notcutt.....	5	11	0									
Stow Market — Rev. W. Ward.....	4	0	0									
Sudbury — Rev. W. Wallis.....	1	0	0									
.....										10	11	0
<i>Warwickshire.</i>												
Birmingham:—												
Joseph Sturge, Esq., by Rev. W. H. Pearce.....										5	0	0
Miss Hoby — F. E.										0	2	6
Rugby — Rev. E. Fall.												
Female Penny-a-week Society	3	17	6									
Box, by Mary Hanes.....	0	11	6									
Caldecott, T., Esq.	0	10	0									
Edmunds, Mr. T.	0	6	0									
For Translations:—												
Ansty, Rev. Mr.	0	10	0									
Gibb, Scott, Esq.	0	10	6									
Grenfell, Rev. Mr.	1	0	0									
Price, Mr.	1	0	0									
.....										8	5	0
<i>Wiltshire.</i>												
Wilts and East Somerset Auxiliary, by Benjamin Anstie, Esq., Treasurer.												
Devizes Branch:—												
Annual subscriptions.....	23	16	6									
Weekly contributions by—												
Mrs. B. Anstie.....	6	17	0									
Miss T. Hook.....	1	10	4									
Miss Blackwell & Mr. White	0	17	2									
.....										33	1	0
.....												
<i>Foreign.</i>												
Jamaica:—												
Brown's Town — Rev. J. Clark.												
Collections, &c.....				100	0	0						
.....												
For the Ten additional Missionaries to India.												
Mr. E. A. Butler, Birmingham, by Rev. W. H. Pearce	10	0	0									
Rev. James Smith, ditto, by Dr. Hoby.....	4	0	0									
G. W. Anstie, Esq., Devizes ...	5	0	0									
Mr. Hearn.....	2	10	0									
.....										21	10	0

NOTICES TO CORRESPONDENTS.

WE are much obliged to the friend who writes from Kidderminster, but must decline animadverting on the article in the paper he has sent us. Documents amply sufficient to demonstrate, to every reasonable man, the malicious character and utter falsehood of the charges against our Jamaica missionaries, by the less reputable portion of the newspaper press, are before the public; and it is neither practicable nor expedient to contradict every anonymous writer who chooses to retail oft-refuted slander.

The letter of "A Baptist" has been handed to the proper quarter. The writer omitted to state the amount of his proposed contribution to the object he recommends.

The Rev. Edmund Clarke will accept cordial thanks for the interesting letter from Mr. Bayne, which would have been gladly made use of, but that a similar letter from Mr. B. to his former pastor had been previously included in our arrangements.