

THE
MISSIONARY HERALD.

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PROVIDENTIAL DELIVERANCE.

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OF A FAMILY OF NATIVE CHRISTIANS IN INDIA.

OUR engraving this month represents the providential deliverance of a family of Native Christians, which occurred in the month of May, 1833. At that time a destructive gale took place, which, in its effects, greatly injured the villages of Mukerjea-Muhul, Khari, and Bamanabad,—mission stations which are situated on the borders of the Sunderbunds, or extensive forests, which skirt the province of Bengal on the south. These forests are intersected by various arms of the sea, the water of which rises and falls with the tide. The villages are situated at the head of one of these creeks; and, at the time of which we are speaking, the wind, which had blown most furiously from the south all one night, had prevented the water from the creek from receding at the ebb, so that it had remained nearly level with the bank till the coming in of the tide on the following morning. The wind still blowing with great strength in the same direction, the sea soon rose above the bank, and rapidly formed a body of water several feet high, which, impelled by the wind, crossed the country from the south-east with awful grandeur, making a noise like distant thunder. Deer, wild hogs, and other inhabitants of the jungle, washed from their retreats, mingled together in wild confusion, and were many of them drowned.

Some persons on the spot, who were watching the progress of the storm, feared what the consequences would be, and gave immediate notice to their neighbours. In the course of a few minutes their fears were verified,—the swelling surge arose, carrying destruction with it. At all the villages most of the houses were washed down; while at Khari the mud walls round the burial-ground were completely levelled; and the large chapel, and the houses of the native preachers, raised several feet from the ground, were greatly damaged; and had not the people, heathens as well as Christians, found refuge in the latter buildings, many of these villagers (as was the case in the surrounding ones) would doubtless have been washed away.

It was in this inundation that the family of Subal, before referred to, was exposed to danger, and rescued in the following singular manner. The huts in which the peasantry of Bengal reside are generally very slightly built. A bamboo post is erected at each of the four corners, to which mats are attached, so as to join the walls. The roof, which is constructed of straw or leaves, fastened on a frame-work of split bamboos, and in shape like the roof of a barn, is laid on the four bamboo posts before mentioned, and securely fastened with twine.

The house of Subal was situated on a spot of ground almost surrounded by the jungle, and

was therefore particularly exposed. He saw the flood rapidly advancing, and could perceive no means of removing his family to a place of safety. At last, it struck him, that, by getting on the top of his house, they might remain uninjured till the waters abated. With this view, he assisted his wife, mother, and two children in mounting the roof; and, following them himself, determined there to wait the subsiding of the flood. The waters, however, rose much higher than he expected, and seemed to threaten every moment to wash them all away. He looked on with anxiety and distress, when, to his surprise, he found that the force of the water had broken the strings which fastened the roof to the posts, and, raising it from the latter, was carrying himself and family away upon it, as upon an inverted boat, towards the jungle. In these novel circumstances he felt still more alarmed for the safety of the party; but, through a kind Providence, they were all carried for two miles, till they reached the jungle, on the brush-wood of which they and their conveyance were securely deposited. After a little time they managed to climb a tree, in which the whole party remained till the morning; when Subal found the flood sufficiently abated to allow him to proceed to Khari, from whence the brethren soon came to his assistance, and brought his family in safety to their ruined habitation. A subscription was raised to aid himself and other sufferers in the flood, in rebuilding their houses, and they were soon again in possession of a quiet home.

Though Subal was thus wonderfully preserved in this calamity, we regret to say that it was only to meet death in another unexpected form. A few months afterwards he went a little way into the jungle, with three other native brethren, to cut the dry grass which grows there, and which is used in the roofing of houses. As he was engaged in this employment, a tiger stole upon him unperceived; and, seizing him in a moment, carried him off into the surrounding jungle. The other brethren had but a glance of him as he was carried away; and, knowing it to be hopeless to attempt to rescue him, and dangerous for them to stay any longer in the neighbourhood, they gave up their employment, and made the best of their way to the village. The poor man was never heard of again; and, doubtless, fell a victim to the furious beast. The missionaries trust that he was a sincere and humble believer in Jesus, and that to him "sudden death" was "sudden glory."

We are happy to add that one of the children preserved from the flood was afterwards admitted into Mr. Ellis's boarding-school at Entally, and is now a promising pupil in that institution.

CALCUTTA.

THE following communications respecting several of our Indian stations were forwarded us by our brother Ellis, of Calcutta, under date of 12th of February last. It will be seen that they consist of letters and journals supplied by the missionaries themselves; some of whom—Gunga Narayan Sil, for instance—in writing English, use a foreign language. When this is taken into account, we conceive the interest of the communications will be increased; and feel persuaded our readers will rejoice in the evidence they afford of persevering evangelical labour carried on by these humble servants of the Redeemer in the various and distant stations to which they refer.

Calcutta, Jan. 15th, 1839.

On the first Sabbath in the year, two women, the wives of native Christians, were added to the native church by baptism: they had long given satisfaction to the members by their conduct. The congregation of the native church is on the increase; and we hope that there are many indications for good. Sujatali continues active and useful. The members all seem to look up to him with respect and affection. There are two inquirers in daily attendance on Sujatali.

Circular Road Chapel.

Two candidates were proposed for baptism at our last church meeting. We need a revival. Although the congregation continues steady, there are few under serious impressions,—few inquiring the way to Zion with their faces thitherwards. No thirsty desert needs the showers of rain from above more than we need the outpouring of the Spirit.

Luckhyantipore.—MR. F. DE MONTE.

Ever since my arrival here I have enjoyed good health, and have been employed as usual in the work of preaching. About a week ago, I visited the Khari station, and found the brethren pretty well here, as it regards their health. The eleven persons that were lately baptised by Mr. C. C. Aratoon, at this station, seem to walk as it becometh the Gospel of Christ; and also eighteen other persons have offered themselves as candidates for baptism, and I hope they will be received into the church when Mr. A. visits the station next time. Some of the people made many inquiries about Mr. G. Pearce, and particularly Nilu, Bhunie, and Muchiram Sing are very anxious to hear whether he has wholly got rid of his affliction, and expected to return to Calcutta in a short time. Kalachand Mandal observed to me on a certain occasion, "Indeed, I cannot but remember, sir, Mr. Pearce's kindness to me with gratitude; for when I was quite a blockhead, he took me into his own house, and, as an affectionate father, taught me to read and to write, and subsequently encouraged me to make myself useful in the mission." Many of the brethren of Luckhyantipore likewise often inquire of me whether Mr. P. is well now, and

expected to return in three or four months hence. And whenever I had occasion to hear their prayers, I observed that they seldom forgot to beg the Lord on his behalf; and, as a particular instance of this, I shall mention the following circumstance:—On the New Year's day a great number of us met together at the chapel, for the purpose of spending the day in meditation and prayer for the general outpouring of the Holy Spirit, when a portion of the word of God was expounded, and twelve prayers were offered up to the throne of grace. Though I do not think it necessary to mention the names of those who prayed, or the subject-matters of their prayers (which were indeed suitable to the occasion,) but what I chiefly intend to do here is, to set down the expressions made use of in their prayers, relative to Mr. G. Pearce's welfare, as well as I can remember them. "Lord," cried one of the brethren, "have mercy on our beloved pastor; remove his afflictions; take care of him on the great deep of water; and safely conduct him to his dear relations, and bring him back to us again in the full enjoyment of health." Another earnestly entreated the Lord thus:—"O Lord, let us see his face and rejoice; hear his word and be instructed." And a third addressed the throne of grace in these words:—"O God, bring our pastor back to us speedily for the good of the poor and needy." I think, my dear tutor, it would occupy too much time and space to give here all the words that have been uttered on the occasion respecting Mr. P., and, therefore, I shall pass them over in silence, and shall only observe that these few expressions evidently show us the great and unfeigned love which the people have for him. Perhaps you are aware that during the months of September and November last, eighteen persons were baptised by Mr. Aratoon here, and I hope in time they will prove to be useful members of the church. We have also four candidates for baptism in this station, and of course when we are satisfied as to their conversion, they will be received into the church.

Luckhyantipore.—GUNGA NARAYAN SIL.

Preached in Luckhyantipore chapel from Gen. xvi. 13. "Thou, God, seest me." The number

of people was nearly two hundred. They all heard me attentively. I explained that the great God with whom we have to do, constantly observes us, wherever we are and whatever we do; and equally foolish and wicked are they who presume to think that God does not regard, and will not punish sin; and he not only sees all our ways and actions, but he knows our secrets, and it is pleasing to consider that God knows them who fear and love him; and, finally, I exhorted the people to remember this truth morning, noon, and night; at home, abroad, alone, and in company, "Thou, God, seest me." At 1 o'clock attended the church meeting. In the afternoon preached from Matt. xviii. 21, 35, about the account and payment of our debt to God. The number of people was more than one hundred. They listened seriously. May God bless the service of this day! Dec. 3rd.—Catechised at Luckhyantipore chapel—a number of persons—more than twenty were females. Dec. 4th—Arrived at Harrir Hat at 2 P. M.—left the *Salti*, and walked down to Sibpore. It being very dark, and I and my men being tired, we pitched our tent at the front of an ancient temple. No sooner was the tent pitched, than many people of the village came, among whom some were very good and sensible. They sat at the door. I spoke to them. There was a native doctor who asked me several questions. I spoke to him about the disease of our souls and of the Great Physician, Jesus Christ. Four o'clock in the morning,—Left the place, and arrived at Kulpi, at half-past seven—preached at the *hat*—hundreds after hundreds of men flocked round to hear the glad tidings of salvation. I spoke to them about the sinfulness of man's heart—about Christ being the way, the truth, and the life. They said, "This day we have heard new things." They received the Gospels and tracts with thanks. Went to Sagoals Kackhari—spoke with the Amlas. At 6 P. M., left Kulpi, and walked up to Nabinakpore—pitched the tent there—some respectable people came to see me—they sat at the door, and heard the word attentively. I pointed to them that Jesus Christ is the only way. Dec. 9th.—Preached at Luckhyantipore chapel in the morning, from Luke x. 41, 42. "Martha, Martha, thou art careful, and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." I explained to the people, 1st, What is that one thing needful—the knowledge of God, of ourselves, and of our Redeemer. 2nd, In what respect is it needful. 3rd, Its advantages. The number of people was upwards of two hundred. At one o'clock attended the church meeting. In the afternoon, preached from Matt. vii. 13, 14. "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." The number of people was

nearly two hundred. I showed them what kind of way it is that leadeth unto life, and few are found in it; and the broad way that leadeth to destruction. People were very serious at the time of delivery. May the Lord bless the instructions of this day! Dec. 14th.—Went to Joynagur—preached the word of God—several respectable Brahmins came to me and asked me questions concerning the truth of Christianity; thus far they are induced to say, that Christianity is better than popular Hindooism—took a walk in the market—conversed and gave tracts to hundreds that begged for them.

Dum Dum.—MR. SYMES.

This has been an eventful month, especially as it regards the European part of the church and congregation. Many from the troops have been sent to the upper provinces; amongst them, from twenty to thirty of our congregation, and seven church members. This is not to be regretted, as they will now form a church of themselves; and having one amongst them who is qualified to act as their leader, we have reason to hope that the Lord will preserve them, and add to their number. We, of course, felt the separation; but the loss has been counterbalanced to a considerable degree by another circumstance which presents a cheerful prospect. Since a chapel has been erected, and a missionary residing in the station, the church and congregation have felt it a great burden to be marched to the Established Church every Sabbath morning, especially as the Roman Catholics were exempt from this duty, and were regularly marched to their own chapel. We accordingly agreed to petition for the same favour; and, on so doing, an order was issued immediately, "that on all future parades for divine service, the Baptists should be marched to their own place of worship." We have enjoyed this privilege these three Sabbaths, and I have no doubt, under the Divine favour, it will be productive of much good. Our prospects in native labour are rather encouraging. I have hired a house at Rajhat, on the Barrackpore road, for three rupees per month. It has a fine open front; and will accommodate about thirty-five with seats. The haut days are Wednesdays and Saturdays. I shall always be enabled to attend every Wednesday, and Soobroo every Saturday. The attendance has been hitherto exceedingly good. I am striving to accomplish the same object at Gowrypore haut; a native has very kindly offered me a piece of ground gratis, for the purpose of erecting a house; but it will be better, I think, to rent a place until I see how it will answer. On the 11th of this month we baptized two individuals, and we have two more to baptize next month, (D.V.) On the 27th, we lost one of our sisters by death; her end was peace.

Dacca.—MR. O. LEONARD.

I have pleasure in sending you the following account of my humble labours during the

past month, and must again express my regret that I have nothing now of a cheering nature to communicate, especially as it regards the natives, who appear as if thrice dead, and almost proof against the threatenings and calls of the law and the Gospel; they hear attentively, and are not backward in expressing their approbation of what they hear, but still continue the same besotted votaries of idols and all their abominations. We are indeed frequently constrained to use the language of the prophet: "Who hath believed our report? and to whom is the arm of the Lord revealed?" The annual examination of the Christian and native schools was held at my house on the 20th ult., where 67 of the former and about 300 of the latter, exclusive of five Christian and eighty-two girls of caste, presented themselves for inspection, and performed their several parts much to the satisfaction of all present; but, I am sorry to say, through events, over which we could have no control, we were deprived of the presence of many who feel a deep interest in the spread of Scripture knowledge amongst the rising generation. Their absence was occasioned through an affray which took place between two leading Jemmindars, in which, it is said, a number of lives have been lost. The Christian school will continue, at least to the end of the present year, but our subscriptions will not admit of our continuing the Vernacular Schools any longer. We have struggled as long as the shadow of a hope remained for their preservation; but must now give them up finally, which will form a breach in our work deeply to be regretted; but the work is the Lord's, and it becomes us to bow in humble submission to his all-wise and gracious dispensations; "what he does we know not now, but we shall know hereafter."

Chittagong.—Mr. C. FINK.

Nov. 1st.—Went out with brother Johannes and the native preacher to one of the Chouck bazaars, where we gathered a large congregation of natives, whom I first addressed; declared to them the lost and ruined condition of all mankind, and the evils of idolatry, and recommended to them Jesus Christ as the only Saviour. Brother Johannes then stepped forward, and asked them whether they understood what I had preached to them. To which they replied in the affirmative. Brother J. then spoke for a good while, and afterwards we gave away four copies of Luke's Gospel. 3rd.—Went out and gathered a number of natives before a native shop, and spoke to them the word of truth, and showed to them the plan of salvation through a crucified Saviour, which they heard very attentively. 4th, Lord's-day.—We had our usual English and Bengalee worship morning and evening. At 1 p. m., several Brahmins came to our house, with whom we had a long conversation regarding the Christian religion and the way of salvation through our Lord Jesus Christ. On their departure each of them received a copy of

St. Luke's Gospel. After the Bengalee worship in the afternoon, I went out and gathered a large concourse of natives, to whom the word of God and the plan of salvation through a crucified Saviour, was explained. While I was discoursing, a man stepped forward, and asked me, "Whether there are no other ways besides Christ for a man to be saved?" In reply, I asked him, Whether *he* knew any other way? He said that his guru has taught him two or three ways by which man could be saved; that is, *Gangasnon, dan,* and *Jattra to Jagarnath.* I told him that his guru was in darkness like himself, and had deceived him. I then explained to him and the rest the plan of salvation through Christ our Saviour. 5th.—In the evening we had our monthly prayer-meeting, when brothers Johannes, Ganganarayan, Cravin, and myself prayed. 17th.—The Bishop of Calcutta, accompanied by the archdeacon, the chaplain of the station, the commissioner, and a military officer, visited us, and afterwards the bishop examined brother Johannes's school. 25th, Lord's-day.—We had our Bengalee and English worship morning and evening as usual, and after morning worship I had several Mugs to hear me, to whom I communicated the word of life; after which, each of them received a Burman tract, of which I had a few with me. On their departure, they invited me to visit their village, which is situated to the north of Sita Kundu, and in which, they say, there are about 500 houses, and the distance of it is about a day-and-a-half's journey from this town. Dec. 2nd, Lord's-day.—We had worship as usual morning and evening. In the morning, a few of us surrounded the table of the Lord, and commemorated the dying love of our Saviour. In the evening brother Johannes and myself went out to the main road, where we gathered a large congregation of natives, to whom we read and preached by turns till it was quite dark in the evening, and after which we gave away a few copies of Luke's Gospel. 3rd.—In the evening we had our monthly prayer-meeting; the first prayer was offered by brother Ganganarayan: brother Johannes read and explained the chapter, and I concluded in prayer. Jan. 26th, 1839.—I have heard from the two senior native preachers, Khepoong and Kullafree, at Akyab, who have given me a very pleasing account of their labours among their countrymen and among the few members of the church; of the latter, they say, that they are very punctual in their attendance on the means of grace every Sabbath morning and evening, and are doing well; but I regret to say I have not heard anything from the other two preachers, Mecarung and Kyojornee, of what they are doing in their respective stations, and therefore I am unable to give you any account of them. I hope, however, they are doing well. Khepoong and Kullafree write that they are out almost every day among the heathens preaching and giving away books and tracts, which, they

say, the people are very eager to hear and to receive. They also mention, that they sometimes meet with resistance and opposition from some of the townspeople; but they remark that this is a thing which they, as well as all other preachers of the Gospel, must always encounter while labouring for the honour of the Lord Jesus Christ, and for the conversion of their fellow-sinners. They are much in want of Burman Scriptures and tracts for distribution; and if you can kindly send a small quantity to me, I shall be most happy to take charge of them, and forward the same by the first vessel going from this port to Akyab. If it should be agreeable to the Society, I would propose that so long as the Mug Christians have not a missionary with them, I might be allowed to pay them yearly a visit, (leaving my family in Chittagong,) and remain with them for two or three months, or till the commencement of the rains, and return again to Chittagong. This I shall be most happy to do, if the Society will kindly defray my travelling expenses to and from Akyab, which will be altogether only about 100 rupees, or perhaps less than that sum. The annual grand Mellah, on the occasion of the Sibratri puja, will take place on the 12th of next month, as usual at Sitakunda, when numerous Hindoos of different castes and ranks will assemble together from various parts of Bengal, for the purpose of bathing in the burning well, and worshipping the volcanic fire that issues out of a rock situated upon the mountain. The Mellah will continue for about ten days, and the distance of it from this town is about twenty-

five English miles. We have proposed to visit it, and to remain on the spot for some days, for the purpose of disseminating the Gospel of salvation to the thousands of the perishing heathens, and we trust that the Lord will be with us, and will accompany his holy words with the power of his Holy Spirit, to the pulling down of the strongholds of Satan, and to the conversion of our poor benighted fellow-men. We need your prayers; oh! let us all pray continually to the Great Head of the Church that all the kingdoms of this world may soon become the kingdoms of our Lord and of his Christ. There is no doubt, yea, we know and believe, that Jesus our blessed Saviour shall soon have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Yes—

“For him shall endless prayer be made,
And princes throng to crown his head;
His name like sweet perfume shall rise,
With every morning sacrifice.”

Let us, therefore, not be weary in well-doing, for in due season we shall reap if we faint not. Brother Johannes has been very busy with his school, his chapel, &c. He has also devoted his time almost every morning and evening to preaching with me to the natives. He is doing all he can to finish the remaining part of the building, and, I believe, he is going to borrow some money to get this building off his hands. He is doing much to keep up his school against the Roman Catholic priest's opposition school. It is impossible he can long withstand his efforts.

J A M A I C A.

WE are gratified, but not surprised, to find that the Sketch of Sujatali, in our number for last month, proved so acceptable to our readers. We now present, as a prelude to other communications from Jamaica, a notice of one of its newly-made freemen, which has been for some time in our possession. It has been kindly furnished us by the Rev. John Clark, of Brown's Town, of whose church Mr. Finlayson is a deacon.

JAMES FINLAYSON was a slave at Penshurst, the property of Mr. Senior. He was exceedingly depraved: dancing, drinking, and fornication were habitually indulged in by him. He knew nothing of the Bible or the way of salvation, but lived without God and without hope in the world.

He contemplated attempting to escape from slavery, and thought that if he could but read and write he might be enabled to effect his object. He consequently bought Dilworth's Spelling-book, and obtained a few lessons in reading: he made, however, little progress. From this book he derived his first impressions of the evil of sin; but his conduct remained unaltered. About this time (1828) he went on a

Sabbath-day to Falmouth, a distance of thirty miles from his home, to dispose of some honey. In that town there were a Wesleyan and a Baptist missionary stationed. He went to the house of the former to offer his honey for sale. The missionary met him at the door, and sharply reproved him for breaking the Sabbath, evidently pitying his ignorance and unconcern. James feeling ashamed, although he scarcely knew why, walked away; the missionary's words to him, "Poor man, poor man," ever recurring to his mind. Entering another street, he saw a number of slaves, like himself, going to a chapel, and thought he would also go. The place was crowded: unable to get in, he stood at the door and listened. The pulpit was occupied by that

devoted and wonderfully successful missionary, James Mann, who soon after was called from his labours to a glorious reward. Mr. Mann preached from Psalm iv. 2. "Oh! ye sons of men, how long will you turn my glory into shame?" &c. James heard with riveted attention; the truth reached his heart; he thought every word was intended for him, and his fears were excited. After the service he returned home, and as the woman of Samaria left her waterpot, and went her way into the city to tell of Jesus, so James forgot his honey; his mind was filled with anxiety about his soul; his concern was to obtain deliverance from the wrath to come, and to make known to his friends and acquaintance the strange things he had heard. On his return he went to some people in the neighbourhood, who professed to be acquainted with the Gospel; but the "light that was in them was darkness." All he could obtain from them were directions for superstitious ceremonies which they affirmed to be necessary for salvation. These afforded him no peace of mind. He heard, soon after this, that our General Baptist brethren had commenced a station at St. Ann's Bay. He went to Mr. Bromley, the minister, and obtained from him the knowledge of a "more excellent way." He then forsook his sins, and made a public profession of faith in Christ by baptism. Having felt the love of Christ in his own heart, he could not but feel for his perishing fellow sinners, nor he restrained from making known to them the excellencies of the Saviour he had found to be so precious to his soul; he went to the surrounding negro villages and invited the people to accompany him to the house of God. Many are now adorning the Gospel, and some are before the throne, whom James took by the hand and led to Jesus.

Notwithstanding his former licentious conduct, he had been a favourite slave, and his master and mistress had treated him with more than ordinary kindness; but as soon as this striking change was manifest in his conduct and character their malignity was excited against him. By persuasions, revilings, and threatenings they sought to prevail upon him to give up his profession of religion, and return to the follies of the world; but his love to that Saviour who had first loved him was unwavering. His master then determined to send him to his friend Mr. Drake, keeper of the House of Correction, to flog the praying out of him. Poor James was accordingly handcuffed and sent to that most loathsome and horrid prison, the St. Ann's Bay workhouse. Here he was worked in chains, yoked with another, like horses in a cart, cruelly whipped by inhuman drivers, and compelled to drag heavy loads. He was laid down and barbarously flogged; between the lashes the question was put to him, "Will you now leave off praying?"—"No." He had learned "the worth of prayer;" he could rather suffer the loss of life itself than forsake the throne of grace, where he had, in sore distress, poured out his soul and

obtained strength equal to his day. The God whom he served did not forsake him; his Christian friends felt for him in his affliction; they joined their little means together to supply him with comforts, and to bribe the drivers to restrain their cruelties. His health at length gave way, and he was sent back to his master, but so injured that he was incapable of labour for many months.

About the period of his release, the station at St. Ann's Bay was transferred to our society, and Mr. Bromley was succeeded by our dear departed brother, Mr. Nichols. Under his instruction and kind pastoral care, James learnt to read the Bible, and made considerable progress in knowledge and in grace. He resumed his active labours to benefit the souls of others, and formed classes at different places, which he met from time to time for prayer and reading the Scriptures.

Towards the close of 1830, his beloved pastor was induced, by the representation of himself and others of the destitute state of the neighbourhood of their residence, to visit this place, (a newly formed settlement,) to preach the Gospel to an ignorant and sinful people. Premises were obtained, and opened for public worship. James and his Christian brethren (whom he was instrumental in inducing to seek the Saviour,) were zealous in their efforts to bring the surrounding slave population to hear the words of eternal life. Before long, a considerable congregation was collected; the preaching of the word appears to have been attended by striking manifestations of God's mercy and power in leading numbers to repentance who have ever since adorned the Christian name. The fallow-ground was broken up and seed was sown, which the devoted servant of God, who then laboured diligently and prayerfully under many discouragements, was not permitted to see spring up, but which it has been my happy privilege to watch and water, while God has graciously blessed, and given an increase far exceeding our most sanguine hopes.

For the space of twelve months the Gospel had comparatively free course and was glorified. The heart of many a poor, degraded child of toil and sorrow was comforted by the consolations of the Gospel of Christ; many a hopeless slave was gladdened by the prospect of a rest of joy, and love, and liberty beyond the grave. God, however, in his then inscrutable providence, permitted a heavy trial of affliction and persecution to come on this infant church, in common with others on this side of the island. The negroes in some distant parishes attempted by force to obtain their freedom. The abettors of slavery who had ever viewed the labours of missionaries with suspicion, sought by every means in their power to fasten the charge of instigating the ill-judged attempt upon them. But in this they signally failed, and God caused the innocence of his servants to appear clear as the noon-day sun. A union was formed, the professed purpose of

which was to expel the missionaries and destroy their chapels. Although at a distance of nearly fifty miles from the scene of the insurrection, the lives of Mr. Nichols and his family were in the greatest jeopardy. He was obliged to fly—the chapels in which he broke the bread of life were destroyed—the one which stood on this spot was levelled with the dust, and even the foundations were dug up; several members of the church were taken prisoners and cruelly treated, but afterwards released, no charge being brought against them. James was sent for to Falmouth, where some of the missionaries were imprisoned, and hundreds of negroes shot or hung, whose only crime was, their attending "sectarian" places of worship. He expected to share the fate of many of his brethren in Christ, and though urged by some of his friends not to go, but fly to the woods, he refused to yield to their entreaties, being willing to be bound or to die for the sake of Jesus. In a little journal which he kept, I find the following entry, and copy it nearly in his own words:—"The time of martial law, when persecution arose, and all the chapels were pulled down to the ground, I took my Bible and all my books and put them in a box, and carry it to a cave. When I can make a little time, I go to the cave, I sit myself down, and try to read my Bible; it was very little I could read, yet it make me happy. When I go into the cave, and sit down, I think that God is with me there.

"In three weeks I was sent for to Falmouth, and all the way I ask for Christians, but none could I see that could give me any comfort—not one. Some people meet me, and ask me, if you going to Falmouth?—I said, 'Yes;' and they said to me, if it was we, we would not go. I say, 'I am in the hand of God.'

"The morning when I was going to Falmouth, all the children of my class come to take leave of me, and I did think I would see them in the world above. I sing the 590th hymn, (Willcocks's Collection, beginning, 'I'm not ashamed to own my Lord,') and pray with them."

Their hearts, it appears, were too full; they could not unite with him in singing, for weeping at the thought that they should "see his face no more."

"I return from Falmouth safe," he again writes. "The Lord brought me back. The class children come that afternoon and see me. They did not know what to do with me. I say, 'Come, let us fall down and give thanks to God for his mercy to you and me.'

"I send to the Christians and call them to me, and say to them, 'My brethren, hear my word. This trial is to try our faith. What will we do? Shall we go back? God forbid! We will see minister come again; and if not, Jesus Christ, the Son of God, he will be our minister. We then agree to have the Lord's Supper every three months.'"

For two long years were James Finlayson and his brethren and sisters in Christ left as sheep

scattered upon the mountains without a shepherd. He, however, did "what he could" towards discharging the pastor's office. At the still hour of midnight he was accustomed to meet his fellow-sufferers in the cause of Jesus, to strengthen their hands in God; and occasionally he administered to them the Lord's Supper. Strikingly was God's gracious promise verified in regard to this little band: "When thou walkest through the waters I will be with thee," &c. Isa. xliii. 2. God mercifully preserved his church, with the exception of but two members, during this time of severe trial and temptation, from the fear of man and the pollutions of the world.

Early in 1834, our revered friend, the late Mr. Coultart, was enabled to recommence the good work in this place. James was the first to come forward and exert himself in again collecting the scattered congregation. One large and commodious chapel was then set on foot, and in the course of the following year completed. The day of its opening for the service of God was a joyous day to James. His heart was gladdened by seeing it thronged every Sabbath-day with attentive hearers, until we were compelled to open another station to "draw off" a part of the congregation; and again to see the vacant seats filled up, and hundreds more throng to the house of God, until it could not contain more than one-half of those anxious to hear the word of life; and still more is his heart rejoiced by seeing one after another coming forward to profess their love to Jesus.

In 1835, James purchased his freedom, and took up his residence in the neighbourhood of the chapel; so that I have had daily opportunities of observing what spirit he is of.

About a year ago he was examined by the commissioners appointed to inquire into the truth of J. Williams's Narrative. Mr. Senior having complained of the prayer-meetings on the property as disturbing to him, and having destroyed the prayer-house; James was asked to give some information on the subject. His evidence was as follows:—"Sometimes about twenty persons used to be present at prayer; at other times, not more than a half of that number. One of the elder brethren used to commence with a little prayer; after that we sung a hymn which was given out by one of the brethren; then we had another prayer and another hymn, and the meeting ended with a prayer: every body then went away. These meetings worked great good in me; they taught me to be honest in my dealings, to speak truth at all times, and to do to others as I should wish them to do to me; they taught me, also, to be thankful for all things. I used at one time to take a great deal of my master's time without thinking that I was doing any harm; and I used to do many other bad things. Religion told me that all this was wrong."

Several other questions were put to him, to which he replied, "I never knew any of our

people who would turn their backs on others because they did not belong to the same church as ourselves. That would not be a Christian feeling. I am now working for myself, and getting a comfortable livelihood, and am always ready to help a fellow-creature who is in want of assistance. Since I purchased my freedom, I lent Peter Atkinson 30*l.* 5*s.* to buy the balance of his apprenticeship; and I have also lent 12*l.* to Francis Johnson. I have a large family to support—there is my wife, myself, five of my wife's children before marriage, and five of my own. Atkinson is now working for himself; he first worked for me to pay off the sum I advanced for him, but he was so sickly that I was obliged to let him off. He will pay me when he can, and if he should not be able, I don't mind the money. I paid 73*l.* 6*s.* 8*d.* for my freedom."

My object in making this long extract is, principally to show that he is "diligent in business" and generous in disposition. He is also "fervent in spirit, serving the Lord." He devotes no inconsiderable portion of his time to the discharge of his duties as a deacon of the church and a class-leader. Unless prevented by sickness, he is always in his place in the house of God on the Sabbath-day, superintending the Sabbath-school, and, in my absence, conducting the prayer-meetings. His prayers are among the most touching I ever heard; the prosperity of the cause of God is nearer to his heart than the acquirement of any earthly good; his soul is full of ardent desire for the extension of the Redeemer's kingdom, and especially for the conversion of the inhabitants of the far-distant land of his fathers. Often has he expressed his desire that he could go across the sea and make known to his kindred the blessed truths which are so precious to his own soul. At our last missionary collection he contributed 10*l.* to send the Gospel to the heathen, and within eighteen months he has given not less than 50*l.* besides to the cause of God. These offerings were not his superfluous savings, but, I believe, the whole profits of his business, gained by hard labour during that time, and which he delights in laying on the altar of the Lord, to prove his gratitude for the great things which God has done for him.

I will conclude this imperfect account of my sable friend and deacon, with an extract or two from an extempore address which I prevailed on him to deliver, to urge the people to obtain instruction for their children. It was taken down by brother Knibb.

"My dear brothers and sisters, you see the star is risen on our country, and I say, let our children see the rising sun with book in hand. Let 'Blackee' mind his duty. Let us labour honestly that we may get gold and silver, and be able to give our children education. I say, let

them be wise that they may be good. Let all join with me in this cause; let there be no want of funds to carry on our schools; let not our enemy say that we are not able to give our children instruction; but let us say we will carry it on. We know the time when we only had the shape of men. I remember it when I have no knowledge—remember that my good minister, Mr. Nichols, first teach me to spell: now, I able to read and to find the hymn and the text in the chapel. Rise up, Blackee, don't you see the sky is red—the day is come; work then to-day in this good cause, and do not leave it till to-morrow. Be of good heart.

But you say, when shall we send our little children to school? When are they fit to go? I say, that as soon as a child is able to say, 'Mother, give me a bit of cocoa,'—and you know that is first thing they say—that is the time to send them to school; because, if they able to ask mother for cocoa, they able to learn to read the book. It is schools brought Jamaica to what it is. Long time ago, schools not here, and liberty not here, except for the white. How, then, these come? That good country that send we the Gospel, send we schools, and send we the free; and, therefore, we must carry on schools in every quarter, and we must support them too. We know that there are many slavery country; and if our children are not taught here, how shall we be able to send good man to them, and teach them the good things we know? You know that if you plant an ear of corn, you want a basket; so the Lord expects that the truth should spread by us through the world. No sword—no powder; but the gun and powder of prayer. And your hearts ought to be full of love to do this. I say, now we free, we must give our pounds that the Gospel may fly on eagles' wings; and that whether Baptist or Wesleyan, or any good people, are doing good, our hearts may feel a rejoice. Then God will bless us—will give us plenty—grass for horses—berries for birds—and yams for us, while we crown all by prayer to God.

"When Moses ask the children of Israel to give for the religion, him obliged to say, 'Stop!' they bring so much. I do not expect this yet; but I hope Blackee will give cheerfully. Let us remember that the Lord hath done great things for us, and that we hope to live with him in a brighter world. We must, my brethren, enlarge the chapel as well as build schools. We must remember that England give more money than I can tell to make we free; and we must try to pay it all back in sending the Gospel to Africa, that our brethren and sisters may see the great light we enjoy. Now, brethren, let us send our children to school that they may not learn to curse and swear and drink rum, but be brought up in the fear of God. Brethren, I have done."

The following letters, forwarded to the Association, held at Montego Bay in January, from the Churches of Savanna-la-Mar and Fuller's Field, under the pastoral care of Mr. Hutchins, present a gratifying statement of the progress of the Redeemer's cause, in a quarter where, at no distant period, the most violent opposition was experienced.

Church at Fuller's Field.

UNDER the good hand of our heavenly Father we have been brought through another year in safety. Sometimes we have, in no small degree, enjoyed the smiles of his reconciled countenance; and, at other times, we have severely felt his chastising hand. Our beloved pastor has been deeply afflicted: his dear partner has been taken from him by the hand of death; and, while we feel on his account, we feel deeply on our own: we, too, have lost a friend who had our interests deeply at heart,—one who agonised for us at the Redeemer's feet, sought in every way the advancement of our spiritual welfare, and was truly desirous that the same mind should be in us which was also in Christ Jesus.

At Fuller's Field we have so far completed a building, on the spot where the other was burnt to the ground, as to be able regularly to attend Divine service there. The building is fifty feet by thirty, which we expected would be sufficiently large to accommodate us for a considerable time: but God's time seems to be come to favour this long cold and dark part of our land. There is a constant troubling of the waters, and a spirit of hearing never before witnessed now prevails. Numbers have been added to the church; and numbers are casting their lot in with us as a people, desirous of being instructed in the fear of the Lord.

Among those who have been added to us by baptism are an overseer and his wife, who have, for some time past, given evidence that they had experienced a change of heart. At any sacrifice they were determined to follow the steps of the Redeemer; and, on the 6th instant, with thirty-eight others, were publicly baptised, and received into church fellowship. From this circumstance it is evident that, if the generality of those who come from that favoured country from which the Gospel was sent to this land of springs would but cherish those holy feelings which were planted within them in the days of their youth, in the house of their fathers, Jamaica would, long ere this, have been still more highly favoured of her God; for, from the example set by those at the head, numbers are now attending from the estate, from which, until very recently, we could not procure any. We look on this instance of Divine favour as a token for good; and, judging from the valuable assistance our pastor has received in carrying on prayer-meetings, through the little band of young men added to the church at Savanna-la-Mar in the past year, we cannot but indulge ourselves in the fond expectation that, with the assistance of this

our new friend and brother in Christ, we shall again stretch out our borders, and occasionally preach at Negriil, which was abandoned for want of that strength and assistance which our heavenly Father now seems to have thrown in our way.

As to what this our station is likely to be we cannot tell. The building is capable of holding 500 persons only. Our minister has not been able to attend to us lately, in consequence of his heavy trials, and therefore we can only say that on the day of the opening there were fully 1200 persons present. On Christmas-day our pastor visited us, when the place was well filled; and on Sabbath-day, the 6th instant, fully one half of the people could not approach sufficiently near to hear the sound of that Gospel which, under God, is able to make wise unto salvation.

A day-school was commenced, with four children, under the superintendance of Mr. James Valentine, on the 14th of February: now there are 224 children on the books, and from 100 to 120 are in daily attendance. There are 150 in the Sabbath-school; and 56 have been added to the church by baptism.

We cannot look upon this but as in answer to the many fervent prayers and indefatigable labours of the servants of Jesus Christ, who, though often much discouraged, and their spirits much cast down, relied solely on the promise of God that his word should not return unto him void, and therefore ever persevered. And doubtless, even now the sainted spirits of a Mann and a Gardner, and of our dear sister, who has just followed them to their eternal home, are still taking a lively interest in our present and future welfare.

During the year 56 have been baptised, 2 have been dismissed to other churches, 1 has died, and there are now 78 members, with 255 inquirers.

There are 224 children in the British and Infant schools, and 150 in the evening school, under the charge of Mr. James Valentine.

At Savanna La Mar.

The great Head of the church, amid various dark dispensations of his providence, has also smiled upon us. His goodness to us stands unparalleled by that of any previous year. We are now delivered from the galling yoke of temporal slavery, and our earnest prayer is that we may "stand fast in that liberty wherewith Christ has made us free." From the long and continued affliction of our now departed sister, our services were not for some time so regular as we could wish. A degree of coldness appeared

amongst us, which we trust, under the kind hand of our God, has been again removed. The general attendance on the preaching of the Gospel is good, and in many instances God has convinced us of its saving efficacy. We are endeavouring to lessen as much as possible the debt that still remains on our chapel, for we find it necessary again to prepare for the accommodation of others to sit within our walls, and to listen with us to the sound of the Gospel of life and peace. We had three of our young friends trained as teachers, who have now schools in full operation, Mr. J. Valontine, who is at Fullers Field; Mr. Constantine, who is at Savanna La Mar; and whose numbers stand on the books 120. Two days each week we have a working school under the superintendence of Miss Jane Lake; and in the Sabbath school there are about 150 children. At Friendship, Mr. J. N. Vaz has 42 children on his books, and 32 in daily attendance; and an evening school, at Sweet River, of about 18. Mr. A. Valentine has been sent to the Rev. J. Clark, at Brown's Town, to take an active part in his schools; and Mr. R. Johnson is now about leaving us to be trained for the carrying on of another school. Thus God is pleased to give us the instruments with which to carry on his work, and while he

chastises with one hand he is comforting with the other. Our energies will be more than ever turned to the instruction of the young, remembering that it is a positive command given by Christ, "Feed my lambs."

During the past year 56 have been baptised, 6 restored, 5 have died, 3 have been dismissed, and eight excluded. The present number in the church here is 280, with 577 inquirers.

In the British day school there are 120 children, and 150 in the Sabbath school, under the charge of Mr. R. L. Constantine and Miss Jane Lake. At Friendship, there are 42 children in the day school, 18 in the evening school, at Sweet River, and 16 in that at George's Plain, under the charge of Mr. J. N. Vaz and W. Harrison.

Mountain Side.

We regret that our minister has been unable to attend much to this station, partly from very heavy relative and sometimes personal afflictions, and partly from his being obliged frequently to be present at and attend to the building at Fullersfield. But his absence has been partly made up by some of our young friends with whom God has favoured us, and they have many opportunities of reading sermons to very good congregations.

"THY KINGDOM COME."

THE duty of prayer supposes the duty of working together with God. He who would content himself with praying for the coming of Christ's kingdom, without exerting himself to promote it, ought to content himself with praying for his daily bread, without using the requisite means to obtain it.

The absurdity of such prayers has been seen and felt by children of a very early age. A little girl, on one occasion, transmitted her contribution of ten shillings, being all the money she possessed, to one who was connected with a Missionary Society, stating in her letter that she

was too young to converse with him on the subject of religion, but that she forwarded that sum, "because her mother had taught her, for several years, to say, 'Thy kingdom come;' and she thought she could not be sincere in the use of that prayer, unless she did all in her power to help forward the coming of that kingdom among the heathen."

He who hath said, "After this manner pray ye, Thy kingdom come," hath also said, "My son, go, work to-day in my vineyard;" and will finally say to every negligent man, "O thou wicked and slothful servant!"

THE POOR WIDOW IN SOMERSETSHIRE.

IN the congregation worshipping in the parish church of W. there was, some little time ago, a poor woman, whose zeal for the glory of God in the salvation of souls is well calculated to humble and stimulate the more wealthy friends of the missionary cause. She was very poor, and accustomed to earn her livelihood by hard labour, working for the farmers for about 8*d.* per day. It happened that a small annuity, of about 20*l.*, was left to her by some connexion, after the receipt of which she became much interested in the spread of the Redeemer's kingdom. At the conclusion of one of the Missionary Meetings at W. she brought Mr. J., the chairman, the chairman, the sum of 17*l.* as her donation. He remonstrated with her, and refused to take so much, imagining, from her poor condition, that

she could not possibly spare it. She persisted in presenting it. The next year she brought no less a sum than 20*l.*, which she had saved for the purpose, being the whole amount of her annuity for that year; having pursued her usual course of toil for her own maintenance; thus beautifully exemplifying a most literal compliance with the apostolical precept, "Let him labour, working with his hands, that he may have to give to him that needeth." Eph. iv. 28.

In six years this poor widow's contributions had amounted to 72*l.* Of her we think it might justly be said, "She hath done what she could." Consider, reader, whether the same can be said of you, by Him who well knows your circumstances, and to whom you are not less indebted.

Home Proceedings.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. Thomas, Mar. 12. April 2, (to Rev. W. H. Pearce,) May 7. Messrs. Colvin, Anslie, & Co., Feb. 28, Mar. 9. Rev. J. D. Ellis, Mar. 11, May 7. Rev. Geo. B. Parsons, Mar. 7. Monghyr, Rev. John Lawrence, Jan. 15, May 4. Serampore, Rev. W. Carey, Dec. 31. Samarang, Rev. G. Bruckner, Jan. 22. Patna, Rev. H. Beddy, Mar. 18.

CEYLON.—Colombo, Rev. Eben. Daniel, Jan. 10. Rev. Joseph Harris.

SOUTH AFRICA.—Graham's Town, Rev. G. Aveline, Mar. 1. Messrs. Kidwell and others, Mar. 15.

WEST INDIES.

JAMAICA.—Falmouth, Rev. W. Knibb, April 3, 24. Montego Bay, Rev. Thomas Burchell, April 3, 16, 23, 30, 31; May 24, (three letters) Saint Ann's Bay, Rev. T. F. Abbott, Mar. 11, 25; May 25. Kingston, Rev. S.

Oughton, April 4, 24; Rev. J. Tinson, April 12. Messrs. Anderson and Kemble, April 25, May 20. Beth-tophel, Mrs. Baylis, Mar. 30. Oracabessa, Rev. D. Day, April 23; at Kingston, May 2. Spanish Town, Rev. J. M. Phillippo, April 16, 17. Salter's Hill, Rev. Walter Dendy, April 17. Ebony Grove, Clarendon, Rev. James Reid, April 24. Brown's Town, Rev. John Clark, May 2, 18. Stewart Town, Rev. Benjamin B. Dexter, May 6. Bello Castle, Manchioneal, Rev. J. Kingdon, May 10.

BAHAMA ISLANDS.—Nassau, New Providence, Rev. Thomas Leavcr, Mar. 9, 12; May 1, June 1. Archibald Taylor, Mar. 13. Grand Cay, Turk's Island, Rev. E. F. Quant, Feb. 15, April 19.

SOUTH AMERICA.—Belize, Honduras, Rev. A. Henderson, May 8.

NORTH AMERICA.—Boston, Mass., Rev. S. Peck, Sec. A. B. M. S., June 7.

DESIGNATION OF A MISSIONARY TO BELIZE.

IN consequence of the lamented decease of Mr. Philpot, so soon after his entrance on missionary work at Belize, in connexion with Mr. Henderson, it has been necessary to send another missionary there. To this service the Committee appointed Mr. William Weatherall, a member of the church at Bury St. Edmund's, under the care of the Rev. Charles Elven, but lately residing at Halstead, pursuing his studies under the direction of the Rev. William Clements, and preaching, with much acceptance, in the neighbourhood. Mr. Weatherall's designation took place at Halstead, on Tuesday, June 25, in the presence of a very large and deeply-interested auditory; when the Rev. Eustace Carey delivered the introductory discourse; the usual questions

were proposed by the Rev. William Clements, minister of the place; the Rev. Ebenezer Prout, one of the Independent ministers of Halstead, offered the ordination prayer; and the Rev. C. Elven delivered the charge. A collection was made after the service; which, with that at the close of a sermon preached on the Lord's day evening previous, by the Rev. John Dyer, amounted to upwards of 20*l*.

On Saturday, the 29th, Mr. and Mrs. Weatherall embarked at Gravesend, on board the *Favourite*, Capt. Blenkinsop; and many earnest prayers have been offered for their prosperous voyage, and that their residence on that distant shore may be made an extensive and long-continued blessing.

ACKNOWLEDGMENTS.

The thanks of the Committee are respectfully presented to the following, viz.—to ladies connected with George-street Chapel, Manchester, for a box of useful and fancy articles for Mrs. W. H. Pearce; to the Rev. T. Jarvis and friends, Jersey, for a box of fancy articles for the Rev. W. Knibb; to friends at Norwich for a box for the Rev. W. H. Pearce; to friends at Bury for a parcel for the Rev. E. Quant; to Mr. Christian, Canterbury, for a parcel of Magazines, &c., for the Mission; to the Religious Tract Society, for a grant of Tracts to the Rev. W. Weatherall;

to the Peace Society for five parcels of their publications for the Missionaries who have lately sailed for India; and to friends at Bristol for three boxes, containing useful and ornamental articles, elementary books, slates, &c., for schools under the care of the Rev. W. Knibb.

The Committee also thankfully acknowledged the receipt of a box and parcel from places unmentioned, and a box of useful articles and Magazines, from a friend to the Mission at Bath, for the Rev. J. M. Phillippo.

(July 22.)

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from June 15th to July 15th, 1839.

IN the last Annual Report of the Society, which has just left the press, reference was made to the state of the Translation Fund; and the hope expressed that British Christians, as well as American, would more liberally assist in carrying on the important labours of that department. Our readers will perceive that this appeal has been nobly responded to by an old friend of the Society, ROBERT HALDANE, Esq., of Edinburgh, whose first donation to this object was made forty years ago; and who has now shown that length of days has not diminished his zeal in the good cause, by a liberal benefaction of *Four Hundred Pounds.*

LONDON AND ITS VICINITY.				£ s. d.		£ s. d.	
ANNIVERSARY COLLECTIONS.							
	£ s. d.	£ s. d.					
Amount acknowledged	709 5 9						
Henricita-street—Rev. W. A. Salter.....	15 6 7						
Cotton-street, Poplar—Rev. J. Upton	10 2 0						
		734 14 4					
<i>Donations towards the Debt.</i>							
Amount acknowledged	938 16 0						
W. T. Beeby, Esq.	30 0 0						
Miss Angas, Tavistock	20 0 0						
		988 16 0					
<i>Annual Subscriptions.</i>							
Miss Dimsdale, Highgate	1 0 0						
Mr. J. Exeter, Kennington ...	1 1 0						
S. Medley, Esq.	1 1 0			3 2 0			
<i>Donations.</i>							
An old Friend.....	15 0 0						
Rev. J. H. Hinton, M.A.	2 0 0						
Thank-offering to Divine Providence.....	5 0 0						
Contributions for Boys' Boarding-school, per Miss Grafty, Miss F. Cox, and Miss E. Corbett, Hackney	3 1 0			25 1 0			
<i>Auxiliary Societies.</i>							
South London Auxiliary, by G. Kitson, Esq., Treasurer:—							
A friend, by Mr. C. Jones.....	1 0 0						
Battersea Branch, by Mr. Tritton:—							
Collection.....	6 13 5						
Collected by							
Miss Allom	1 8 4						
Miss S. Blackmore.....	4 0 0						
Miss Crook	0 13 6						
Miss Davis	0 15 0						
Master Falcke	1 10 11						
Master M'Farlane	0 13 3						
Miss F. Nicholls	1 1 0						
Miss Stapleton.....	0 16 5						
Missionary box for Girls' School, per E. Green.....	0 3 2						
Subscriptions:—							
Walter Blackmore, Esq.....	5 0 0						
Mrs. Tritton.....	1 0 0			24 15 0			
<i>Bedfordshire.</i>							
Luton:—							
Mr. B. Harrison.....	1 10 0						
<i>Devonshire.</i>							
Paignton:—							
Friends, by Rev. C. Troward.....	5 3 6						
				<i>Essex.</i>			
				Dunmow:—			
				Mrs. Carter	5 0 0		
				Epping:—			
				Rev. W. Weare.....	2 2 0		
				<i>Lancashire.</i>			
				Liverpool Auxiliary, by W. Rushton, Esq., Treasurer:—			
				Juvenile Auxiliary, by Mr. R. Jones.....	14 17 11		
				On account	5 2 1		20 0 0
				<i>Middlesex.</i>			
				Harefield:—			
				Missionary box	0 3 2		
				<i>Norfolk.</i>			
				Norfolk Auxiliary—Mr. Joseph H. Allen, Treasurer; Rev. J. Puntis, Secretary.			
				Aylsham:—			
				Collection at Public Meeting	2 14 0		
				Weekly Society	1 10 0		4 4 0
				Beccles:—			
				Collection	4 10 0		
				Delf, Mr. W.....	1 0 0		5 10 0
				Fakenham:—			
				Collection.....	7 10 0		
				Subscriptions:—			
				Cates, Mr. Robert	1 0 0		
				Ditto	1 1 0		
				Fyson, Mr.....	1 0 0		
				Hunt, Mr.....	0 5 0		
				Spice, Mr.....	1 0 0		11 16 0
				Foulsham:—			
				Collection.....	4 0 0		
				Collected by			
				Miss Eliza Adams	2 13 0		
				Miss M. A. Pratt.....	2 2 0		
				Subscriptions:—			
				Burrell, Mr.	2 10 0		
				Burrell, Mrs.....	2 2 0		
				Thompson, Rev. D.....	3 0 0		
				Thompson, Mrs.....	2 0 0		18 12 0
				Ingham:—			
				Collection.....	14 12 4		
				Weekly Society, by Mrs. Venimore	4 11 1		
				Bag of 100 farthings, by a little girl	0 2 1		
				Subscriptions:—			
				Barber, Mr. G. S.....	5 0 0		
				Barber, Mrs.....	1 0 0		
				Cooke, Mr. R.....	1 0 0		
				Cooke, Mrs.....F. E.	0 10 6		

	£	s.	d.		£	s.	d.
Cooke, Mrs. and family.....	1	1	0				
Frary, Mrs.	0	10	0				
Florcy, Mr. J.	0	5	0				
Friend	0	10	0				
Silcock, Mr. John	1	0	0				
Silcock, Mr. R. B.	1	0	0				
Silcock, Mr. C.	0	10	0				
Venimore, Rev. J.	0	10	6				
Donation:—							
N. J.	5	0	0				
Lynn:—				37	2	6	
Collections.....	8	16	7				
Collected by							
Miss Dennis	0	10	10				
H. Hipkin.....	0	4	3				
Mrs. Keed.....	2	3	0				
Mrs. Poole.....	0	5	0				
Miss Parflement	0	14	0				
A. Pocklington.....	0	2	6				
Mrs. Steele	0	6	9				
H. and E. Whale.....	0	12	4				
S. Young	0	4	9				
Subscriptions:—							
Baker, Mr.	1	0	0				
Ditto, for Africa.....	0	10	0				
Ditto, donation	1	0	0				
Burlingham, Mrs.	0	2	6				
Everard, W., Esq.	1	0	0				
Holditch, Mr.	0	5	0				
Keed, Mr.	1	0	0				
Poole, Rev. W. F.	0	10	0				
Paul, Mr.	1	0	0				
Simpson, Mr.	0	5	0				
Sunday Scholars	0	5	0				
Towell, Mr.	0	2	6				
Whale, Mr.	0	10	0				
				21	10	0	
Martham:—							
Weekly Society	2	15	11				
Norwich:—							
St. Mary's—Rev. W. Brock.							
Collections	22	5	10				
Auxiliary Society	9	8	6				
Missionary boxes by							
Blind Mary	0	13	2				
Mrs. Roach	1	4	6				
Mrs. Harmer	0	17	9				
Mrs. Brookes's Servant.....	0	5	0				
Anonymous	0	5	2				
Subscriptions:—							
Allen, Mr. J. H.	1	11	6				
Allen, Miss	1	1	0				
Brewer, Mr.	1	0	0				
Brightwell, Mrs.	1	1	0				
Brook, Rev. W.	1	1	0				
Colman, Mr. Jeremiah	3	3	0				
Colman, Mr. James.....	2	2	0				
Copeman, Mr. J.	1	1	0				
Copeman, Mr. J., Jun.	0	10	6				
Cozens, Mr. James	1	1	0				
Cozens, Mrs. John	1	1	0				
Crane, Mrs.	2	0	0				
Culley, Mr. John	2	0	0				
Culley, Mr. H.	1	11	6				
Culley, Mr. H. U.	1	1	0				
Culley, Mrs. R.	1	0	0				
Davey, Mrs.	1	1	0				
Fletcher, Mr. J.	1	10	0				
Geldart, Mr. J.	1	0	0				
Gooderson & Moll, Messrs..	1	1	0				
Hankins, Mr.	1	11	6				
Harmer, Mr.	1	1	0				
Hodds, Mr.	0	10	0				
Ling, Mrs.	0	10	0				
Macro, Mr.	2	2	0				
Mackie, Mr.	1	0	0				
Moll, Mr.	1	1	0				
Newbegin, Mr. J.	0	10	6				
Norton, Mr. H.	1	1	0				
Norton, Mr. R.	0	10	0				
Oxley, Miss	1	0	0				

	£	s.	d.		£	s.	d.
Ringer, Mr. J. H.	2	2	0				
Spurgeon, Mr. B.	1	0	0				
Taylor, Mr. J. O.	1	1	0				
Tipple, Mr. John.....	0	10	0				
Theobald, Miss.....	0	10	0				
Turner, Mr.	1	0	0				
Willett, Mr.	2	2	0				
Wherry, Mr.	1	0	0				
Donations:—							
Davey, Miss	5	0	0				
Friend, for Mr. Phillippo's schools	1	0	0				
Gooderson, Mr.	5	0	0				
				92	10	5	
St. Clement's—Rev. J. Puntis.							
Collections.....	28	9	6				
Weekly Society, by Mrs. Puntis	12	14	2				
E. J. and M., for schools in India	0	18	0				
Miss. box, by Mrs. Howes.....	0	14	0				
				42	15	8	
Orford Hill—Rev. J. Green.							
Collection.....	12	0	0				
Weekly Society	2	0	0				
Subscriptions:—							
Bignold, Thomas, Esq.	10	10	0				
Fisher, Mr. G.	0	10	0				
Green, Rev. J.	0	10	0				
Holmes, Mr. J.	0	10	0				
Sunday scholars	0	10	0				
Tillyard, Mr. R.	1	1	0				
				27	11	0	
Neatishead:—							
Collection.....	4	10	7				
Salehouse.....							
Collection.....	3	3	10				
Swaffham							
Collection.....	4	9	6				
Missionary boxes	1	6	9				
				5	16	3	
Stoke Holy Cross:—							
Collection.....	5	0	0				
Worstead:—							
Collection.....	8	16	0				
Weekly Society	5	0	0				
Clarke, Mrs.	1	0	0				
				14	16	0	
Total for Norfolk Auxiliary	298	3	2				
<i>Northamptonshire.</i>							
Clipstone:—							
Collection.....	17	10	6				
Subscriptions	13	2	4				
Missionary boxes	4	7	2				
				35	0	0	
Thrapstone:—							
By Mr. H. Collier	15	0	0				
Aldwinkle:—							
By Rev. D. Parkins	5	4	3				
Wigthorpe:—							
By ditto.....	1	5	3				
<i>Northumberland and Cumberland.</i>							
North of England Auxiliary, by Rev. R. Pengilly.							
Broughton:—							
Collection and donation.....	2	2	6				
Broomley and neighbourhood.....	10	8	6				
Carlisle:—							
Collections.....	2	16	5				
Dixon, Mr. John	3	0	0				
Ferguson, Mr. Joseph.....	2	0	0				
Lonsdale, Mr. H.	1	0	0				
Sinall sums	0	9	0				
				0	5	5	
Cockermouth:—							
Collection at Independent Chapel	2	10	8				
Hamsterley	1	5	5				

	£ s. d.	£ s. d.
Keswick:—		
Mrs. Fletcher	1	0 0
Maryport:		
Collections	8	0 0
Newcastle (additional)	1	11 0
North Shields	3	9 4
South Shields	4	13 6
Whitehaven:—		
Collection	8	15 0
Subscriptions, by Miss Stuart	2	10 0
Wilnot, Mr.	1	0 0
Small sums	0	15 0
	13	0 0
Workington:—		
Collection in Scotch Church	2	6 0
Subs. by Mr. Hamilton	2	9 0
	4	15 0
	62	1 4
<i>Somersetshire.</i>		
Bath:—		
By Rev. J. Jackson.		
Mrs. Lum, for the debt.....	5	0 0
Ditto, annual	20	0 0
Samuel Salter, Esq., <i>Trow-</i> <i>bridge</i> , for debt.....	20	0 0
	45	0 0
Bristol Auxiliary, by R. Leonard, Esq., on account	60	0 0
Frome Auxiliary:—		
Francis Allen, Esq., Treasurer.		
Annual Subscribers:—		
Allen, F., Esq.	1	1 0
Brittain, Mr.	0	10 0
Bunn, Mrs.	1	1 0
Bunn, Miss	1	1 0
Coombs, Mr.	0	10 6
Cooper, Mr.	0	10 6
Ledyard, the Misses	0	10 0
Middleditch, Mrs.	0	10 6
Porter, Mr.	1	1 0
Rawlings, Mr. S.	0	10 6
Sheppard, J., Esq.	2	2 0
Sinkins, Mrs. J.	1	1 0
Vaters, Mr.	0	10 6
	10	19 6
Donations:—		
Allen, Mr.	1	0 0
Phillips, Mr. J. L.	1	0 0
Sage, Mrs.	1	0 0
Allen, Miss	0	10 0
Houston, Mr.	0	10 6
Jones, Rev. W.	0	10 0
Jones, Mrs.	0	10 0
Middleditch, Mrs.	0	10 0
A Friend, R. P. T.	0	10 6
Ditto, by Mrs. Middleditch	0	10 0
Anonymous contributions...	0	14 0
Sale of tickets at public breakfast	0	12 0
Sums under 10s.	3	12 6
	11	9 6
Public Meeting—Collection	6	0 2
Badcox-lane—Rev. C. J. Middleditch. Collection	5	1 8
Collected by		
Miss Allen.....	4	12 8
Miss Biggs	1	18 11
Miss A. Cooper.....	2	0 0
Miss Porter.....	4	8 2
Missionary box by		
Henry Clark	0	3 10
Miss Edgell	0	15 2
Ann Franklyn	0	6 8
Miss Stone	0	5 5
Mr. Sage's children.....	0	7 6
Interest of legacy by Mr. Coombs	8	18 0
	28	18 0
Sheppard's Barton—Rev. W. Jones. Collection.....	4	14 0

	£ s. d.	£ s. d.
Collected by		
Miss Button	3	0 4
Miss Heal	1	6 1
Miss Payne	1	9 3
Miss Sims.....	1	15 0
Mrs. Vincent	0	14 0
	12	18 8
	70	5 1
Less expenses	1	19
<i>Suffolk.</i>		
Ipswich, by Mr. Pollard.		
Collections	25	4 6
Mrs. Lacey and friends, for African Mission	5	0 0
Mrs. Cowell, for ditto.....	1	0 0
	31	4 6
Sudbury:—		
Collections.	3	0 0
<i>Wiltshire.</i>		
Wilts and East Somerset Auxiliary; by B. Anstie, Esq., Treasurer.		
Berkington:—		
Collections	7	4 4
Weekly and quarterly con- tributions	1	0 0
Edwards, Rev. E.	0	10 6
	8	14 10
Bradford:—		
Collection	3	18 6
Collected by		
Miss Head	6	17 4
Mrs. Mackie.....	2	3 5
Miss Taylor	1	7 0
Mrs. Relph	1	7 5
Miss Rodway	0	8 8
Subscriptions:—		
Head, Miss	10	0 0
Seymour, Rev. J.	0	10 0
Donation:—		
Allwood, Mr.	1	0 0
	21	12 4
Chippenham:—		
Collection	3	2 6
Collected by		
Miss Alexander	1	1 0
Mrs. Brinkworth.....	1	10 6
Mrs. Rawlings.....	11	6 0
	17	0 0
Corsham:—		
Collection	3	11 10
Subscriptions:—		
Britten, Mr., <i>Allington</i> , for 1838.....	0	10 0
Butler, Mr.	0	10 0
Friend, A	1	0 0
Gould, Mr.	1	0 0
Spackman, Mr.	5	0 0
Spackman, Mrs.	1	0 0
Missionary boxes by		
Miss M. Blake	0	9 0
Mr. C. Bodman	0	10 0
Miss Webley.....	0	14 8
	14	5 6
Devizes:—		
Collections	22	16 10
Subscriptions:—		
Anstie, Benjamin, Esq.	3	0 0
Anstie, Paul, Esq.	3	0 0
Anstie, G. W., Esq.	5	0 0
Anstie, Mrs. G. W.	5	0 0
Biggs, Mr. Richard.....	1	0 0
Cartwright, Mr. W. B.	1	1 0
Leach, Mr. Valentine.....	0	10 6
Slade, Mrs.	0	10 0
Tomkins, Dr.	2	0 0
Waylen, Robert, Esq.	2	2 0
Whitchurch, Mr. S.	0	10 0
Sums under 10s.	0	3 0
	46	13

	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
Laverton:—													
Missionary box	3	2	6										
Subscriptions	2	0	0										
				5	2	6							
Melksham:—													
Collection	8	9	0										
Collected by													
Miss Allwood	0	16	3										
Miss Hunt	0	12	9										
Mr. Moon	0	7	6										
The late Miss Phillips	0	18	7										
Mrs. Russell	5	5	0										
Anne Scott	0	7	4										
Contributions from friends connected with the manufactory, by Mr. Giblet	14	7	7										
Ditto, from Sunday-scholars	0	12	8										
Savings in the Manufactory	2	6	8										
Missionary boxes by													
A friend	0	4	3										
Mrs. Hutchins	0	3	6										
Mrs. J. L. Phillips	2	13	2										
Miss Pollard	1	3	3										
Rev. J. Russell	0	12	0										
Pupils at Shaw House School	1	4	9										
Subscriptions:—													
Evans, Mr.	3	0	0										
Fox, W., Esq.	1	0	0										
Friend	0	10	0										
Ditto for Day-schools	2	2	0										
Ditto for ditto	1	0	0										
Jefferys, Thomas, Esq.	1	0	0										
Moon, Mr.	5	0	0										
Phillips, J. L., Esq.	20	0	0										
Phillips, E., Esq.	1	1	0										
Pocock, Mr.	5	0	0										
Pocock, Mr. J.	1	0	0										
Russell, Rev. Joshua	2	0	0										
Smith, Mr. J. F.	5	0	0										
Woodman, Mr.	1	0	0										
				106	17	3							
Norton St. Philip:—													
Collection	2	14	2										
Weekly subscriptions, by													
Miss Moger	1	4	11										
Missionary boxes by													
Miss Cox	1	7	2										
Miss Foster	1	6	9										
Mrs. Mason	1	5	0										
A Debtor to mercy	1	0	0										
				8	18	0							
Penknapp:—													
Collection	8	11	6										
Missionary boxes by													
Mrs. Curtis	0	8	7										
Miss Hannah Evans	1	14	6							10	14	7	
Salisbury:—													
Collections	27	3	0										
Missionary box	4	0	0										
										31	3		
Trowbridge:—													
Collections at													
Back-street Chapel	7	6	5										
Bethesda Chapel	4	14	10										
Juvenile Society, by Mr. J. E. Evans	10	17	5										
Mrs. Salter's Missionary box	1	10	0										
Subscriptions:—													
Beavin, Miss, <i>East Town</i> ...	0	10	0										
Page, Mrs.	10	0	0										
Ditto	5	0	0										
Ditto, for Jamaica	5	0	0										
Salter, Samuel, Esq.	30	0	0										
Sims, Miss Lucy	1	0	0										
Spender, Mr. William	0	10	6										
Stancomb, John, Esq.	1	1	0										
Stancomb, Joseph, Esq.	1	0	0										
Walton, Rev. W.	0	5	0										
Wearing, Mr. R.	0	10	6										
Wilkius, Mr. W.	0	10	6										
										79	16	2	
Westbury:—													
Collection	3	5	0										
Collected by													
Anna Churchill	0	17	11										
Mancel Plowman	0	16	8										
Wilkins, Mr. J.	1	1	0										
Ditto, Friends by	1	9	8										
										7	10	3	
										*	358	7	9
Less expenses											9	2	6
<i>Yorkshire.</i>													
Bradford:—													
Westgate Chapel Juvenile Missionary Society, by Rich. Caton, Esq., M.D., Treasurer											13	0	0
Goole:—													
Amicus											30	0	0
<i>SCOTLAND.</i>													
<i>Edinburgh.</i>													
Robert Haldane, Esq., for Translations ..	400	0	0										
<i>For the Ten Missionaries.</i>													
W. L. Smith, Esq.	25	0	0										
* Of this sum 33 <i>l.</i> 1 <i>s.</i> was acknowledged in the last HERALD.													

NOTICES TO CORRESPONDENTS.

WE have reason to think that, in some parts of the kingdom, our friends have failed to receive their supply of HERALDS, for want of duly attending to the repeated notices which have been given on that subject. We beg to repeat, therefore, that, from June last, the HERALDS have ceased to be issued from Pen-court, and that they are now supplied by the publisher, Mr. WIGHTMAN, 24, Paternoster-row, in the same manner as all other monthly periodicals; our friends, therefore, have only to order the number of HERALDS they require through the medium of their local booksellers, by which simple method all correspondence on the subject is rendered unnecessary.

The jewellery presented by E. G., per W. W. Evans, has not yet been disposed of.