

# THE MISSIONARY HERALD.



GREGREE MEN OF WESTERN AFRICA.

## GREGREE MEN OF WESTERN AFRICA.

As the attention of our friends has of late been directed to Western Africa, we have prefixed to the present Number, an engraving which has reference to that long-oppressed and deeply-injured country. It represents what are called Greegree men, dressed out in various forms, suited to inspire terror into the minds of the poor ignorant people, and thus to perpetuate their great influence. The name is given them because of the supposed connexion of their authority with the Greegrees, or charms, which, throughout the coast, have such a powerful hold on the minds of the natives.

The figure on the left is that of a Greegree Man, met with by Major Gray at a place called Kayaye, and is thus spoken of by him:—

“A man, covered from head to foot with small boughs of trees, made his appearance in the afternoon near the town, and gave notice to the young women and girls that he would pay them a visit after sunset. At the appointed time he entered the village, preceded by drums, and repaired to the assembly place, where all were collected to meet him with music and singing.”

His object in coming, he said, was to caution the women to be circumspect in their conduct. Major Gray adds,—

“He related some circumstances, with which he said he was acquainted, little to their credit; but, as it was his first time, he would neither mention names, nor inflict the usual punishment, namely flogging: he would take advantage, however, of the first opportunity which they should be imprudent enough to afford him. All that he said was repeated by the girls in a sort of song, accompanied by music and clapping of hands.”

The middle figure is that of another Greegree Man, met with by Major Laing at Ma Yerma. A gun having been missed, Major Laing says,—

“The guide insisted on seeing the Greegree Man of the town; which demand being acceded to after violent opposition, a man, dressed as is represented in the accompanying drawing, made his appearance. His head supported an enormous canopy of sculls, thigh-bones, and feathers; and his plaited hair and beard, twisting like snakes, appeared from beneath it. His approach was notified by the tinkling of hawks’ bells and the gingling of pieces of iron, which, suspended to his joints, kept time with his motions. He made several circuits round the assembly; and then, approaching the middle, demanded the cause of his summons; with which being made acquainted, he waved his rod several times in the air, and made his way into the bush, where he remained nearly a quarter of an hour. On his return he spoke at some length, and concluded by naming the man who had stolen the gun; but was sorry that it could not be recovered immediately, as the thief was by this time half way to Mabung with his prize. I gave the Greegree man a head of tobacco for his skill, and furthermore gave him credit for fabricating the whole story; but in this respect I was wrong, as, on my return from the interior, I found the gun, which had been recovered from the man in question, waiting my arrival.”

The figure on the right hand was met with by Major Laing at Rodoma, and was called Ba Simera’s Greegree Man; Ba Simera being principal chief or king of that part of the Timmauce country. Major Laing says,—

“An African, habited in the extravagant manner represented in the accompanying drawing, attended by about a dozen men, rushed into the town, and made an attempt to seize some articles of raiment belonging to my people; who were, fortunately, however, sufficiently on the alert to disappoint them.”

By such means as these the people, and particularly the females, are kept in a state of slavish and superstitious fear; for, however the visits of these Greegree Men may be sometimes made a sort of amusement, it is obvious that a tyrannical and inquisitorial power is hereby exercised over the mind.

From this tyranny, and every other, may these numerous tribes of our fellow-mortals be speedily delivered; and may it please the Father of Lights to bless the humble attempts we may make, as a part of the agency employed to dispel the worse than midnight darkness!

## CALCUTTA.

## MONGHYR.

## EXTRACT OF A LETTER FROM MR. LESLIE,

*Dated April 6, 1840.*

It is, indeed, a very long time since I wrote you; but my reasons have been that I had nothing of any moment to communicate, and that I knew Mr. Parsons had written you; you could not, therefore, be ignorant both of my state and of the state of the station here.

You will, no doubt, before you receive this, have heard of our great loss in the removal of our beloved brother Pearce. It is a loss indeed, but God has done it; what, therefore, should we poor short-sighted and ignorant mortals say? It becomes us to hold our peace, and be resigned to his most blessed will. The flower of our Mission has been plucked; but the root remains, and it possesses the capability of producing other flowers. O that it may soon send forth ten instead of one! The Lord hasten it in his time! The two dearest friends I had in the Mission are now both gone—Penney and Pearce; it well becomes me to think of following them. O may I grow more and more like them here, and be permitted to unite with them hereafter! Amen and amen.

The last year was a very barren year with us at this station: we had not a single addition; and we lost five or six by death, and one or two by removals to other stations. But the seed sown was not lying dead; it was vegetating; and we are this year called upon to reap a few handfuls. The last week we had six added by baptism to our little church, five of whom are natives. One of the latter is a young man who seems fitted by God for usefulness; and we intend, after giving him some additional instruction, to set him apart for his Master's service as a native preacher. Thus, we hope, the work of God will be continued and extended. One or two others have solicited baptism, but we have thought it right to delay them for a time.

But, though we had no additions to the church last year, we had a very interesting baptism. Another of Mr. Start's German missionaries having had his eyes opened to the truth of believers' baptism, came boldly forward, and, in the midst of us, put on Christ in his own appointed way. May many more soon follow his example! His name is Heing.

The church, I am glad to say, remains at peace, and is, I hope, walking in love, and in the

comfort of the Holy Ghost. One native woman, whom we had, some years ago, to put aside for non-attendance upon the ordinances, has returned to us with weeping and supplication, and been received in among us again with joy. She met with a severe affliction, which brought her back to her right mind; and, as far as we can judge, she seems right-minded indeed. During the whole time of her exclusion we never knew any thing wrong in her conduct; and we have some reason for thinking she never abandoned secret prayer to Christ. Her abstinence from the ordinances seems to have been somewhat of a mere whim, but it was a whim of that kind that the church felt it could not overlook. The command is, "Forsake not the assembling of yourselves together."

I am glad to say, that, as it regards health, I am greatly recovered. I am afraid to say that my long-continued fever has left me; but I have not had an attack of it since January last, and have become as strong as ever I was. I had a very severe attack last September, and was upon the point of returning home; but Mr. Parsons having resolved on coming to Monghyr, I felt that it would not be right, with his inexperience and feeble health, to leave him alone, and therefore made up my mind to abide the consequences of remaining. Should my fever return with its usual violence next rains, as, from frequent symptoms, I fear it will, I suppose I must come home. This is now the fourth year of its continuance, and there is no hope for me but in a change.

During the last cold season I was able to resume my itinerating excursions in part; and although, in the midst of one of them, the fever laid hold of me, and compelled me to return home; yet, in the other, a journey of twenty days, I enjoyed remarkable health, and visited many villages, as well as stayed four days proclaiming the Gospel in a large town. In the course of our journey, too, we distributed many tracts and single Gospels; and though nothing very remarkable occurred, yet we were exceedingly gratified to find, in very many places, persons who knew something of the Gospel, they having heard it in our little chapel at Monghyr.

## P A T N A.

## EXTRACT OF A LETTER FROM MR. BEDDY,

*Dated Feb. 20, 1840.*

I HAVE a Hindoo, of the Rajpoot caste, who has lately come among us. He has renounced caste, and appears a promising and interesting, as well as intelligent young man.

There is also a Mohammudan, who reads and writes English well, and is employed as an English writer at Dinapore, who has also renounced caste, and professes his belief in Christ for salvation.

I have also great joy in having to notice that Roopdas, after having been excluded for upwards of two years, was restored the latter end of last November. The whole of his conduct previous to his restoration was truly gratifying, but in a more eminent manner since; and I may truly say, he rejoices my heart.

Hindustance services, in and out of doors, continue much as usual; and those persons of whom I have written as having hopes, are still

hanging about, "halting between two opinions."

Brother Lawrence has returned to Digha. I saw him yesterday. All there are tolerably well. Brother and Mrs. Phillips are here, living near me, for the present. They are a most amiable couple, and I would rejoice if they remained here, where there is sufficient work for one more at least; but I believe he is not decided as to what he will do yet.

I had a note from Mrs. Leslie the other day. Brother Leslie has had another attack of fever; not severe, however.

Some days have elapsed since writing the above, during which time brother Phillips and his wife have left, and arrived at Agra.

Dear brother Pearce has died of cholera, universally regretted,—a man loved by all. When will his place be filled up?

## A G R A.

## EXTRACT OF A LETTER FROM MR. PHILLIPS,

*Dated April 20, 1840.*

YOU see that at last we have arrived at the scene of our labours, for which we wish to be very thankful. Our journey has been longer in distance and time than that of any of the brethren who came out with us. I suppose you have heard from the Calcutta brethren the reason of our being delayed so long. We remained one month in Calcutta, one was spent in travelling by boat with brother Parsons to Monghyr; we remained there one month, and then moved on to Patna, where we remained till the 20th of March. From Dinapore we came to this place by dawk, in nine-days, a distance of 526 miles. We travelled thus rapidly to avoid being exposed to the hot winds, which begin to blow here about the middle of this month.

On our arrival here, we received painful information both from the spot and from Calcutta. The news of the death of our dear leader, and father, and friend, came upon us with almost stunning violence. Dear brother Pearce has done his work, just seen the last of his plans carried into execution by my location at Agra, and then gone to receive the approving smile of his Saviour, and the embrace of his earthly father, now that the son has done what the father wished to do.

Besides this, we were informed of the illness of dear brother Williams, for on the day of our arrival he had broken a blood-vessel; which cir-

cumstance made it necessary for him to go at once to Simla, on the Himalaya, for the next six months. During his absence his duty will devolve on me, so that I shall have to preach once on Sabbath evening, and once on Wednesday, at the chapel in the military lines, and on Thursday at brother Gordon's house, in the civil lines. At both places the attendance is very good. Last Sabbath the number was very great, both of soldiers and civil servants, Englishmen and East Indians. We have taken a bungalow belonging to Mr. Wright, in the military lines, in a very healthy spot, surrounded by a large garden.

I am thankful to say that our health has, with few exceptions, been good. I have had two attacks of bilious fever, and my dear wife has but lately recovered from illness, but at present we are as well and strong as the heat will allow us to be. By the use of tatties we can keep down the heat a little. My thermometer ranges now, in the commencement of the winds, from 80° to 84° F., but all tell us that the heat will soon be much greater.

With respect to the language, I am happy to say that I know enough of it to converse with moderate ease on every-day topics; but it will cost me several months of study, and constant talking with the natives, before I shall be able to address them fluently on religious subjects.

The work, however, of preaching to the heathen, is carried on by our native brother Gunpat, who was a Koolin Brahmin, by brother Greenway, and one or two others.

The brethren, of various denominations, are about to establish here a Missionary Society, of a catholic nature. They will endeavour to obtain native preachers of every denomination, and send them into the villages around, which are very numerous.

I suppose you have heard enough of Agra, and therefore need not any description from me. The greater part of the ancient city is in ruins, which are very extensive. The chief objects of interest are the fort, the Taj, and Secundra.

The Taj, or crown, is certainly one of the wonders of the world; but I was sadly disappointed in it; for, after having read the most splendid descriptions, I found that all was not true. The gate-way is composed of very elaborately carved marble, covered with flowers, and sentences from the Koran, cut in the solid marble. On entering you find yourself surrounded by tasteful gardens, through the centre of which, in an avenue leading to the tomb, is a row of fountains which, on great occasions, are made to fling up their sparkling waters. The body of the tomb is composed entirely of white marble, and bears a slight resemblance in shape to St. Paul's Cathedral. After having wandered under fruit-trees of the most delicious kinds, you ascend the immense terrace before the tomb, and then are led to see the low vault in which Noor Mahali (the light of the harem) was laid by her imperial husband, who now sleeps by her side. The tomb, however, has been sadly robbed of its treasures, by those who in turn conquered the

country, and therefore its golden doors and precious stones, set in the marble, have vanished. Much remains to show what it was. The covering to the vault is very splendid now. The interior of the dome, the walls, the screens, are covered with beautiful flowers, so neatly done that you would think the white marble painted; but, on inspection, the flowers are found to be made of inlaid stones. Now, it was with respect to these stones I was deceived, for every body calls them precious stones; but, alas! they are only agates, cornelians, garnets, blood-stones, and lapis-lazuli.

On each side of the tomb is a fine mosque, built of red stone, surmounted with domes of white marble.

In the fort there is a mosque of singular beauty. It is more like the gate called Beautiful, of the Temple at Jerusalem, as painted, I think, by Rubens, than any thing besides. I cannot describe it; but I could not help feeling that it was a place admirably adapted for solitary devotion.

The work to be done in this neighbourhood is immense. In the whole space between Allahabad and Agra, I believe, there is not a single missionary; and, besides brother Thompson at Debli, I think, if you search the country round, for hundreds of miles to the north and the west of Agra, you will find no missionary. There are, I believe, missionaries at Cawnpore; and towards the hills are a few American missionaries; but after all, the labourers are much fewer in proportion than in the Bengal, Bahar, and Allahabad districts. In fact, the farther you retire from Calcutta, the less is the number of missionaries.

## D I G A H.

MR. LAWRENCE, our esteemed missionary at this station, in writing to the Rev. Samuel Brawn, under date of October 25th last, thus describes a

### *Conversation with Brahmins and others.*

You have asked me to give you some particulars of what I do and say in the bazaar: you may take the following as a specimen of my general proceedings.

Went into the bazaar in the afternoon. Observing a Brahmin sitting, unemployed, in the front of a shop, I addressed him. "Well, Brahmin, you are sitting here at your leisure, I wish to ask you a question: can you tell me any thing about a way of salvation?" He answered, "No, no!" "Why, this is strange: is it not the business of the Brahmin to instruct the people in holy things, and teach the way of salvation? If you do not know, how ignorant must the poor sudras [people of the lowest caste] be!" He said, "The Pundits, who read the shastras, can tell you about these things, I know nothing

about them." "You a Brahmin, and know nothing about these things! Why, then, where is the difference between you and the sudras? What is the advantage of being a Brahmin, if you are ignorant like all the rest around you?" He replied, "I cannot read. I am a landholder, and attend to the cultivation of my land, what else should I know?" Here another man said that it was an honour to be a Brahmin, for every body respected the Brahmins, just as the Feringis [Englishmen] respect their padris, or ministers. I said, "The English do not respect their ministers, unless they are men of piety and intelligence; but you Hindoos pay respect to, and even worship, men who are both ignorant and wicked. You know them to be so, and yet you reverence them. They teach you to forsake God, and to worship those things which are no gods, such as idols of wood and stone; and

to repeat the names of Ram and Krishna, who were mere men, and great sinners, like yourselves. In these things you suffer yourselves to be deceived, and to be led into the way of destruction. Upon these all-important concerns you do not think for yourselves. In worldly concerns you are sngc enough; why are you not as careful about the salvation of your never-dying souls?"

Here a Mussulman thought proper to express his approbation of what was said against the Hindoos, and to condemn them for their blindness in worshipping idols, &c. "And whom do you worship?" I asked. "God," he replied. "Well, you and I are great sinners, and we have deserved nothing but God's anger; can you tell me how we may find acceptance with God, and obtain salvation?" He acknowledged his inability, which was rather unusual for a Mussulman. "Then," I said, "I will tell you. Believe on the Lord Jesus Christ, and you shall be saved." He said he believed Jesus Christ was a prophet. "But this," I answered, "is not sufficient; you must believe that he is the Saviour, the only Saviour who died for our sins, and that it is through faith in him that you can obtain salvation." He replied at some length, the purport of which was, that if he believed on God and his own prophet, he thought that was enough. He then left me.

I then addressed another Brahmin, who was standing before me, repeating what I had said to the Mussulman, that Jesus Christ is the only name through faith in which man can obtain salvation, and that he is the Saviour of the whole world: "Whosoever believeth in him shall be saved." He said, when God had mercy on him, and inclined his heart, he should then believe. I replied, "God has had mercy on you, and he has sent his Gospel to you, and he has sent me to invite you to come to him through Christ. There is nothing to hinder

your believing but your own hardness of heart, and, therefore, if you perish it will be your own fault. Remember this, I beseech you, and come now to Christ; why should you perish?"

I then addressed the whole crowd,—a pretty large one by this time assembled,—on the love of Christ in coming into the world, and suffering and dying for sinners. The whole congregation were exceedingly attentive, and remained quiet till I had finished my address. Many then went away, saying, "These are true words and worthy to be received." Oh that the Spirit of God may incline their hearts to receive them indeed!

In this way I converse and speak to the people at three or four different places, in the course of the afternoon. In commencing my address I seize on any little incident or circumstance that I think may engage their attention. On some occasions I succeed beyond my expectations, whilst at other times I meet with opposition and abuse.

The following case is interesting. A lad whom I took three or four years ago, an orphan, has for some time past manifested concern about the salvation of his soul. He has lately asked me to baptize him, and I have reason to hope there is something good in him: he must, however, wait a little longer, until he becomes somewhat better acquainted with his own heart. If he should prove a true convert, his case will be very remarkable. In a flood which swept away the whole of the village in which he lived, his parents and friends were lost. He saved himself by climbing up a tree. Having lost his friends he became a servant to a European, who brought him to Dinapore; and there, either for some real or supposed negligence, severely chastised the boy, and turned him adrift. In a half-starved condition the poor fellow found his way to me. I have taught him to read, &c., and have employed him in my garden ever since.

## D A C C A.

COMMUNICATIONS for December, 1839, have been received from each of the brethren labouring at this station. The following is from Mr. Leonard:—

Jan. 3, 1840.

My dear Brother,—I feel much pleasure in being able to inform you, that a goodly number of new fields, wherein the precious seed has never before been sown, have opened to us during the past month. The disposition of the people to hear the word, ignorant as they are, and to receive with thankfulness the Gospels and tracts which we had to bestow, afforded us ample encouragement, and cause for hearty thankfulness and praise to the Lord of the harvest, and excitement to fervent prayer that "he will send forth more labourers into his harvest," for the harvest

is indeed truly "plenteous, but the labourers are few."

We are often much perplexed and crossed in our plans through the difficulty of procuring boats, even to cross the river, as there are none for hire here as in Calcutta, neither land conveyance; so that we often find our journey inland rather fatiguing, although brother Robinson is an old campaigner.

We visited the following villages during the month, and, without exception, have had a quiet, attentive hearing. Indeed, disturbances or impertinent cavils are almost unknown to us; which, I need scarcely say, adds to our encou-

agement; more especially as it regards our native brethren, considering what a large proportion of the population consists of turbulent Mohammedans:—

Nawab Ganj, a large population: the word preached, and a number of Gospels and tracts distributed.

Kali Ganj: an attentive congregation, mostly Hindoos, heard and received with desire the word of life, and parted with us in a friendly manner.

Kotabar Chur. Could do but little here, as the males of the village were mostly out on business; however, a few tracts were distributed, and the word spoken to a few who were present.

Narrindia: addressed about forty attentive hearers, and distributed some tracts.

Visited a few villages on the opposite side of the river, and spoke to a numerous congregation, scarcely one of whom could read any language, and hardly knew the meaning of sin and salvation; or, if they had any imperfect notions of either, they appeared to be matters of mere indifference to them.

We visited a pretty large bazaar, to the north of Diaganj, for the first time, and collected a small congregation. One or two persons made an attempt at something like argument in defence of their religious tenets, but were easily silenced, and readily received the Scriptures.

Applications for the word of life continue to

be made daily, by intelligent young men of the Government school, to which their teachers are far from objecting, as there is reason to hope that the majority of the latter regard it as a message from God themselves. Gospels and tracts have been liberally circulated throughout the city and the surrounding villages, and thousands more are requisite to supply the demands of this vast population.

Our stated worship in English and the native languages continues as usual, and it only remains that we should pray with increased fervour for the outpourings of the Holy Spirit, that the seed which has been so long sowing in this barren soil, may be watered by his precious influence, and made to "bud and bring forth fruit, that it may give seed to the sower and bread to the eater, and that it may prosper in the thing whereto he hath sent it." I am,

My dear Brother,

Yours sincerely,

O. LEONARD.

P.S. We fell in with a number of inferior villages in the course of our journeys to the larger ones, where a goodly number of tracts were given away, and the people conversed with upon the important interests of their souls; and the gracious plan of redemption through a crucified Redeemer was explained to them.

## J A M A I C A.

### KINGSTON.

A LETTER from Mr. Oughton, dated the 27th July, mentions that he was released from confinement on the Wednesday preceding, bail having been given for his appearance in the Supreme Court in the following month, when it was expected that the most determined opposition would be made to his liberation. The Attorney General had behaved with much respect and kindness towards Mr. Oughton, and offered himself to become bail for him to the amount of 500*l*.

Mr. Oughton says,—

My poor dear people were almost mad with joy at my deliverance: they assembled in crowds about the Judge's house, and lined the streets. Indeed, I was almost overcome with their simple but ardent expressions of delight and affection. In the evening I preached from Acts vii., middle clause of the last verse. The chapel was crowded to excess, and several hundreds outside, who could not gain admittance.

I had almost forgotten to say, that, in the

morning of the day, prayer-meetings were held at the members' houses all over the city to entreat for my deliverance. Indeed, I understand this has been done several times during my confinement, and one whole day was set apart by the church for fasting and prayer; so you may judge that, although they are so despised and abused, they know well where to go in their distress, and from whom to seek deliverance."

Just cause of complaint has been given to all ministers in Jamaica, not of the Established Church, as well as to their numerous flocks, by the provisions of the new Marriage Act, which has just passed the House of Assembly. On this subject Mr. Burchell observes, under date of July 11,—

The new Marriage Act, which passed our legislature in April last, is a most iniquitous and invidious bill. At the very time the House brought in a bill to allow an annual amount in commutation for the fees of the clergy, they passed this act, compelling Dissenters to charge fees, to be paid to the Island treasury, to meet the commutation amount. For every offence of which we are guilty under this act we are liable to twelve months' imprisonment. Every marriage will involve about a dollar's expense; and to render valid our past marriages, we must record the whole by the 11th of October; which will involve us in an expense of 1s. 8d. stamp for each marriage, and 2s. 6d. recording each; i. e. 4s. 2d. each marriage. Now, I suppose that I have about 2000 marriages to record, for which I never received one penny, and that to record the same I must pay the sum of 413l. currency, or the marriages are invalid, and the families of 2000 marriages pronounced illegitimate. Are these things to be so?

We are sorry to add, that at the date of our last letters from Kingston Mr. Tinson was alarmingly ill. Even should his life be spared, there is little hope of his being able to continue in the island. This appears the more afflictive, as, at the request of his brethren, our respected friend was about to take charge of the instruction of a few good men belonging to their several churches, with a view of preparing them for the service of the Gospel in Africa. But it is the work of the Lord, and he will provide.

#### BROWN'S TOWN.

By the subjoined letter from Mr. Clark, of Brown's Town, to Mr. Dyer, it will be seen that the Divine blessing continues to be experienced, in a very eminent degree, at the various stations under his direction.

#### LETTER FROM MR. CLARK TO MR. DYER,

*Dated July 24, 1840.*

MY DEAR FRIEND,—In some of my last letters I adverted briefly to the work of God in this neighbourhood. Supposing you might be interested with a more detailed account, I shall give you the particulars in as few words as possible.

Last year, as you will remember, we erected a large addition to our chapel, enabling it to contain 2000 persons, with a Sabbath-school-room for 600 children.

From November last, although far from being completed, we have been enabled to use the new part of the building. It has been generally crowded to excess, and many unable to gain admittance.

The word was made effectual to awaking many sinners. We had a time of refreshing from the presence of the Lord: before the close of the year more than 100 persons formed our classes as inquirers, while about 200 applied to me for baptism. We thanked God, and took courage.

Yet there was much cause for humiliation and anxiety, especially on account of the carelessness and unconcern manifested by the young, who, although long under the sound of

the Gospel, were yet unconverted. Also, numbers of inquirers, who had a name to live, but were dead; and others who attended, like Ezekiel's hearers, repented not at the command of God; while many persons in our neighbourhood never attended the means of grace, but were trifling on the brink of hell.

This state of things distressed many of us. Some, I believe, wrestled mightily with God that he would open the windows of heaven, and pour out copious showers of his Spirit upon us.

About the latter end of January, or beginning of February, I preached, on a Sabbath morning, from "Seek ye the Lord while he may be found, call ye upon him while he is near." I dwelt particularly on the thought that God was near, that he was in our midst, waiting to be gracious; but that if the season of mercy, with which he was graciously visiting us, was suffered to pass without yielding to the Gospel, the Spirit would be grieved, the heart hardened, the impenitent might never again be favoured with an opportunity of turning to God. Deep feeling appeared to pervade the congregation: I never before witnessed such a scene. There was no noise,—no external excitement, but anxiety on



almost every countenance. I paused in my sermon, and we spent five minutes in silent prayer and meditation. I then resumed. At the close of the sermon we held a prayer-meeting, to entreat of God to deepen the feelings awakened, and complete the work apparently begun in many. Times were appointed to meet individuals who were anxious to escape eternal wrath. I met the deacons and leaders of the church on the subject: they, for the most part, entered earnestly into the plans suggested. During that week about 150 persons came to converse with me, under anxiety about their souls, and, among them, many young people. I also met the young men of the congregation, and Mrs. Clark the young women, to urge upon them to turn from their sins to God. These meetings were most solemn and affecting; and, I believe, several who had been "halting between two opinions," determined to be on the Lord's side. For weeks after, a day seldom passed without several coming to me, inquiring what they must do. One of my deacons, James Finlayson, could scarcely attend to his business: his time was almost entirely taken up in conversing with anxious inquirers. His heart was overjoyed,—he thought that we were about to have a day of Pentecost.

In the midst of this interesting work brother Dutton most opportunely arrived, and at once cordially entered into our plans, and participated in our feelings. His assistance was most valuable; and his unwearied efforts have been greatly blessed in carrying on this work, especially at Bethany and Clarksonville stations, which he has had almost entirely under his care since his arrival.

The blessed work is still going on. The congregations have so much increased that we are compelled to have services on the Sabbath at Sturge Town, to draw off the surplus congregation from Brown's Town. From 1000 to 1200 assemble there, and Brown's Town chapel is yet well filled; while at Bethany we have been compelled to stop building, and pull down part of the walls, to make the chapel much larger than was at first deemed necessary. The Clarksonville congregation is also gradually increasing; and now, I rejoice to say, there are few of the black population in this district but attend the means of grace, either at our stations or those of other denominations.

The Sabbath-schools have also increased. At Brown's Town there are 1000 children and adults under instruction every Sabbath-day. We have 30 Testament classes, containing 400 persons, capable of reading the sacred volume. Upwards of 300 are reading in the first and second class-books; the remainder are learning the alphabet. I have reason to believe that the teachers, 66 in number, are, with few exceptions, converted persons: of the rest we have hope, or we could not allow them to sustain the office. We have teachers' meetings for prayer and instruction every week. There are pleasing

indications of piety in several of the children, a kind of first-fruits, I trust, of an abundant harvest.

The day and Sabbath-schools at the other stations will, I hope, be nurseries to the church of God. In that at Sturge Town several of the children, we have ground for believing, have passed from death unto life.

I must not omit to notice the arduous, self-denying efforts of many members of our churches. They consider no trouble too great to bring sinners to Jesus: they travel great distances to hold prayer-meetings, of which we have upwards of fifty, well attended, on almost every property from which people attend our places of worship. They go from house to house, to talk to people about their souls; and it is mainly through their efforts, and in answer to their earnest prayers, that so many have been brought under the sound of the Gospel, and that the Spirit has been poured out from on high.

One circumstance has, I think, greatly contributed to the success of the Gospel: nearly all the people connected with these congregations abstain entirely from the use of intoxicating liquors.

After close and repeated examinations, and the most diligent inquiries respecting every person, we baptized and added to the church at Brown's Town 109 individuals, in March. In May 103 were baptized, and added to the churches at Bethany and Clarksonville. In June another addition was made to the Brown's Town church, of 172 persons. In all, 385 have been added to our church this year. Since these baptizings have taken place many more have come forward, confessing their sins, and wishing to make a public profession of their love to Christ; at Brown's Town 257, and at Bethany and Clarksonville, 120.

When I look at these results my heart is overwhelmed with gratitude—762 sinners, within a few months, professing to have been brought out of darkness into light,—from the bondage of Satan into the liberty of the children of God! O for a few more showers of blessing, then will the whole 5000 souls, composing our congregations, be converted to God, and all the people in the district turn to him with purpose of heart!

It may be said of some, that their professions of piety are not to be depended upon,—that we shall find many hypocrites and self-deceivers. This may be: I cannot search the heart, therefore I rejoice with trembling; but this I can honestly say, the utmost caution has been used. Every person has been closely examined by Mr. Dutton or myself, two or three times, besides being examined by the deacons of the churches. Messengers have been sent to make the most diligent inquiries at the places where the candidates live respecting their moral and Christian character. When any thing has been discovered affecting the Christian character of any of the candidates they have not been baptized, unless

the matter has been satisfactorily cleared up. One case, and only one, of hypocrisy has come to light. The person will be excluded at our next church meeting; besides whom we have but one member to exclude this year, and only one during the whole of last year. Therefore, while I am willing to admit that we may be de-

ceived by some, and that others may deceive themselves, yet I am firmly persuaded that what we are privileged to witness is "the power of God unto salvation." I remain,

My dear Friend,  
Yours in the Gospel of Christ,  
J. CLARK.

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### L U C E A.

It will be remembered that Mr. Francies and his people are engaged in the very onerous undertaking of building a large chapel. In answer to an appeal on this subject, which was inserted in the *HERALD* some months ago, contributions to the amount of 55*l.* were received, and forwarded to Lucea. No sooner did the members of the church hear of this assistance than they appointed a meeting, of their own accord, for the purpose of expressing their gratitude, at which the following Resolutions were proposed, and heartily assented to by all present:—

1. That the thanks of this church are due, and are presented, to those kind friends in England who have so kindly remembered us in the time of need, and who forwarded, through the Baptist Missionary Society, the sum of 55*l.* sterling.
2. That we request our beloved pastor to send word to the Society, and to our friends, that we do thank them from our hearts; for we really need a large house, and are too poor to do all for ourselves.

Further help for these grateful people will be received with much pleasure.

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### B A H A M A S.

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#### TURK'S ISLANDS.

#### EXTRACT OF A LETTER FROM MR. QUANT,

*Dated April 7, 1840.*

SOON after writing to you last month, I started for Heneagua. The weather was very boisterous crossing the channel. We stopped at one part of the Caicos, where I left a mason and carpenter, to go on with our chapel work. I spent two evenings with them, and preached to the people on both of them; married one couple, and then pursued my way, as I supposed, for Heneagua; but soon met with a long and unforeseen disappointment. At another part of the Caicos we found a stranded Spanish brig; and though I had hired the boat, the people were determined to go and work at the wreck; so I was obliged to give up the bargain with them, and let them do as they chose, while I got home again in the best manner I could. Here I was detained a week, as no vessels would leave the wreck till she was worked out, or till they had saved all they could save. I succeeded, however, in collecting the wreckers together on the Sabbath-day, to the number of nearly fifty, and preached to them morning and afternoon. Had not been there, many, and perhaps all of them,

would have been working all day; but we had a tent rigged on the Saturday, with one of the brig's sails, which left them without excuse for not attending, and nearly all were there. We spent, on the whole, a day as pleasant and comfortable as we could expect. Our congregation was composed of some of the roughest sons of human nature, many of whom, from their indisposition to religious things, united with their calling to live upon the waters, attend no place of worship from one year's end to another.

The island where we assembled, and on which we pitched our tent, is called Dun-bobbin. Before we got down to the wreck we had a very stormy passage; especially in entering one cut of the reef, where there was so tremendous a swell that I expected our little boat would be swallowed up, and I felt very glad that I had my life-preserving jacket with me. I had it on, and expected I should have had to depend upon it for my preservation; for, as we entered the cut, a heavy sea broke over our stern, and set all things afloat on deck. The man at the helm,

in trying to ease the boat in the sea, broke the tiller or rudder handle, and, for a few minutes, we were at the mercy of the waves; but the Lord was merciful to us, and we got through our danger. I did not feel much alarm, as I had previously tested the properties of my jacket by jumping overboard with it on, and found that I could not sink.

Since this, however, I have ventured again, and have had a most delightful and pleasant trip: I am sure I never should have one more expeditious, were I to take fifty. I was away from home but a week, and spent four days out of that time at Henegagua. I married five couples, received four persons into the church, preached at some part every night, and twice on the Sunday, and on Sunday evening administered the Sacrament to the church. A fair wind sprung up just as we were ready to leave, and we had the pleasure to run back in twenty-six hours a distance which would have taken us six or eight days with the usual trade wind. This was a very happy circumstance for me, as I had to hire the boat on purpose to go down, and was glad to get home as quickly as possible.

I am very happy to tell you that we have been enabled to recommence our Infant School.

Mrs. Taylor, the widow of Mr. Archibald Taylor, who died in Nassau, is our teacher. After her husband's death she wrote to me, stating, that in consequence of his illness and death, she was in very straitened circumstances, and I directed my agent in Nassau to give her a donation for present use, and then proposed that she should come to Turks' Island to commence a school for us. She lives in our family; and for her husband's, as well as her own sake, we try and render her home as comfortable as we can. She assists Mrs. Q. in sewing, &c., for her board, and receives the proceeds of the school for her trouble in the school, in which we have about sixty children, as many as we can accommodate. It is conducted in an outbuilding in our own yard, and under my immediate inspection.

We have but little to say about our church affairs. I hope we are not retrograding, but we are not making much progress. Our prayer-meetings and religious services are well attended, and a few are inquiring the way to Zion; but in this small community you cannot expect so plenteous a harvest as larger fields of labour present.

## Home Proceedings.

### HOME ARRANGEMENTS FOR OCTOBER.

- WALES.**—**GLAMORGANSHIRE** Meetings begin at Merthyr on the 10th, and continue till nearly the end of the month. Deputation, Rev. J. Edwards and brethren of the county.
- The Meetings of the three **SOUTH-WESTERN COUNTIES** continue to the middle of the month. Deputation, Rev. W. Upton, and Rev. W. H. Jones, Carmarthen.
- MONMOUTHSHIRE** and **NORTH WALES.**—The Meetings of this District begin about the end of October.
- LINCOLNSHIRE.**—The Meetings of this county are to be held at Horncastle on the 4th, and at Boston on the 11th. Deputation, brethren Carey and Briscoe.
- LEICESTERSHIRE.**—The Meetings of this county begin at Leicester on the 17th. Deputation, Rev. J. Angus and Rev. E. Carey.
- A series of Meetings to be hold at Banbury, Buckingham, Aylesbury, Stoney Stratford, Tring, Windsor, and most of the towns of Bedfordshire, begin on the 25th. Deputation, Rev. J. H. Hinton, Rev. J. Thomas, and (if possible) Rev. W. Kuibb.
- HUNTINGDONSHIRE.**—The Meetings of this District begin at Spaldwick, on the 29th. Deputation, brethren Clarke and Pearce.

### ADDITIONAL MISSIONARIES TO JAMAICA.

We are glad to learn that the appeals of our brother Knibb for additional labourers in Jamaica are so successful. Birmingham has promised 200*l.*, Liverpool 200*l.*, Leeds 200*l.*, Bradford 100*l.*, Hull 50*l.* Coleford has sent 100*l.*, and various other places sums to the amount of 100*l.* more; in all about 1000*l.*, while about 2000*l.* will be wanted to send out the ten.

Two missionaries and their wives, Mr. and Mrs. Henderson, and Mr. and Mrs. Millard, have already sailed. Others are accepted; and, by the end of the year, it is hoped that money enough will be raised to send out the whole.

We trust that the places that have engaged to subscribe a definite sum will forward it as early as possible; and that others, which Mr. Knibb is unable to visit, will aid, promptly and energetically, this great cause.

It is expected that the support of these missionaries will be given by the churches of Jamaica themselves.

It would very materially help this work, if two or three friends, in each district which Mr. Knibb has not visited, would canvass their respective localities, and send donations and collections to Fen-court by the beginning of November

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## EDUCATION.

As several friends have kindly promised to aid in the promotion of Female Education in Jamaica, the Rev. W. Knibb respectfully requests that any donations for this object, with any boxes of useful articles for sale, be transmitted to Fen-court by the end of October. It will give him pleasure to be the bearer of any to any of his brethren in the island.

Any useful books, or specific donations towards the Theological Institution for the training of Native Missionaries in Jamaica, will be most thankfully received.

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## SUSSEX AUXILIARY.

THE Annual Meetings of this Auxiliary were held at the close of the past and the commencement of the present month. Sermons were preached at Brighton and Wivelsfield, August 16th; Shoreham, 17th; Worthing, 21st; Rye and Newick, 23rd; Uckfield, Lewes, Wadhurst, and Hastings, 30th. Public Meetings were held at Chichester on the 18th; Midhurst, 19th; Horsham, 20th; Rye, 24th; Battle, 25th; Newick, 26th; Uckfield, 27th; Hailsham, 28th; and Lewes, 30th; on the morning of which day there was a Public Breakfast at Hastings.

The Sixth Anniversary of the County Auxiliary was held in the Town-hall, Brighton, on Tuesday, September 1st; when J. Foster, Esq., of Biggleswade, though labouring under indisposition, most kindly and ably presided.

Great interest was excited at the various meetings by the presence and addresses of the brethren Pearce, from India, and Knibb and Beckford, from Jamaica. The receipts of the Auxiliary are expected, this year, to be more than double the amount of any preceding year. An extra effort is also making towards sending additional missionaries to Jamaica.

Mr. Knibb having stated, at Brighton, in the course of a most powerful address, his intention to form a Normal School for female Africans, especially such as may be obtained from captured slave-ships, the chairman, with his accustomed liberality, immediately gave 10*l.* to this

important object; to which, also, other friends have subsequently contributed.

It is a cause for devout gratitude and joyfulness that a holy and tender interest in missionary efforts is pervading the churches of this county, most promising in its aspect on the Redeemer's kingdom, both at home and abroad. There might seem invidiousness in mentioning particular churches; but of some of them it may be truly said, "Their deep poverty abounded unto the riches of their liberality."

One delightful fact, in relation to our late Missionary services, deserves especial notice: we refer to the fraternal and Christian kindness of our Pædobaptist brethren; who have not only attended our meetings, coming from considerable distances to give us their valuable aid, but who, in some towns, in which the Baptists have no sectional fellowship as a distinct body, granted us, with the greatest readiness, their pulpits and their chapels, to place before the Christian public the claims of our Society.

Among the many incidental benefits resulting from the cause of Missions, it is not the least, that it often exhibits zeal in association with that charity by which alone its Christian character can be made manifest.

W. SAVORY, }  
P. J. SAFFERY, } *Secretaries.*

Sept. 15, 1840.

## LETTER TO THE EDITOR.

Hastings, Sept. 15, 1840.

MY DEAR SIR, — In my recent journey through the county, with the Deputation on behalf of the Mission, Mrs. Smith, the excellent wife of our esteemed brother at Rye, put into my hand a female ornament, which was given to her that it might be sold, and the proceeds appropriated for the spread of the Gospel. The individual who gave it accompanied it with this most emphatic and instructive remark, "I have Christ now, and do not want this."

On my return home I was much gratified by finding a letter, of which the following is a copy:—

"My dear Sir,—I have long had a wish to write to you, as there is existing between us a spiritual relationship which neither time nor circumstances can destroy. I look back seventeen years, and bless God that you ever came to ———, and that, through your preaching, I was led to Jesus Christ, the Saviour of sinners. Your attention to my spiritual welfare at that time I shall ever remember with the warmest gratitude; and I must now thank you that, with my first religious impressions, you always endeavoured to cultivate in my mind an anxious concern about the perishing heathen, and gave me a Collecting Card, that I might do something for the Missionary cause. You will be glad to hear that I have continued to collect for that glorious cause.

"After hearing Mr. Knibb at ———, Mrs. F. and myself resolved to try and get a Bazaar for him to take back to Jamaica. We consulted with Mr. M., and hope we shall succeed in getting a box of fancy and useful articles. One gentleman has sent his gold seal: will it be equal in value in that country? Will you be

kind enough to write me a line and tell us; and likewise what time the box will be wanted to go?

"As you are at a great distance from me, I would say, for the encouragement of others, if you please to make use of my poor feeble remarks, that about nine years since I was married to a young man like-minded with myself. We commenced business, not with large property, and with a borrowed capital. The Lord was pleased to bless our labours, and we agreed to give 10*l.* to the Missionary cause as first fruits. God was still gracious. We removed into a larger shop; and we thought, if prosperity attended our efforts, we should give the first fruits in the new house. We did so, and presented ten pounds in November, 1833. And now I am doing all I can for the Bazaar; and I would say to any young person, Be just, and then never fear to be generous to the cause of God.

"I hope, my dear sir, you will pardon my freedom, and favour me with a line as soon as convenient.

"Present my kind regards to Mr. Knibb. Mr. C. unites with me in Christian affection. We wish for you every blessing for this life, and life eternal.

"Your unworthy friend,

"D. C."

I think you will agree with me that this is a light which ought not to be put under a hushel, but into a candlestick, that it may give light to all. I am,

My dear Sir,

Very affectionately yours,

P. J. SAFFERY.

## DESIGNATION OF A MISSIONARY.

ON Monday evening, the 14th of September, Mr. Benjamin Millard, of Stepney College, was designated for Missionary service to Jamaica, at Prescott-street Chapel. The service was commenced with reading and prayer, by the Rev. Samuel Tomkins; the introductory discourse by the Rev. John Dyer; questions and ordination prayer by the Rev. Charles Stovel; and the charge by the Rev. Dr. Murch. A brief address was then given by Edward Barrett, one of our negro friends from Jamaica; and the service was closed in prayer, by the Rev. J. H. Hinton.

Mr. and Mrs. Millard have since sailed from Liverpool in the *Kingston*, together with the worthy deacons, Messrs. Barrett and Beekford. They had begun to feel much incommoded by the comparative rigour of our northern climate, so that it became quite necessary, for their health's sake, that they should return without delay. We believe that these brethren have, during their short sojourn, "obtained a good report" as humble, consistent, useful servants of the Redeemer. May their lives be spared for much usefulness in future years, among their own countrymen!

## MISSIONARIES OUTWARD BOUND.

WE have been gratified by the reception of intelligence from our dear friends, Messrs. Evans and Parsons, who left Liverpool in July, by the *Jessie Logan*, Captain Major, for Calcutta. At the date of their letters, 7th of August, they had just passed the Cape de Verd Islands, in circumstances of health and comfort. Mr. Evans remarks,—

You will be glad to learn, that since we left Liverpool our voyage has been pleasant and prosperous, so that at the present date we are several degrees south of the Verd Islands.

Our health has, on the whole, been good, and we have had very much of a providential character to excite our constant gratitude. In religious things God has been very gracious to us. In the captain we have not only a kind friend, ever ready to anticipate our wishes and promote our comfort, but “a brother beloved.” Under his patronage and sanction we have established a series of religious services, both public and social, which have greatly contributed to our growth in grace and personal happiness, as the children and servants of God. The officers and men attend the services on the Sabbath, and on Monday and Thursday evenings, with great re-

diness and apparent delight. It is our earnest prayer, as I am sure it will be yours, that these services may be productive of much spiritual good.

On last Lord's day, being the first of the month, we thought much of our beloved friends in England, and especially while we commemorated, as five of us did, the dying love of our dear Redeemer. It was a season of great refreshment and solid pleasure.

We have now been twenty days at sea, and our progress towards our destined port has been hitherto rapid and prosperous. Surely our dear friends have been much in prayer on our account; and we are all laid under increased obligations to Him who has had us in his gracious keeping.

Favourable intelligence has been received, also, from Mr. Henderson, on his way to Jamaica; and from Mr. Small, bound to Calcutta.

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 ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to Mr. Underwood, of Brixworth, for Magazines for the Mission; to friends at Woolwich, for a box of useful articles; and Mr. Hewitt and friends, at Swaffham, for a box of useful articles; and to Miss Rust, of Clapton, for two boxes of books, &c., for Mr. Philippo's schools at Spanish-Town; to Mr. Bigwood, of Clerkenwell, for Magazines and beads; to Mrs. Tebbut, of St. Ives, for a case of sundry useful articles; to Mr. Dearle, of Paddington, for Magazines for the members of Mr. Knibb's church; and to friends at Camberwell, for a box of useful articles, value 50*l.*, for the Camberwell School, Jamaica.

A box has likewise been received for the Rev. J. Harris, and a paper parcel for the Rev. E. Daniel, of Ceylon; a box for the Rev. J. Hutchins, from Mrs. Gardner, Luton; and a box without direction, of which no advice has been received.

Mr. Philippo wishes gratefully to acknowledge the receipt of a box of useful and fancy articles from Mrs. Millar and friends, at Hammersmith.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from August 1st to September 1st, 1840.

SUMS RECEIVED AT FEN-COURT.				£ s. d.		£ s. d.	
<i>Subscriptions.</i>							
Mr. C. S. Tosswill	1 1 0	Berkshire.				Margate, for Africa.....	
Mr. Thos. Lindop	1 1 0	Wallingford, by Mr. Field		25 8 2	Canterbury, ditto.....		9 14 3
Rev. Dr. Hoby	2 2 0					Ramsgate, ditto .....	
Mr. John Burls	1 1 0					25 10 0	
<i>Donations.</i>							
Joseph Gurney, Esq.	30 0 0	Devonshire.					
A. B., by Rev. J. H. Hinton	0 10 0	Plymouth:—				Leicestershire.	
N., I 57622	6 0 0	Collections at Howstreet, on account		38 0 0	Loughborough:—		
Ditto, for Africa	4 0 0	Stonehouse, by Mr. Knight		6 15 8	Collection, &c.....		11 1 0
Old coins, by Rev. J. Clarke	0 6 0					J. B. H., by Mr. Millard	
C. M.	100 0 0	Essex.				5 0 0	
Dr. Hoby, for additional Missionaries to Jamaica	10 0 0	Loughton, Missionary Association, by Rev. S. Brawn		6 3 5			
Mrs. H. Townley, for Africa	1 0 0	Waltham-Abbey:—				Northamptonshire.	
Mrs. B. Wilson, ditto	1 0 0	Collection		12 0 0	Northampton (received in May:—)		
Anonymous, by Rev. J. Angus	30 0 0	Ditto, for Africa		2 0 0	Grey Friars-street collection.....		7 4 6
Ditto, for Africa	20 0 0					Aldwinkle, by Rev. D. Parkins	
S. Whitechurch, Esq., Chaford	10 0 0	Gloucestershire.				5 6 6	
Mrs. E. Gurney, Watworth, Africa	1 1 0	Cheltenham, by Mr. Smith		10 0 0			
Miss Daniel, for Ceylon	1 0 0	Ditto, for Africa		66 0 0			
Ann Collins, for Africa	0 10 0	Winchcomb, by Rev. W. Mills		10 6 6			
R. M. L., first fruits, do.	0 10 0	Gloucestershire Auxiliary:—				Norfolk.	
W. B. J., for Lucea	5 0 0	Chalford		3 2 4	Norwich, &c., by Mr. Ringer, for Africa		201 9 6
Hon. Mrs. Thompson, Poundsford Park, for Africa	10 10 0	Cambridge		1 6 9	For schools		18 0 0
R. M.	10 0 0	Eastington		2 0 0			
<i>LEGACIES.</i>						Suffolk.	
John Hunter, Esq., late of Brixton-hill	100 0 0					Grundisburgh, by Rev. J. Collins	
Isaac Richardson, Esq., late of Newcastle-on-Tyne	45 0 0					4 0 0	
Mrs. A. L. Cheselden, late of Reading	22 16 0					Bilderstone, by Mr. Pollard	
						2 10 0	
<i>COUNTY AUXILIARIES.</i>						Surrey.	
<i>Bedfordshire.</i>						Dorking:—	
Luton, for last year, collections and subscriptions	60 0 0	<i>Hertfordshire.</i>				Mrs. Jackson	
Colman's Green	2 0 0	Tring, by Mr. H. Harris, for printing-press for Ceylon		40 5 6			10 0 0
Toddington	12 2 3	Ware, Friends to Baptist Mission, for Africa		1 10 0			
	74 2 3					Staffordshire.	
						Burton-on-Trent:—	
Luton, collections and subscriptions	90 0 0	<i>Kent.</i>				Mr. Hunt	
Dunstable, additional	0 5 0	Woolwich Auxiliary, on account		10 0 0			1 0 0
		Eynsford		9 15 0			
		East Kent Auxiliary		89 9 2			
						Warwickshire.	
						Coventry, by Mr. Booth	
						77 11 3	
						Birmingham:—	
						J. C. Hardy, for Ceylon	
						5 8 0	
						Leamington:—	
						Collected by Master Robinson	
						0 8 0	
						Wiltshire.	
						Melksham:—	
						Collections	
						6 12 0	
						For schools	
						1 10 6	
						Sunday-school children	
						0 14 1	
						Subscriptions and donations, &c.	
						92 16 9	
						101 13 4	
						Trowbridge:—	
						Collection at Back-st., by Rev. J. Angus	
						5 8 0	

£ s. d.	Worcestershire.	£ s. d.	£ s. d.
Collection at Bethesda			NORTH WALES.
Juvenile Society at	Astwood, by Rev. J.		Holyhead, by Rev. W.
Back-street .....	Smith .....	24 2 11	Morgan .....
For education of girls	Pershore, by Rev. W.		2 0 0
in East Indies:—	Knibb .....	36 8 6	FOREIGN.
Mrs. Salter .....	Worcestershire Auxili-		Salter's Hill and Beth-
Ditto, box .....	ary, on account, by		tephil Auxiliary, Ja-
Subscriptions.....	Mr. Harwood .....	208 14 9	maica .....
			50 0 0

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N.B. *The Secretaries are sorry to find that some Contributions, received prior to the 31st of March, have been omitted in the Appendix to the last Report. In consequence of the departure of their esteemed friend, Mr. Evans, for Calcutta, just when that document was preparing for the press, its completion necessarily devolved upon inexperienced hands. Present arrangements will, it is hoped, prevent the recurrence of similar errors.*

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.