

THE
MISSIONARY HERALD.



EXPLANATION OF THE PLATE.

IN the first page is an engraving of some remarkable Hot Springs, in the district of Beerbhoom, of which the following brief account is given by Mr. Williamson, our missionary there, under date of March 12th, in the present year :—

From the last Mela but one, of the season, we returned about a week ago. This fair is held at Bokishur, about five koss N.W. from Sewry. It is but of short duration, the greater number of people leaving on the third and fourth days.

The place is famous on account of a hot spring, of a sulphureous taste and odour, and therefore medicinal; but the deluded Hindoos esteem it more on account of its superior power of washing away their sins. There are above 100 temples here, generally of small dimensions, dedicated to Siva. The people boast of the hot spring, and often ask us, with an air of triumph, if our God can produce such a wonderful phenomenon. The pundas [attending priests] are much addicted to drinking; and the place, altogether, bears an infamous character.

CONTINENT OF INDIA.

FROM the *Calcutta Missionary Herald* of May last, we extract a few particulars reported from several of the stations in the interior of the country, which will not fail to interest our readers.

D E L H I.

EXTRACT OF A LETTER FROM MR. THOMPSON.

YOU may have met with a notice somewhere in my correspondence of one Mukund Lal, a pundit of the Jhaghar state, who, through acquaintance with Christian books, utterly renounced idolatry, and from his heart ceased to believe in any of the false names of the heathen. He, you are aware, died a believer in the Gospel, and his end was peace; though for days before his death he was harassed by Brahmins, who impertuned him to hear their shastras, and have puja to be performed, but he would not consent, saying he should go to heaven without them and their services, and that the Lord Jesus Christ was an all-sufficient Saviour.

This man's brother, Pundit Deo-datt, has been on a visit to me, and continued with us ten days. He, too, professes and appears to have renounced idols, never marks his forehead, and attends to no sort of idol-worship. His reading, for some months back, has been in Christian books, and while with us, he stately attended our family worship, which, for his benefit and that of his attendants, we performed in Hindoo. In the singing he joined with heart and voice; and in prayer he prostrated himself in a very solemn and affecting manner. I have had some letters from him since his leaving us; and I have every reason to hope that the good work has been begun in the heart of this aged man, and that his example, and that of his deceased brother, together with the instruction afforded by

our books, have not been without their salutary effect on the minds of the household, some of whom are reading our books, and one of them engaged in their examination.

Hopeful Characters.

One of the men I met with at the fair of Garh, Manna of Pabla, who promised to come and see me, has since called, and staid about ten days with us, evincing an extensive acquaintance with the books and tracts he had last taken, and those he had received from me four or five years ago. This knowledge was pleasing; and, considering that it was slowly acquired, through four or five long years in the face of much opposition from his brother Brahmins, it promised well to the possessor, as having stood the brunt of trials. But when I came to probe his heart as to faith in Christ as the only Saviour, love to him for his unparalleled love, and obedience to his commands as the test of the above graces, I found the poor man very weak; and though not absolutely shrinking from a profession likely to cost him much, he yet appeared staggered, and scarcely desirous of advancing one step further to glorify the Redeemer or benefit his own soul. Greatly as such indecision is to be lamented, we cannot wonder at it; it is but the worship of human nature: and how appalling must the prospect be to a Hindoo mind,—a father, a husband, a relative, a man in business, one honoured

and blindly worshipped, to find that by one act of initiation into a Christian society, deemed unclean and barbarous, he at once snaps every domestic, social, and religious tie; becomes an outcast; finds it difficult to labour for his bread, if he is not, indeed, deprived of his property; and is in a moment and for ever plunged, as far as his caste and connexions can influence it, in outer darkness; and, except he be strong-minded, or is met and well supported by his new friends, as was the blind man who had been cast out by the Jews, and was met and encouraged by the Saviour, the cut-off Hindoo must find his lot bitter indeed.

This poor inquirer, then, instead of exciting wonder, will, I am sure, have the commiseration of every Christian friend who may become acquainted with his case. I met the man with much pleasure, and parted with him with much pain. I do not, however, despair of again seeing him; I do not resign all hope regarding him: he possesses the treasure of the Divine word, he has imbibed a deep knowledge of its saving truths, and he still inclines towards Christianity as that dispensation which alone can save his soul; he may, therefore, not be lost.

A third man has been with me, and is still with me, who, some twelve or thirteen years ago, first had his attention directed to the Gospel; and who, though he has always resided in the Bandelkhand country, has never been, all these years, without our books; and, it would appear, has come under the observation of several Europeans at different times; one individual of whom wrote to me some eleven years ago, bearing testimony to his knowledge of and attachment to the books in his possession. But this poor man, by name Radhikadas, is full of the world, although a professed hairagi of the followers of Charandas, and having neither family nor any domestic tie. He, at one time, talks as if he wished to serve two masters; and, when shown the impossibility of this with any degree of sincerity, and how he would be chargeable with the insufficiency of his faith by both masters, supposing there was another worthy of being served besides Christ, he bargains for honour and respectability; in other words, that his profession of the Gospel may not lower him in the estimation of his countrymen, but that the offence of the cross might cease, at least so far as relates to himself. The poor man is of two minds, not knowing whether he should go or stay,—put up with the odium of a Christian profession, or gather the laurels connected with a guruship amongst his Charandasi brethren. I have proposed it to him to go, if he cannot renounce the honour that is from men; but to stay, if he can bring his mind to take up his cross and be a follower of Christ. He is undecided, but is more likely to go; yet I would hope his convictions of the truth will not die with him, but revive, and be effective another day.

Followers of Charandas.

In the course of last month an assemblage of

the followers of Charandas took place, and continued about a week. This is an annual meeting of hairagis of the Charandasi sect, which, on former occasions, I have seen numerously attended, even by hundreds of the order, but has, of late years, dwindled to a small number; and one of their four temples I found quite deserted this year, owing to their rent-free lands being mortgaged for a heavy debt, no less a sum than 50,000 rupees. It may be the design of Him who is made Head over all things for the interests of his church, to punish the gods of this temple and people, and thus constrain the worshippers to turn away from them from a sheer conviction of their impotency in the most palpable matters, even those which affect their own dignity in the eyes of their worshippers.

I never, in all the eighteen years of my visit to it, witnessed the temple in such a state of desolation. In all its grandeur I have beheld it; its idols gorgeously apparelled; its mahants sitting in the place of God, and receiving, together with the now neglected idols, the adulatory worship of well-fed and deluded votaries; and the temple, its courts, terraces, and adjacent buildings, crowded to excess by its misguided and temporary visitors. Here, too, standing in the court, before the dumb idols and guilty mahants, I have testified against their ways; and, on one occasion, was violently reproved or remonstrated with by one of their Demetriuses, now alive, but who never visits the temple since it has been despoiled of its glory; and now my only regret is, that I was not louder in my declarations, and more earnest and more pointed; and that I did not, in the spirit of faith, anticipate the desolation and the forsaking that has ensued; then had my joy been greater, and the convictions of the confounded worshippers stronger, and proved, perhaps, salutary.

On my visiting these Charandasis at another of their temples, I was asked by a pundit of their body what was meant by the cross of Christ. I replied, "His sufferings in his state of humiliation as the Mediator and Saviour of sinners. It is that," I added, "by which, through faith, we, as sinners, are brought nigh to God, reconciled and accepted as righteous. Under its influence we, as a new-born people, are dead to the world, and the world to us." After this I read the twenty-seventh chapter of Matthew's Gospel, dwelling at length on particular parts, and then the twenty-eighth, and concluded with prayer. On inquiry I found that it was Devigir, who, in his visits at the period I was away, had advanced the subject of the cross, and given it a prominence in their conceptions regarding the Gospel, and informed them that, as it laid the only foundation for a sinner's salvation, it was that which would, by its universal belief, destroy all other religions. I made several visits to this temple, called Guru Newas's, and read, conversed, and prayed with the people, and gave to such as desired them Gospels and tracts, and to three individuals, well acquainted with Sanscrit, the Psalms and Matthew.

At another temple, Mallukdas's, the venerable mahant called out to me, from an upper story of the building, and said aloud, in the hearing of his disciples, "Maharaj, you are blessed; you speak good words; it is the word of God you speak: I have been long laid on my bed by sickness, or would now come down to you. Read on; go on discoursing, and let such as desire take your books." But this was not the spirit of his disciples; for one man openly rebuked others for listening to the words of an unclean barbarian, and, in great wrath, left the place. Not so, however, some others, to whom the words of our tracts were neither offensive nor strange. One, in particular, adjusted some logs of wood for me to sit on, and another spread his blanket, and almost constrained me to be seated.

Thus received, Devagir and I went on sowing the seed of the word, as among thorns, on stony ground, and on the wayside, but still hoping that some of it might fall on good ground, in the heart of some honest wayfaring man, and bring a small revenue of glory to God.

My visits to one section or other of the city have been continued, I am happy to say, every morning and afternoon, and with undiminished interest. Sometimes, indeed, I come home grieved and sickened at the spirit and bearing of Mohammedans, and discouraged at the secular minds of Hindoos; but at others I am refreshed by the inquiries of both, the desire for particular portions of the Scriptures or well-known tracts, or by the conversation of some former hearer or reader of our books. Not unfrequently, indeed, an applicant or two comes home with me for what he could not be supplied with abroad.

On these occasions, and to the Charandasis, and to Christian friends at a distance, I have, since my last statement, distributed 79 volumes of the Scriptures, and 212 Gospels; 7 pamphlets, and 1515 tracts; making a total of 1813

tracts and Scriptures in Urdu, Hindoo, Persian, Sanscrit, Arabic, Bengalee, and Panjabi.

I ought to have mentioned that I received a small quantity of Panjabi tracts, and two or three Urdu Gospels, as specimens, from our American friends of Ludinna, who passed through this some weeks ago, and gave us much pleasure by their company. Brother Porter kindly preached for me on a Wednesday and the following Sabbath; and I pray his close and earnest address may do good. They have a Bengalee assistant, a valuable man, and, I trust, a truly converted soul.

Interview with Haji Kakar.

I had nearly omitted to mention that when the detachment of the Cabul army, with the state prisoner, Haji Kakar, passed through this, a much-esteemed friend asked me for a Persian Testament to present to him; and the next day he asked me to go and see the Haji, which I did; and conceiving, that being now come into Hindoostan, he might at no distant period become acquainted with its language, I carried and presented to him one of your Urdu Testaments, with marginal references; read to him out of it and the Persian; and, finding the venerable old man deeply affected and in tears, I proposed prayer, when he stood up, and continued in the attitude of prayer, and responded to every petition. After prayer he embraced me, said he could remain a twelvemonth listening to me, but since he must part, begged that if he wrote to me I would reply; and added, "If my prayers for myself are accepted, I will not fail to intercede for you; and if your prayers are accepted, do not fail to pray for me." On seeing him weep profusely, I tendered him my pocket-handkerchief. He wiped his eyes, and regretting he was in the condition of a prisoner, he begged me to keep him in return, having, he said, nothing better to offer for my acceptance.

A G R A.

EXTRACT OF A LETTER FROM MR. WILLIAMS,

Dated March 19, 1840.

YOU will be pleased to hear that the good work is progressing among us, as usual. Last month I had the pleasure of baptizing two persons, one of them a native man, a servant to one of our brethren. Of his piety and sincerity we were all perfectly satisfied, he having been known to be very serious for a long time. He was formerly a Roman Catholic, though he had not attended with the people of that persuasion for some years. Indeed, he knew little or nothing at all about any religion until he came to our worthy brother, from whose lips he repeatedly heard the truth as it is in Jesus. I trust he will be a burning and a shining light in the midst of his poor deluded countrymen, and that he may be the honoured instrument, in the hand

of God, of doing much good among them, both by precept and example.

The arrival of H. M. 9th regiment at the station has, I am happy to say, proved the means of augmenting our church and congregation, which is now very large; and there is every prospect of its increasing, so that we shall have to enlarge the chapel, which is not at all unlikely or improbable. It has been already mentioned, though I cannot say positively that it will take place; but sure I am that the Lord has done great things for us in times that are past, and this our past experience is our earnest for the future. "His arm is not shortened, that he cannot save; nor his ear heavy, that he cannot hear." He will not cease to own and bless the

sincero, though feeble efforts of his faithful servants to promote his honour and glory in the conversion of sinners. Blessed be his holy name, he has done so in a goodly number of instances during the past year, as appears from the Report, which contains very encouraging information.

A few days ago I received a letter from Mr. Phillips, which states that he is coming to Agra immediately, and that other missionaries will shortly follow him, to form a central station in Upper India. This is very cheering: here is an ample field. May our brethren come in the fulness of the Gospel of Christ, with tender compassion for the souls of men, and be the means of effecting much and lasting good!

You have no doubt heard, ere this, respecting the new Missionary Society which is about to be formed here, on the most liberal principles, or in which Christians of all denominations may unite in the great work of evangelizing the heathen. The rules have been already drawn up and confirmed; and the prospectus, with a subscription

list accompanying it, will be issued in a few days, when it is hoped that all the friends of the Redeemer in Agra and its vicinity will cheerfully come forward to aid and help on this good cause. It is very pleasing to observe the true missionary spirit which is now manifested in, I hope, all the pious people, of different denominations, at this station. May it continue, and abound more and more; for this is the spirit and mind of Christ, "who went about doing good, preaching and teaching the things concerning the kingdom of God."

I have been attending to missionary work among the heathen as heretofore, though, unfortunately, I have no journal to send you this time. All that I can say is, that the word of God has been repeatedly proclaimed in the ears of many, in the market, held twice a week, in some of the surrounding villages; and a good number of tracts and portions of Scripture have been distributed. I want some Hindoo tracts and Testaments. I have enough in the Urdu language for some time.

JESSORE.

EXTRACT OF A LETTER FROM MR. J. PARRY,

Dated March 4, 1840.

ABOUT the beginning of last month I paid a visit to our Christian friends at Badpukbaria, which is thirty-two miles from this place. I performed the journey in one day, with two horses, and endeavoured to make the best of my time. I conversed with as many fellow-travellers as I met on the way; besides which, I preached at four stated places, in the villages through which I passed. I distributed several tracts and Gospels, with which I had filled my coat-pockets. On my return I followed the same plan, and preached in about a dozen places, in several villages.

During my stay at Badpukbaria, in a hut belonging to brother Ramdhan, I preached in three hats and a few villages, situated at different intervals, viz., from two to seven miles. With the exception of the market of Nagahathan, where the people seemed very indifferent about Divine things, I found, in the other places, my auditors generally serious and attentive in listening to my message. Many seemed glad and surprised to hear of the way of salvation through Jesus Christ our Lord. Some expressed their highest approbation of the moral law, and readily acknowledged the vanity and sinfulness of worshipping Deities and Brahmans. Some of the latter, also, seemed even to relish such instructions.

The native brethren, Bangsi and Saukar, made an excursion to the north during the past month, and spent a fortnight in preaching in eighteen villages and markets. In general they met with a kind reception from their countrymen, who listened with much attention to the Gospel,

and gladly received our books. Some regarded the message as Divine, while a few mocked; which, of course, was not surprising. They are of the same spirit as many were when our Lord was on earth, and of whom he said, that "they hate the light, because their deeds are evil, and they love darkness."

Judging from the number of pilgrims who passed through Jessore to Chakda, for the purpose of bathing in the Ganges on the occasion of the late eclipse of the moon, I suppose the assembly must have been very great. I was surprised to learn from several of the jattris (pilgrims) that no missionaries or native brethren went either from Calcutta, Serampore, or Krishnanagar, to preach the Gospel on the above occasion. On the return of the pilgrims, two native brethren, viz., Bangsi and Sankar, and myself, took our stand apart from each other, in three different parts of the station, and, for three days successively, cast out the Gospel net, and we hope that to thousands the Lord Jesus Christ was made known as the only Redeemer of sinners. Tracts and Gospels were distributed freely; but three-fourths of the pilgrims being women, we, of course, could not put in circulation as many tracts as might have been expected. Some of the inhabitants of places far distant from Jessore, Barisal, and Furridpoor, were, on this occasion, for the first time, favoured with the light of the Gospel. Some of the tracts which we gave away will thus find their way into places where the Gospel has never been preached.

Such of our auditors as could read were almost enthusiastic in their demand for tracts,

and especially for single Gospels, which they prefer to the former in consequence of their larger size. Our arguments against the religious practice of bathing in the Ganges seemed to be convincing to most of our auditors. Some, who attempted to defend the rite on the principle of ancient custom, were obliged to yield their point, when it was shown to them that Ganga, according to the Hindoo shasters, was more wicked than most Hindoos, as she had murdered seven of her children, and at last forsaken her husband. Some of our auditors seemed to be ashamed of trusting in such a debi for salvation, and expressed a desire to be instructed in a superior way of having their sins pardoned. One of my auditors, a poor widow, sat before me, and listened with the utmost attention to my instruction; and then remarked, to some of the Brahmins who were near me, "See how fruitless it is to bathe in the Ganges." One of them replied, "Then why did you join in that practice?" She said, "Because I knew no better before." I was surprised at her requesting a tract, and asked her what she would do with it, as she could not

read. "True," said she, "but I will get my son to read it to me."

Many of the poor jattris were attacked with cholera on the way; and I was told that no less than a hundred fell victims to the awful malady. At Polao-ghat, where I was preaching, two were taken ill, to whom I was glad to render some assistance.

I am sorry to say that the Talukdar, who last year ill-treated my native converts, and with whom I dealt so leniently then, has again commenced his opposition.

I had a letter yesterday from Shwaran, our head native preacher in the south, stating that several Mobammudan families, at a village called Kumari, had lately given up caste, and were receiving instruction, with a view to embrace Christianity, and that they were about erecting a place of worship, but the Talukdar's people twice removed the posts that had been planted for the erection of the house. I hope, through God's help, soon to see the opposition subside.

Many thanks for the *MISSIONARY HERALD*, which I think a very useful periodical.

B A R I S A L.

EXTRACTS OF LETTER FROM MR. S. BAREIRO.

WE have been favoured with several letters from Mr. Bareiro, which, as well as the journal of the native preachers, contain much that is interesting, as showing the diligence of these brethren in their work, and the pleasing attention paid to their message by many of their hearers. From the letters the following extracts are given:—

Jan. 18, 1840.

YOU will be happy to hear that the native preachers are again out for fifteen days. They left the day before yesterday. I would have sent them before, but our brother Panchu was so dangerously ill that their presence, with that of mine, was absolutely necessary, for a time, at Shagardi. In fact, I did not wish to show the people there that we are not willing that any should judge us in respect of any thing in which they consider true love to consist. As the distance is so great from the station that one could not visit it above once a day, and as the symptoms of the disorder of our beloved brother were very alarming, I went there, and slept two nights, spending the day in prayer and reading the word, and preaching to the people there.

A Bairagi.

A bairagi, who prizes the word of God, attended one of our meetings on this occasion, while our brother's wife was deeply affected with a sense of holy things. I have had some serious conversation with her, and hope she will soon be added to the little flock here. Although I suffered great inconvenience during my stay, that was infinitely counterbalanced by the tri-

umph of faith our brother displayed, while in great agony and pain from his disorder, and the good my visit did in other respects.

As our brother had entered into my views of the necessity of his labouring among the serious people at Shagardi before he was taken ill, I have not the least doubt he will be excited fully to consecrate himself to the furtherance of the great cause here, after he is established in health. We hope, by our joint labours, to meet with more success than we expected at Shagardi. Pray for our prosperity.

Feb. 10, 1840.

I would have sent our journals to-day, but our brethren are again gone to the interior of the country, where a small fair occurs to-day. Please send us about 1500 tracts, and a few of the separate Gospels and Testaments, in Bengalee, as our stock is almost out, having had occasion to distribute a greater number of tracts than we did last year.

Our brethren's last long trip to the mufassal was a very profitable one. Hinduism is being fast undermined: even Brahmins are beginning to depart from many of its observances. The Lord is thus silently working upon the minds of the Hindoos for the final reception of his

salvation through Christ. This the Hindoos themselves cannot account for, I mean their gradually growing lax in their doctrines, but on the about-to-be-fast-exploded idea of Kali jug. When the Spirit begins powerfully to exert his Divine influences to draw them nearer to God, how sensible they will be, with the knowledge they will have then possessed of other things which appear as a mystery and a dream now, that those impressions of the Kali jug which refer to the fall of their religion were the workings of the Almighty Spirit.

A Bairagi Inquirer.

Feb. 27.—In one of my last communications I gave you a little information respecting the old inquirer at Shagardi, mentioned in my Annual Report. In my visits and conversation with her, together with the Divine services conducted there, when others have joined us, she has had the means of becoming acquainted with the nature of Christian doctrines and faith.

I have another new inquirer, in a bairagi, who, having attended worship at Shagardi, and having heard me converse many times on Divine

things, for some months, *i.e.*, whenever he had leisure to attend, has expressed, privately, to the brother there, a wish to join us, at he was totally dissatisfied with his own faith, which consisted of vain and endless observances, and repetitions of unmeaning forms and ceremonies.

All this, betokening a shaking in the dry bones, and a clear division of the kingdom of the prince of darkness against itself, is calculated to encourage, or rather to keep up our spirit, which is too often apt to be cast down: yet this is not success, till the image of Christ is reflected in the soul. We want a new creature; and, in the case of the bairagi, judging from appearances, it may commence unknown to us. His deportment is very meek, and he is anxious to learn. He has paid me two visits. He wishes that others may also learn and be enlightened. To his mind many things have been revealed which seem to have made a very great impression indeed. Three days ago I had another very encouraging opportunity of conversing with him, and explaining, from the Acts, the descent of the Holy Spirit, with other particulars relative to it. The other inquirer was also present.

J A M A I C A.

KINGSTON.—Our readers will rejoice to learn that Mr. Oughton has at length been brought completely through his difficulties. The following statement is taken from a letter, bearing date the 16th of September:—

Since I last wrote you I have had to pass the final struggle with my enemies; and a fine contest, I assure you, it was. Every artifice was put in requisition to annoy and distress me. Grant's attorney came 120 miles to conduct the opposition, and three counsel were engaged to conduct the case. The cause was delayed by our opponents as long as possible; and they tried not a little to throw it over until next court. They raised every objection in their power, however frivolous; but their chief objects were, to obtain possession of the furniture, horses, chaise, &c., on the Mission premises, even to the lamps, &c., in the chapel, as I was informed. They tried to prove, that as I was in possession of them, and exercised control, and as the Society was not an incorporated body, all the property, except the building, was to be considered mine, and answerable for my debts. In this, however, we completely foiled them; and thus the whole of the furniture, horses, &c. &c., remain safe and untouched. We cannot be too thankful for this decision, as, had it been otherwise, we should have been worn down with actions, knowing, as they would, that verdicts would be certain, and that the property would well repay them. No wonder, then, that they are now confounded; their darling hope is withered; and they now learn that if they will go to war, it must be at their own charges.

The next thing they laboured for was to a scer-

tain my income, that they might obtain the appropriation of a portion to the estate. This I expected, and prepared accordingly. Just before I went to gaol, I tendered my resignation as pastor of the church; so when they inquired my salary, I returned "Nil," being out of a situation. This was done in the most open manner. I used no disguise, but told the Court that on being arrested I resigned; and on getting free, I should probably again accept the charge.

My counsel next applied to remove Mr. Grant from the situation of assignee, on the ground that as I had an action against him in the Court of Error, he could not properly discharge the duties of that office. This was granted; he was put out, and a Mr. D. Bravo, a respectable merchant and friend of mine, put in his place.

I was then discharged, Judges Bernard and Mulholland expressing their approbation of my conduct, which they said was highly creditable to me as a man and a Christian. These remarks were made in consequence of an address which I made in Court, wherein I stated that I had never been actuated by malice towards Grant, but only by a sense of solemn and binding duty; that the whole of my conduct during the course of the actions had been defensive, and not offensive; and even then, to show that I had no desire to injure Mr. Grant, although he had left nothing untried for my destruction, and had

driven me to the humiliating step of becoming insolvent, I would stop all proceedings against him in the Grand Court and Court of Error, if he would enter up a satisfaction to the verdict. I felt that such a declaration was due to my own character, as I had been stigmatized, in the vile and mendacious papers of Jamaica, as actuated by the worst feelings, and seeking the destruction of a respectable and influential gentleman.

I have thus given a brief outline of the circumstances. The examination lasted upwards of seven hours; and when I was discharged, a murmur of satisfaction ran through the Court, while the crowd outside gave vent to their joy by tremendous huzzas. Indeed, such was the excitement, that the Attorney-General begged I would act with the utmost caution, and send some persons to beg them to be quiet; I accordingly sent several of the deacons some time before me; but all would not do: when I appeared they made a rush at me, spite of a strong body of police: some hung on me, others kissed my hauds; and, at length, a body of them carried me to the chaise.

At home, the scene was most interesting: a number of pious women, who had been spending the whole day in the chapel, engaged in

prayer on my behalf, came out; and had you seen their countenances beaming with joyful thankfulness, you would have never forgotten it. "Ah! minister," said they, "God has heard our prayers. I was sure he would; too much prayer been put for you for your enemies to hurt you. He has brought you through more than conqueror, blessed be his name."

I have had visits of congratulation from all parties; some of the most respectable merchants, and also the Roman Catholic priest. The conduct of the Attorney-General, in particular, is above all praise. He has, from the first, displayed the greatest interest in the affair, given me consultations, and begged me to call upon him whenever I wanted, without fees, and, during the various trials, acted most nobly. He has been a tower of strength to Mr. Stainsby and myself; and I should not satisfy my feelings if I did not publicly express my gratitude.

I believe my troubles have made me forget to thank you for your very judicious selection of Mr. Rouse as my assistant and schoolmaster. He is a devoted and very valuable young man. His piety I believe to be of a high order; while his retiring habits and willingness to oblige render him dear to all; to our own domestic circle he is an interesting addition.

ST. ANN'S BAY.—From Mr. Abbott to Mr. Dyer, Sept. 9.

I DULY received your kind favour of July 14th, and feel truly thankful that you have found a missionary brother, suitable and willing to come to my aid. All I have heard from brethren Francis and Dutton tends to confirm the favourable opinion you have formed of Mr. Millard; and I trust he will prove a valuable colleague, and long be spared to labour in this most interesting part of the Lord's vineyard.

I have never had so much encouragement in my work as at the present moment; and, I think, never felt so deeply my utter unworthiness to be so employed.

God is, I trust, doing great and unexpected things for us. Cheering symptoms of a revival of religion, especially amongst the youthful portion of the congregation here, have recently gladdened my heart. Last Sabbath-day, 122 persons were baptized, and admitted to church-fellowship; and, including these, no less than 269 have been added to this and the other churches under my care within the last two months; and, judging from the state of things around us at present, these are but as the drops which precede the copious shower.

We have, in the congregation here, full 600 young people under twenty years of age. Many of these are, I hope, under serious impressions. Not less than 100 have become professed followers of the Saviour since Christmas; and I have reason to believe that, a few weeks hence, when, as usual, I meet the classes, double that

number intend publicly to avow themselves on the Lord's side.

Our services, at all the stations, during the 1st week of August, were of a most pleasing character. I baptized twice during the week; at Ocho Rios, on the 2nd, fifty persons; and at Stacey Ville, on the 5th, forty-eight.

Our people made a noble effort towards liquidating the debt on the chapels; and although there is scarcely a person amongst them above the condition of a mechanic, yet, as all gave according to their ability, the sum amounted to a little more than 1000*l.* currency. We are still about 2000*l.* in debt; but the people are willing, notwithstanding this drawback, to extend operations, and so am I. We thank God, and take courage.

We have enlarged the chapel here twice within three years, and formed two branch stations out of the congregation; and although the chapel accommodates about 2000 persons, it is still too small.

You will, I am sure, admit that these facts demand grateful praise and renewed effort. You will admit, also, that I need help; not that I may have less work to do—this I do not desire, but that the dear and affectionate people of my charge may receive attention more commensurate with their wants and deserts.

I trust that ere this reaches you Mr. Millard will be on his passage out; and pray that he, with his partner, may be conducted hither in safety.

BROWN'S TOWN.—From Mr. Dutton, Sept. 22.

Our stations are still prosperous; and God is evidently making bare his arm amongst us. Next Sabbath (n. v.) I baptize 12 at Mount Zion, Clarendon; and most likely, before this reaches you, we shall have added about 70 to our church at Clarkson Ville, 50 at Bethany, and upwards of 200 at Brown's Town.

Next Monday we commence a new school at the Clarendon station, under the care of Mr. Thomas Henry, a worthy black man, who has, for some time, been preparing for the work at the Mico Institution, Kingston.

Much is thought among the people of the Mission to Africa. Many fervent prayers are offered up on behalf of that benighted land, and great willingness is manifested to render pecuniary aid, that the Society may not want the means when suitable agents are obtained. Se-

veral pious and active members and leaders in our church are anxious to go as settlers; and two devoted and talented young black men are looking forward to the missionary work.

I am happy to inform you that I am now getting quite strong and well. I have been brought very low through my severe loss, yet God hath sustained and helped me. He has graciously assisted me to stay my mind upon Him, so that though called to endure earth's master-woe, I have been kept from murmuring, and have enjoyed much of that peace of mind which passeth all understanding.

Brother and sister Clark have been, and are still very kind to me: they appear to anticipate my wants, and to feel great pleasure in relieving them.

Home Proceedings.

DEPARTURE OF MR. KNIBB, &c.

It was announced in our last Number, that the *Reserve*, with our missionary friends, for the northern part of Jamaica, was expected to sail on the 10th inst. Circumstances, however, occasioned a little delay; and the embarkation did not take place till Monday, the 16th. During all the earlier part of the month Mr. Knibb was occupied in attending a succession of public meetings at different chapels, in London and its neighbourhood, which were very fully attended, and at which a pleasing spirit of liberality was evinced. They were closed by a public valedictory service, held at Finsbury Chapel, on the evening of Tuesday, the 10th, when that spacious building was crowded in every part by the friends of the Mission. On this interesting occasion our beloved friends were commended to the Divine protection, in solemn prayer, by the Rev. George Pritchard and the Rev. John Aldis; the audience were briefly addressed by the missionary brethren Woolley, May, and Cornford, as well as by Mr. Knibb; and the whole was closed by an appropriate farewell address to the friends about to depart, by Dr. Cox. A collection was made in the course of the meeting, which amounted to 127*l.* 1*s.* 3*d.*

Exactly six months prior to this meeting, viz., on the 10th of May, Mr. Knibb landed at Liverpool. By the good hand of God upon him, our indefatigable brother had attended, during that period, 154 public services, travelled about 6000 miles, and addressed, on a probable computation, 200,000 individuals. Having succeeded in obtaining pecuniary aid for commencing the African Mission, and for adding ten new labourers to the missionary band in Jamaica, his closing efforts were directed towards the removal of the debt of upwards of 3000*l.* owing by the Society. For this object he has engaged to raise 500*l.* among the churches in Jamaica; and so warmly has the matter been taken up in London, and by many kind friends in different parts of the country, to whom

circular letters were addressed, that we apprehend, when the whole amount engaged for is paid in, little, if any thing, will remain unpaid. An account of all that has been received on this account, up to the end of November, will be prepared for insertion in our Number for January.

In another part of the present *HERALD* will be found a Farewell Address, by our zealous brother, whose society and services have greatly endeared him to the hearts of thousands, who, we trust, will not cease to remember him and his fellow-voyagers in their approaches to the mercy-seat.

Fifteen Christian friends accompany Mr. Knibb on his return; three missionaries, and two schoolmasters, with their wives, and five female teachers, who will reside at different missionary stations, in connexion with the missionary families there. For this new branch of agency, which includes a Normal School, for the training of native female teachers, Mr. Knibb has received many kind contributions, placed under his personal management, and not included in the accounts of the Society. All who are acquainted with the state of female Society in our West Indian colonies will rejoice in the effort thus made to enlighten and instruct that important portion of the community, by means of these devoted young persons, each of whom has had considerable experience in the work of Christian education at home.

Of the three missionaries already mentioned, Mr. Edward Woolley was educated at Stepney College, and was dedicated to his important work at John-street Chapel, (Rev. J. H. Evans's,) on Monday evening, the 9th inst. Mr. John May had, for some time, been pastor of the church at Saltash, in Cornwall; and was set apart to missionary service at Morice-square Chapel, Devonport, Thursday, Oct. 22; and Mr. P. H. Cornford, having studied at the Newport-Pagnel Evangelical Institution, under the direction of the Rev. T. P. Bull, was designated at Maidstone, in which town his respected father exercised the ministerial office for some years previous to his death.

Mr. Charles Armstrong and Mr. Henry Bloomfield, having been trained with that view, go out as missionary schoolmasters; the former in connexion with Mr. Clark, of Brown's Town; the latter to take charge of one of the schools under the direction of Mr. Knibb. We have every reason to hope and believe that each of these friends will prove a valuable accession to the number of our brethren who, in various ways, are seeking to promote the great interests of truth and intelligent piety in the important island for which they are destined.

The embarkation of our friends having been delayed a few days longer than was expected, a parting Communion Service was held at New Park-street Chapel, on Lord's day, the 15th; which, like a similar service at Camberwell the preceding Sabbath, was numerously attended by Christian friends from various neighbouring churches, and proved a season of refreshment to many. Mr. Knibb delivered his last address, in the evening of the 15th, to a crowded congregation, at Prescott-street. On the next day, a steam-boat having been specially engaged to convey the whole party to the vessel, lying off Gravesend, they were accompanied by several members of the Committee, and a number of other friends, anxious to testify their affectionate regard, and finally to commend them to the protection of Him in whose service they are engaged.

A letter from the Downs, Friday the 20th, states that the party were all well and happy at that date.

Mr. William Hume and Mrs. Hume embarked on board the *Marraboo*, Captain Smith, for Kingston, on Monday, the 9th of November. Mr. Hume will join Mr. Phillippo at Spanish-Town, and co-operate with him, by superintending one of the schools under his direction; and aiding, in other ways, the important and widely-extended labours in which Mr. P. is engaged.

MR. KNIBB'S FAREWELL.

*Queen-street-place,
Nov. 16, 1840.*

MY DEAR FRIEND,—I feel that I am discharging a pleasing duty in uttering, through the medium of the *HERALD*, my sincere thanks for the unbounded kindness I have received during my eventful sojourn in England.

To the Committee, for the deep sympathy they have manifested in the unfounded slanders cast upon my character, as well as for the cordial co-operation in the objects which brought me to my native land, my thanks are especially due; and I beg leave to assure them, that I return to the scene of my former labours and joys, not only with sentiments of increased personal regard, but with the firm and unwavering conviction that they will heartily co-operate with their beloved missionaries in Jamaica in carrying out those plans of mercy by which Ethiopia shall eventually stretch out her hands unto God.

To my beloved brethren in the ministry, and to their interesting churches, who have so materially assisted me by their cheerful support, and who have so kindly sustained me in my various labours, I express the sincere gratitude I feel. I still implore them not to lose sight of the great principles of liberty we are working out in Jamaica, or of the infinitely greater objects connected with the subjugation of Western Africa to the blessed Redeemer. I assure them my visit, however arduous the work, has been one of great enjoyment, to which they have mainly contributed; and I return fully assured that in their warmest affections I still live, and that I shall be remembered by them at the throne of grace, where prayer for the final triumphs of truth and righteousness is ever acceptable.

In parting thus with such beloved friends, let me, in behalf of the bleeding and down-trodden slave in America, implore your deepest sympathy. You, as churches, possess the power of breaking his bonds,—of restoring man to his rights, of freeing woman from the torturing lash, and from the piercing agony of the robbery of her offspring, and with my latest breath would I beseech you to use that power, which, honestly and fairly carried out by the Christian church, would accomplish the destruction of a system fraught with every injury which man can inflict or man endure.

To my dear young friends, who have felt, and who still feel such a proper sympathy for suffering humanity, and who have sent so many proofs of their interest in the Jamaica Mission, my grateful thanks are given. Be it your concern, my dear young friends, to live near to Christ. See to it that we meet in heaven,—that it is

ours to spend an eternity of happiness around the throne of God.

Farewell, dear friends! Often shall I remember your kindness when tossed on the billows, or roaming through the lovely scenes of free Jamaica. May the rich blessings of Heaven rest upon the Committee, the churches of the saints, and upon my beloved country! Soon may the last link of Africa's woes be smitten from her by the power of the Gospel, while its benignant rays shed light and happiness upon the millions of immortal beings who inhabit her slave-cursed plains. So prays

Your affectionate friend,

WM. KNIBB.

P.S.—I have had many requests to send to parties copies of the following verses. Will you oblige me by inserting them in the *Herald*?

Verses sung at the reception of Members by the Church at Falmouth, and others in Jamaica.

COME in, ye blessed of the Lord;
Enter in Jesu's precious name;
We welcome you with one accord,
And trust our Saviour does the same.

The joys which earth cannot afford,
We'll seek in fellowship to prove;
Join'd in one spirit to our Lord,
Together bound by mutual love.

And while we pass this vale of tears,
We'll make our joys and sorrows known,
Will share each other's hopes and fears,
And count a brother's case our own.

Once more our welcome we repeat;
Receive assurance of our love:
Oh, may we all together meet
Around the throne of God above!

On visiting the ruins of the chapel at Rio Bueno, in Jamaica, which had been destroyed by a band of incendiaries by fire, in the year 1832, I found that they were completely covered by a herb called "The Tree of Life." I sent the statement to J. Montgomery, Esq., who kindly returned the following lines:—

When flames devour'd the house of God,
Kindled by hell with heaven at strife,
Up sprang spontaneous from the sod
A forest of the Tree of Life,
Meet emblem of the sanctuary
Which there had been and yet should be.

Now on the same thrice-hallow'd spot
In peace a second temple stands,
And God hath said, "Destroy it not!"
For, lo! the blessing he commands
As dew on Hermon's hill of yore,
Life, even life for evermore!

ON THE PERMANENT INCREASE OF THE INCOME OF THE MISSION.

IN A LETTER TO THE EDITOR.

No. III—THE DEBT, OR “TRUST AND TRY.”

MY DEAR SIR,—I am sure you rejoice with me that our debt is going or gone, and that in the place of 3000*l.*, we now owe less than 100*l.* You join me too, I am sure, in gratitude to Him from whom all “good thoughts do proceed,” that he has put it into the hearts of his servants to come forward thus nobly to the “help of the Lord, to the help of the Lord against the mighty.”

And while the liquidation of the debt thus nearly completed is a blessing, there is, if possible, a greater blessing still in the means and mode of its liquidation. It involves principles and truths of the very last importance to the successful working of similar plans in future. I am sure you will allow me briefly to explain them.

The first time the importance of attempting something in this business was expressed, (though we had often talked on the question,) was the following letter which I received from our brother Knibb on the 24th of October last. It was written, I believe, on the sabbath; and I am sure neither its spirit nor its end is at all at variance with the sanctity of that day.

“My dear Friend,—I hope that I write under a deep sense of the undeserved goodness of God, and of deep humility that I have no more improved by his distinguished deliverances vouchsafed, from the hand of man and from the perils of the sea; and being on the eve of sailing once more for Jamaica, I wish, ere I leave, as a humble but sincere thank-offering to Him, to see if I cannot aid in the liquidation of the debt on the Society, which, with the brightening scenes in Jamaica, the loud calls from the East, the opening prospects in Africa, and the imperative demands of Hayti and other Western Islands, ought to be entirely removed.

“Should you agree with me that this is a practicable measure, you may rely on receiving from Jamaica, within three months after my return, the sum of 500*l.* sterling, being one-sixth of the amount due.

“My plan is already formed: it is this. I will ask through my brethren for one shilling from 10,000 of the members of our churches, as a thank-offering to God for the commencement of the African mission; and I only wish that I was as confident that you would be able to accomplish the remainder, as I feel persuaded my beloved fellow-Christians will do what I have stated.

“With much respect and affection,

“Believe me very truly yours,

“WILLIAM KNIBB.”

You will see, my dear sir, that there are two peculiarities in this letter, on both of which we have often talked, and both of which are of the greatest importance.

The first is this: the whole business is taken up as a question of duty, of *religious* duty. It is taken as granted, not only that this debt was due to man, but the payment of it to God. It begins rightly, soundly, religiously. *The providence of God calls us to do it.* It was the language of Abraham, of Carey, of Paul. Difficulties there were, as you know. The best friends of the mission had already given, and given largely. The country had raised 2000*l.* towards the ten missionaries, and 1000*l.* for Africa. There were not wanting some who said that the spare wealth of the church was exhausted. The time was short, and urgent. But in spite of it all, it was begun as a matter of prayer, of gratitude, and self-consecration; and God honouring the spirit and motives by which it was prompted, it succeeds.

A second peculiarity is this: it suggests, by a reference to the example of Jamaica, the subdivision of the work amongst as many as possible. It takes it as granted, that while 500*l.* is good in any form, it is *best* in the form of 10,000 shillings. It teaches a lesson, which I trust we shall not easily forget,—the importance of *all* our members doing something towards the “building of this wall,” the furtherance of this cause. I hesitate not to foretell, that under God, the adoption of these two simple principles will go far to perfect the church, and to evangelise the world. Let us take up the missions of the church as *God's* work, and let us *all* and each labour to promote them, and the result is certain. Such a spirit would be at once the beginning, the earnest, and the means of our success.

We did *trust*, and we did *try*. A series of Meetings were arranged, from Monday, the 2nd of November, to Tuesday the 10th, in different parts of London. On Tuesday, the 3rd, a number of friends were invited to breakfast: Cards were in the mean time prepared; and, after donations had been given at that meeting to the amount of upwards of 400*l.*, these Cards were given out to all who offered to take them. On the Tuesday following, they were brought in at a Tea-meeting, at New Park-street, and nearly 400*l.* more was paid over as the result. Many who took Cards—*only to try*—were astonished in being able to bring in, in comparatively small sums, from 10*l.* to 30*l.* The interesting services of that evening, at Finsbury, brought in about 300*l.* more; while there was promised from

friends in the country, and all in small sums, scarcely one more than 10*l.*, about 400*l.* Since that time other donations have been given or promised, to the amount in all of 2900*l.* I am sure you will agree with me in saying that the moral and spiritual influence of this effort has been most delightful, even more so than its pecuniary results. I verily believe we are already the better for what we have done. It is certain that, while numbers, of every age and class, have lent a helping hand, we are none the worse. Let us but keep in remembrance this spirit and these rules; and this is the last debt with which the energies of the Baptist Missions will be

called on to contend. Only let *all* work, and all work *as for God*,—TRUST AND TRY,—and I doubt not but a “blessing shall be poured forth, so that there shall not be room to receive it.” We have not *trusted* and *tried* as we ought, and therefore the blessing has been withheld.

But “how to keep out of debt,” how to “trust and try” with success, is a question that will need a fourth communication.

Believe me, affectionately yours,

JOSEPH ANGUS.

NOTICE.

OUR friends are respectfully informed, that on Tuesday, the 29th of December next, a tea-meeting will (D.V.) be held at the vestry of New Park-street chapel, Southwark; when it is earnestly requested that all sums promised

or collected by friends in London towards the liquidation of the debt, may be paid over to the Secretaries of the Society, who will be in attendance on that occasion. Tea at five o'clock precisely. Business to begin at six.

RETURN OF MR. AND MRS. BAYNE FROM CALCUTTA.

WE are concerned to state, that the long-continued illness of Mrs. Bayne has rendered it absolutely necessary, in the judgment of their medical advisers, that she should leave Calcutta without delay; and her strength is so far reduced that Mr. Bayne has felt it his duty to accompany her. They sailed in the *Larkins*, about the middle of September, with the inten-

tion of stopping at the Cape, should the effect of the voyage so far be favourable; otherwise to proceed to England.

Our widowed sister, Mrs. Weatherall, has safely arrived in London from Belize, after spending a few months with some relatives in New York.

ACKNOWLEDGMENTS.

THE following articles have been received, for which the thanks of the Committee are presented:—

A box of fancy articles from a lady of the Established Church, through the Rev. J. Walcot, Ludgershall; a box from ladies, Eagle-street, for Mrs. Baylis; a box from Mrs. Brown, for Mrs. Clark, Brown's Town; a parcel of Magazines, from Mrs. Whitley, for Africa; two parcels, from Miss Purchase and Miss Yarnold; a box of Magazines, from Mr. B. Trego; a box from female friends of Harlow, for negro education; a box from Ipswich, for Mr. Hutchins; a ditto from Mrs. Tremlin, Sevenoaks, for ditto; another for ditto, without advice; three boxes from Mrs. Gardner, of Luton, as directed; a canvass parcel, for Mr. Dendy; a trunk, for Mrs. Baylis; a box from Mrs. Rouso, for Mr. Hutchins; a case of sundries from High Wycombe, for Mr. Day; a box from Nailsworth, for Mr. Tunley; one also from Northampton; a box from Hackney, for Mr. Henderson; a box and canvass parcel from Rev. Mr. Middleditch, for Mr. Hutchins; a box of sundries, for Mrs. Francis; a parcel of thimbles and needles, for poor negroes; and a paper parcel, for Mr. Henderson.

The Rev. W. Knibb returns his sincere thanks to various friends for presents of needle-work and other articles for the use of his schools. The hurry of departure prevents a more definite acknowledgment; but the kind donors may expect to receive an account of the proceeds after Mr. Knibb's arrival in Jamaica.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of October, 1840.

Our country friends will observe that we now adopt a different plan of acknowledging the Contributions. It is the same, in fact, which is acted on by each of the other Missionary Societies. To give the particulars, month by month, involves an expense of time and labour to which the limited Establishment at Fen-court is inadequate; not to advert to the reasonable complaint, that space is most inconveniently taken from Missionary intelligence, which is interesting to all, to insert a mass of names and figures, interesting to a very few. The details will be given, as heretofore, in the Annual Report.

SUMS RECEIVED AT FEN-COURT.		£ s. d.		£ s. d.	
<i>Donations.</i>					
Sir T. F. Buxton, Bart., for Africa	10 10 0	Sharnbrook:—		Ditto, Ladies' Association, by Rev. Mr. Birrell	71 17 9
Mrs. Jones, ditto	0 10 0	By Mrs. Williamson	4 4 0	Ditto, for female schools, Jamaica	10 0 0
Servant maid, by Rev. John Clarke, ditto	0 2 6	Toddington:—		Manchester:—	
Friend W. P., ditto	1 1 0	By Rev. J. Angus	11 2 3	By Rev. J. Girdwood.	
Mrs. Lawrence, by Mr. Knibb, ditto	1 0 0	<i>Cambridgeshire.</i>		Collected at	
Mrs. Kightley, for <i>Entally</i>	5 0 0	Haddenham:—		York-street chapel	35 12 5
X. Y. Z.	5 0 0	By Mr. Rose	15 11 4	George-street ditto	18 5 10
W. Flanders, Esq., for additional Missionaries to Jamaica	20 0 0	<i>Cumberland.</i>		Granby-row ditto	3 17 6
J. Stock, Esq., Regent-street, ditto	2 0 0	Keswick:—		Donations and subscriptions	321 17 11
W. L. Smith, Esq.	10 0 0	Mrs. Fletcher	1 0 0	Ditto, for Africa	65 0 0
Mr. Jennings, by Mrs. Ivimey	1 0 0	<i>Essex.</i>		Ditto, for schools in Jamaica	21 0 0
Mrs. Elizabeth Gurney, from a fund at the disposal of her legatee	100 0 0	Mersea Isle:—		Oldham:	
Ditto, for female education	20 0 0	Collected by		By Rev. J. D. Caswell	14 1 8
Ditto, for translations	20 0 0	Mr. Rogers	1 6 0	Sabden:—	
Ditto, for schools in Jamaica	20 0 0	<i>Gloucestershire.</i>		By G. Foster, Esq.	20 0 0
G. Deane, Esq.	5 0 0	Cirencester, for schools in Jamaica	3 10 0	Ashton-under-Lyne:—	
Friend, for <i>Entally</i>	5 0 0	<i>Hampshire.</i>		By Mr. Lees	25 0 0
<i>Annual Subscription.</i>		Portsea:—		Ditto, for additional Missionaries to Jamaica	20 0 0
Rev. C. H. Harcourt, Newcastle-under-Lyne	0 10 6	White's Row, for Africa	20 0 0	Ditto, for Africa	15 0 0
<i>LONDON AUXILIARIES.</i>		Ditto, W. W., ditto	5 0 0	Rochdale:—	
Devonshire-square, by Mr. Hawkins	5 0 0	Hampshire Auxiliary	95 2 2	By H. Kelsall, Esq.	170 6 7
Ditto, for Africa	10 14 0	Ditto, for Africa	23 8 7	By Rev. E. Carey	
Prescot-street collection	10 6 11	<i>Huntingdonshire.</i>		Preston	15 0 0
Park-street collection, for Africa	37 5 2	Kimbolton	26 0 0	Inskip	5 5 6
Meard's court collection	55 0 0	Ditto, for translations	2 1 0	Accrington	5 11 0
Chelsea collection	20 0 0	<i>Kent.</i>		Burnley	7 0 0
Tottenham:—		Maidstone:—		Haslingden	13 3 0
Two young friends, for Missionaries to Jamaica	2 0 0	By Miss France	27 14 0	Goodshaw	2 0 0
<i>COUNTY AUXILIARIES.</i>		Crayford Missionary Association	6 6 0	Cloughfold	3 5 0
<i>Bedfordshire.</i>		Sevenoaks:—		<i>Lincolnshire.</i>	
Bedford Auxiliary, by Mr. White	32 10 0	By Mr. Shirley	43 7 5	Boston, by Mr. Veall	20 0 0
		Ditto, for additional Missionaries to Jamaica	8 12 0	Horncastle, ditto	16 17 4
		<i>Lancashire.</i>		Partney, ditto	9 1 2
		Liverpool:—		Spalding, by Mr. Carey	4 7 10
		On account, by Mr. Godfrey	415 0 0	<i>Norfolk.</i>	
				Becles, for additional Missionaries to Jamaica	35 0 0
				Yarmouth, ditto	15 0 0
				<i>Northamptonshire.</i>	
				Woodford:—	
				By Mr. Abbott	3 0 0
				Mr. Ward, Grendon	10 0 0
				<i>Northumberland.</i>	
				Berwick, for Africa	5 0 0

	£	s.	d.
Ford Forge, ditto.....	5	0	0
Newcastle:—			
By Mr. H. Angus....	41	3	2
Ditto, for translations	3	7	0
Ditto, for female edu-			
cation	3	2	8
Ditto, for Africa	6	0	0
North England Auxiliary,			
by Rev. R. Pengelly ..	24	16	8
Ditto, by Rev. J. Burton ..	54	1	10
Ditto, for schools.....	4	7	6
<i>Nottighamshire.</i>			
Nottingham:—			
By J. Lomax.....	132	5	6
Ditto, for <i>Entally</i>	4	0	0
<i>Oxfordshire.</i>			
Oxfordshire Auxiliary,			
by Mr. Bartlett.....	200	0	0
Oxford, for ten Mission-			
aries	6	10	0
<i>Somersetshire.</i>			
Western District:—			
On account	90	0	0
Frome, for additional			
Missionaries to Ja-			
maica	75	18	0
<i>Suffolk.</i>			
Ipswich:—			
Mr. W. Pollard.....	5	0	0
<i>Sussex.</i>			
Sussex Auxiliary, by			
Mr. Button	160	18	8
<i>Wiltshire.</i>			
Downton:—			
By Rev. J. Clare	14	10	6
Devizes:—			
By B. Anstie, Esq.,			
for additional Mis-			
sionaries to Jamaica	70	7	10
Melksham, for Mission-			
aries to Jamaica	55	7	0
Bratton, for Africa	10	0	0
Wootton Bassett:—			
Mr. Mackness	1	0	0
Ditto, for Africa	0	10	0

	£	s.	d.	
<i>Worcestershire.</i>				
Worcestershire Auxiliary,				
by Mr. Harwood:—				
Stratford	15	11	2	
Alcester	10	10	0	
Atchlench	3	0	0	
Blockley	26	0	0	
Ditto, for Africa	2	2	0	
Campden	6	6	2	
Evesham, College-str.	21	5	10	
Ditto, Mill-street.....	25	8	10	
Persnore.....	31	8	8	
Ditto.....	37	3	3	
Upton	8	5	7	
Kidderminster	13	10	2	
Westmanecote	5	12	0	
Stourbridge	11	5	2	
Tewkesbury, for				
Africa.....	25	0	0	
Ditto, for additional				
Missionaries to Ja-				
maica	21	11	2	
Cheltenham	54	6	0	
Tewkesbury	80	3	6	
Astwood.....	24	2	11	
Wincomb	10	6	6	
Cheltenham	76	0	0	
Coleford	100	0	0	
Bromsgrove	23	10	3	
Worcester	73	5	3	
Coleford	41	18	4	
Sydney	16	5	6	
Blakeney	9	15	0	
Monmouth.....	5	0	0	
Hereford.....	11	11	4	
Withington	3	9	6	
Madley	1	0	2	
Peterchurch	3	0	0	
Gorsley	7	5	8	
Ross	11	18	4	
Ryeford	10	0	0	
Ledbury	21	13	0	
Leominster	15	2	0	
Kington Missionary				
Association, two-				
thirds.....	12	0	0	
		882	14	8
Previously acknow-				
ledged & expenses	507	13	1	
		375	0	5

	£	s.	d.	
<i>Yorkshire.</i>				
West Riding Auxiliary,				
On account	500	0	0	
Hull:—				
On account	150	0	0	
Halifax:—				
For additional Mission-				
aries to Jamaica	2	2	0	
<i>SOUTH WALES.</i>				
Carmarthen:—				
By Mr. Knibb, for				
Africa	3	0	0	
South Wales:—				
On account	400	0	0	
<i>NORTH WALES.</i>				
Holt:—				
By Mr. Sayce, for				
Africa	3	0	0	
<i>SCOTLAND.</i>				
Anstruther:—				
Mr. J. Fowler, for				
Africa	1	0		
<i>IRELAND.</i>				
By Rev. E. Steane, and Rev.				
C. E. Birt.				
Dublin	63	16	7	
Tubbermore	3	5	9	
Coleraine	4	11	3	
Cork	15	6	3	
Mallow	1	16	0	
Limerick	3	4	0	
New Ross.....	4	4	3	
Waterford.....	23	13	0	
Clonmell.....	2	3	0	
		122	0	1
<i>FOREIGN.</i>				
Jamaica:—				
Rev. J. Reid and friends,				
for Africa	14	10	0	

P.S.—Remittances have been received from South Wales. It is hoped all the lists will be furnished in time for next month.

NOTICE TO CORRESPONDENTS.

It is respectfully requested, that letters and remittances of money, intended for the following Institutions, connected with the Baptist denomination, may be addressed to their respective offices and agents, as below:—

Home Missionary Society, to the Secretaries, Rev. C. H. Roe, Wintown-place, Blackheath-road; or Rev. S. J. Davis, 23, Eastcheap.

Irish Society, to the Treasurer, Charles Burls, Esq., Bridge-street, Blackfriars; or the Secretary, Rev. Samuel Green, 61, Queen's-row, Walworth.

Colonial Society, to the Secretary, Rev. Joseph Davis, 22, Princes-street, Stamford-street, Blackfriars-road.

Fund, to the Secretary, William Paxon, Esq., 9, Gray's Inn-terrace, Gray's Inn-lane.

Building Fund, to the Secretary, Rev. Charles Stovel, Stebon-terrace, Stepney.

Bible Translation Society, to the Secretary, Rev. Edward Steane, Camberwell.

Bath Society for Aged Ministers, to the Secretary, Mr. Edward Tucker, Bridge-street, Bath.

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A Title-page of this HERALD, from the commencement of the New Series to the close of this year, may be had, on application, of G. WIGHTMAN, 24, Paternoster-row; and at the Mission-house, 6, Fen-court.