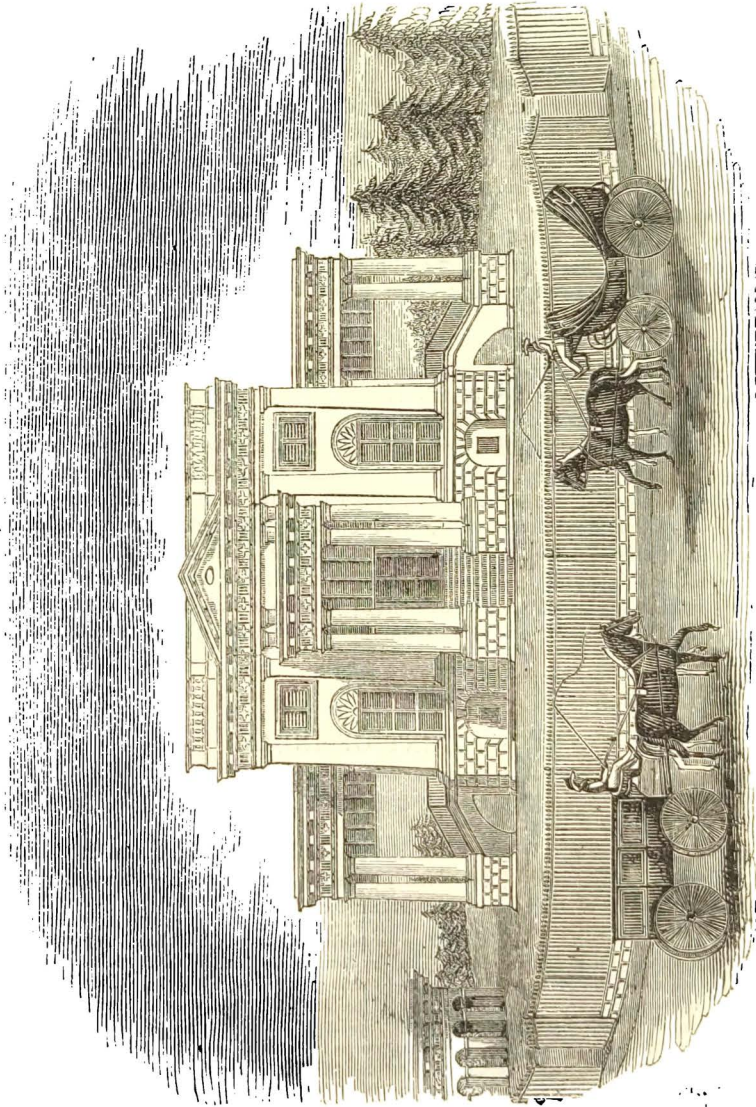


THE  
MISSIONARY HERALD.



CIRCULAR ROAD CHAPEL CALCUTTA.

The Missionary Herald (March 1841).

## CIRCULAR ROAD CHAPEL, CALCUTTA.

THE Circular Road encompasses nearly the whole of the city of Calcutta on the land side, having been constructed, as it is said, on the side of the Mahrattaditch or moat which constituted one of the ancient defences of the city. In the south-east part of this road are situated the Baptist Mission Premises, adjoining to which stands the chapel, of which we this month present an engraving. It was opened for divine worship in the year 1821, when the late lamented Rev. John Lawson was pastor of the church. Mr. Eustace Carey, then labouring in Calcutta, shared with his friend Lawson in the exertions requisite for its erection. The cost was 2500*l.*, the whole of which was supplied by the generous contributions of friends on the spot.

After the death of Mr. Lawson, in October, 1825, the Rev. William Yates took the oversight of the church, which he held till the arrival of the Rev. Francis Tucker, who, with others, accompanied Mr. W. H. Pearce to Calcutta, in June, 1839. At the request of Mr. Yates, in which the church unanimously concurred, Mr. Tucker entered on the pastorate in the September following, and discharged the duties of the office with fidelity and growing success, till, in the mysterious dispensations of Providence, he was constrained by alarming illness to resign it, in order to seek renewed health in his native land.

For the present, our esteemed brother Yates is engaged in supplying the chapel once on the Lord's-day, and the other brethren take the remaining service in rotation. But as Dr. Yates's labours in the translating department require his undivided attention, and each of the other missionaries has enough in his own department to tax his strength to the utmost, the Committee are very anxious to fill the vacancy occasioned by the affliction of Mr. Tucker as early as possible. The station is one, on various accounts, of much importance, demanding the energies of one who, with an ardent attachment to missionary labours, combines experience in the pastoral office at home. Should any of our respected ministerial brethren be induced to inquire whether these circumstances may not constitute a providential call to a new sphere of duty, the Committee will be glad to receive communications through the medium of the editor.

## CONTINENT OF INDIA.

## CALCUTTA.

It was stated in our last number that the *Jessie Logan* had arrived at Calcutta on the 20th of November. We have now the pleasure to insert a letter from our friend, Mr. W. W. Evans, to Mr. Dyer, dated

*Calcutta, Dec. 16, 1840.*

MY EVER DEAR AND ESTEEMED SIR,—The *Owen Glendower* left this port on the 14th instant, and will convey to their native shores our friends, Mr. and Mrs. Tucker, and infant. By them I have addressed a letter to you respecting our voyage and arrival, together with a brief account of the present circumstances of the mission in this city. Imagining that on account of the

apprehended war with France, that vessel may be detained on her voyage, I promised to write you at greater length by the overland despatch. This was a few days ago only, and I now find myself so fully occupied as scarcely to permit me to redeem my promise. I am much occupied with endeavours to restore the Benevolent Institution to order and efficiency, and also in searching out a suitable dwelling-place con-

tiguous to that part of the city where the Benevolent Institution and the Bow bazaar church are situated. Besides the various calls to public and other engagements, I am now preparing to accompany dear brother Wenger to-morrow to the village stations.

But I do not wish to occupy my sheet with apologies, especially as a promise has been made that I would write. I shall, then, briefly allude to the state of the mission, and a few matters relating to myself, and my future sphere of missionary labour.

It is a very affecting consideration that, notwithstanding the reinforcement of the missionary band by the brethren sent out to this country, through the zealous exertions of dear W. H. Pearce, the various important departments of labour in this populous city, the metropolis of India, should be dependent, so far as our Society is concerned, on the lives of five brethren, all of whom, excepting brother Morgan, at Haurab, are feeling the sad effects of over exertion. Even when brother Small shall arrive, the different posts of labour will not be occupied. Dr. Yates and Mr. Wenger are required for the translating department, and brother Thomas is more than fully occupied with our extensive printing establishment. Mr. and Mrs. Ellis are suffering much from their arduous exertions at the Entally Native Christian Institution, so that it seems to us desirable that Mr. and Mrs. Small must immediately render their assistance here, to carry out the valuable intentions of this branch of our missionary operations. The English churches in Lall bazaar and Circular-road, besides the native churches and preaching stations, have to be regularly supplied with the word of life and the ordinances of religion. Mr. Aratoon is now suffering from the infirmities incident to an advanced period of life, and the health of Sujaatali is precarious; but both of these brethren, and several promising native preachers are fully occupied in direct labours amongst the teeming heathen population around us.

The church in Circular-road, now destitute by the return of Mr. Tucker, will be supplied by Dr. Yates on one part of the sabbath only, until another pastor can be obtained from England; whilst the other part of the day, and the Thursday evening lecture will be dependent on the assistance of the other brethren, who are really more than occupied in other directions.

The Entally Institution requires all the time and energies of Mr. Ellis. The village stations devolve on Mr. Wenger. And I shall have more than I can well and properly attend to in ministering to the church at Lall bazaar, and in superintending the Benevolent Institution.

I have not yet mentioned the Native Christian boarding school, formerly under the care of Mr. and Mrs. George Pearce, but this is a department of missionary labour of vital and paramount importance. This sphere has been occupied by Mrs. Penney since Mrs. Pearce re-

turned to England, but she is anxious, on various accounts, to relinquish it, and we know not where to look for a suitable successor. It was once thought that we could take up our abode on the premises, Mrs. Evans undertaking the superintendence of the Institution; but, to do this, and to attend to the church at Lall bazaar, as well as the Benevolent Institution also, was the work of three distinct agencies, and its impracticability was at once perceived as soon as suggested. Mrs. Penney has, therefore, kindly consented to remain a little while longer.

This hasty glance at the present state of things in this vast city, where Christian efforts have been so signally favoured, and are becoming daily more and more productive, must convince you, my dear Sir, that the position of the brethren here is indeed arduous and depressing; but "the Lord of hosts is with us, and the God of Jacob is our refuge." Dependent and depressed as we all at present feel, and much as the departure of Mr. Bayne and Mr. Tucker has increased our difficulties, our hope is still in the God of all wisdom and grace, and in the faith and benevolence of his devoted people. The Committee and our increasingly numerous friends in Great Britain cannot suffer this narration of our circumstances to be made without resolving on immediate efforts to send additional assistance. Let tried and laborious men be selected, and if the salvation of immortal souls is the all-inspiring theme with them, I can assure them that Calcutta and its immediate vicinity, are encouraging spheres for its full development. But I leave this matter to our dear brother Thomas, than whom, I am persuaded, there is not a more valuable agent of our mission in India. We owe a deep sense of gratitude to Almighty God that his life and usefulness have been so long continued, and that he is so admirably fitted to discharge the various duties connected with our large printing establishment. His labours are indeed most abundant; but he purposes writing you by the present mail.

A few words only with immediate relation to myself and beloved partner, must close my present communication. You will be glad to learn that our health since our arrival has been very good, and that we anticipate our future numerous labours in this part of the Lord's vineyard with hope, and humble, but firm faith in God. As yet, we have not found a suitable residence, but the friends are engaged in assisting us, and we hope soon to be really settled down to missionary work in Calcutta. The place, and the people, interest us much; and we bless God we have been enabled to follow out the convictions of our minds, and to come hither. It is indeed the Lord's doing, and he shall have all the praise of our future exertions. It is yet uncertain what may be the effect of the climate on my constitution, but my earnest prayer is, that God may long spare me in a part

of his vineyard where the labourers are indeed few, but where the work is arduous and abundant.

Mrs. Evans unites in affectionate regards, and in the ardent hope that we may be soon privileged with encouraging letters from you and our other friends, of whose kindness we have a fragrant remembrance.

With love to them all, as though named, and

with sincere desires for your health and spiritual prosperity,

I am, my dear Sir,  
ever affectionately and faithfully yours  
in enduring bonds,

W. W. EVANS.

P.S. On business I have written you fully by Mr. Tucker.

The following extract from Mr. Thomas, dated a few days later, shows that the design of visiting the village stations, mentioned by Mr. Evans, had been carried into effect :—

The Government express affords an opportunity of sending a few lines, of which I must take advantage, though I have not much of importance to communicate.

When I last wrote we were in affliction, occasioned by the death of our late dear brother, G. Parsons. Scarcely had the letter been despatched, when we were cheered by the receipt of a letter from our dear brother Evans, and shortly after, by the arrival of him and his beloved associates. Their coming amongst us has given us new life. May they be long preserved to the mission and India, and made a blessing to many!

Our esteemed friends, Mr. and Mrs. John Parsons, remained with us until the early part of this month, when, accompanied by our dear afflicted sister, Mrs. G. Parsons, they left Calcutta for Monghyr. A few days ago I heard from Mr. Parsons from Berhampore; all were then in good health. We should have been glad of Mr. Parsons's help in Calcutta for a few weeks, but knowing how ill brother Leslie has been, and feeling anxious that he should be at liberty to leave for Europe this season, we could not think of detaining him here. From what I saw of Mr. Parsons, I was led to form a very favourable idea of his constitutional fitness to bear the climate, and much admired the ami-

able spirit by which he appeared to be actuated. In these respects I thought him well matched in the partner of his life. They are a lovely couple, and I trust the Lord will greatly prosper them. In their work they will derive much assistance from the experience and counsel of Mrs. G. Parsons, who is an invaluable woman, and possesses, in an eminent degree, a truly missionary spirit.

As to our beloved friends, Mr. and Mrs. Evans, they are all we could desire them to be, and should their and our lives be spared, we anticipate much delight and profit from their society and co-operation. Mr. Evans has been invited by the church in Lall bazaar to become their pastor, and no doubt he will comply with their request, taking, at the same time, charge of the Benevolent Institution. He has been from home the last five days, having accompanied brother Wenger to some of the village stations to the south. We hope to see him back to-day; Mr. Wenger proposed to remain out two weeks longer.

On the 14th instant Mr. and Mrs. Tucker embarked on the *Owen Glendower*, and set sail the following morning. We shall be delighted to hear that his health is restored, and I hope his valuable life may yet be spared for much usefulness in the church of God.

## M O N G H Y R.

PREVIOUSLY to the departure of our late friend, Mr. G. Parsons, to India, he projected the establishment of a native school at Monghyr, which should be under the personal superintendence of himself and Mrs. P. This plan he had the pleasure of carrying promptly into operation, and seven or eight children received daily attention and instruction from him and his beloved partner, till they were compelled to remove from Monghyr. In order to convey intelligence respecting this little seminary to a few personal friends at home, who kindly contributed towards its support, Mr. Parsons was in the habit of sending a manuscript statement at frequent intervals, to be circulated amongst them. We think our readers, especially the younger portion of them, will not be displeased at our complying with a request to insert in our pages the last of these interesting memorials, written during the temporary residence of our friends at Bhatgalpore.

(CIRCULAR.)

DEAR CHRISTIAN FRIENDS,—I write to you from under a dark cloud. The larger portion of my intelligence is of a gloomy hue. Providence seems to frown on our undertaking, but faith, guided by the testimony of the Divine word, assures us that the day approaches when we shall see that infinite love and boundless wisdom directed all its movements. Let us share in your sympathy, and especially pray that we "may be enabled to walk by faith, not by sight."

Shortly after I wrote last to you, I was laid aside by sickness from missionary labour. I still remain an invalid, under the doctor's care, who has entirely prohibited me from preaching, and recommends as little conversation as possible, my illness proceeding from an affection of the throat. We have been compelled, too, to leave Monghyr, for change of air and scene. Here, however, I would not forget gratefully to record the mercy of our heavenly Father in providing a Christian teacher to continue the education of the children before he laid me aside, while he has put it into the hearts of kind Christian friends in Monghyr to take the oversight of the children during our absence. The most mournful tidings, however, I have to communicate is, the death of two of our little boys, Samuel and John. It is true, that when they were first brought to us they were sadly weak and diseased. Regular wholesome meals, care and shelter, however, revived them, and we looked on their disease as cured. Here we were mistaken. After a while symptoms of the disease appeared again, and these not symptoms of incipient disease, but of the last stages of that common and fatal malady among native children, enlargement of the spleen. We sought the advice of both native and European doctors, but they were gone too far. Samuel died on the 3rd of July. Lengthened sickness had thrown an air of gentleness over his appearance and manner. We fondly hoped he would live to exemplify eminently this trait of character; we therefore named him Samuel Saunders, since mildness was one especial ornament of that heavenly man. When he first came to us he was too weak either to stand or talk. It was interesting to observe as he grew a little stronger, how delighted he was when he had learned to imitate his companions in any of their little exercises. He displayed great affection for his sister. Still, I think, when strongest, he had not sufficient power of mind to understand at all the simplest address. His death was at last rather sudden. When the children first rose, he was living; on their return from their usual morning's bathe, he was gone. You know, doubtless, that it is necessary in these hot climates to bury as soon as the grave can be got ready. At five o'clock of the day in which Samuel died, our native preacher and several of the native Christians attended to conduct the funeral. Two of them carried the coffin, then the children followed, then our-

selves, and the other native Christians. A hymn was sung at the grave. Naynsook's (the native teacher) address and prayer were very appropriate and striking, and I was glad that they were listened to by several of our heathen servants. The coffin was then lowered, and we separated. Samuel's sister was deeply affected at the time, but, alas! the impression proved but very transient.

John died on the 7th of September. He was a very thin, weakly looking child, and at the first glance you would not call his countenance agreeable, but a closer inspection led you to admire the determination and intelligence it displayed. Such, too, was his character. In all the school exercises he astonishingly took the lead of those much older and larger than himself. His answers to questions respecting the Scriptures they had committed to memory, were often singularly shrewd and pertinent, and it was quite amusing to hear him describe what he had seen and heard at the native chapel. We thought it not inappropriate to name him John Foster. And large were our expectations of his future progress and usefulness; but he is gone. The Lord's will be done. We were not at Monghyr when he died. In part, this was advantageous, since the friends who took charge of the children were persons born in the country, who had been long conversant with native diseases—indeed, one of them superintends an institution for the relief of diseased natives. We feel confident that all was done that could be done: while if the child had been in our hands, we should have feared he had been injured by our inexperience. Still we should have liked to have been present, to inquire into the state of his mind, to direct him to the Saviour, and to see how far his knowledge affected him in his last hours. He was acquainted with the leading truths of the Gospel, and this not as a matter of mere memory, for we have no catechism in Hindu simple enough for them, but familiarly, because it was a daily exercise to have some one such truth simply explained to them, on which they were as simply questioned. We had on one occasion pleasing evidence that he possessed some conviction of sin. When Samuel died Sophia was explaining to them that as he was not able to understand the Holy Book, and did not know what was right and what wrong, we hoped he had gone to heaven; but that they could understand, and unless they believed in Christ, and obeyed the orders of the Bible, they would not go to heaven. Then she asked each in turn, "What do you think, if you should die, would you go to heaven?" All answered, "Yes," till it came to John; he hung down his head, and in a low voice said, "No." He was very affectionate. When Sophia, on our leaving, asked them if they would be good children, none more earnest in their assurances than John. And when ill he was often asking, "When will my sahib and maam come home?"

Though we have thus lost two boys, I am

thankful to say we have received two girls. As they came while I was ill, I have not seen any thing of them, and must delay any account till the next circular.

Perhaps some of the kind friends who subscribe, may wish to ask, "How is this? Your institution is quite changing its character. It was at first intended to be a school for boys, to be trained up with a special view to the ministry, should they give good evidence of a changed heart; but now it is becoming a girls' school." I am sure this answer will satisfy. Through the kindness of friends, who have sent us out fancy articles, the proceeds of which we are directed to expend on female education, we have not applied one pice to girls which was given for boys; and though there may be now

some overplus of funds on the boys' side, yet in this land of famines and dearths, a "store is no store." Should a famine occur in this district, we could increase our number to almost any amount. Some of the schools at Agra consist of hundreds of children collected during a dreadful famine that occurred there. Even a dearth would bring within our reach many orphans, whom the natives now keep, because they cost them but a trifle, and they dislike their losing caste.

Dear friends, pray for us, that we may have patience and wisdom; for the children, that they may be converted.

Yours affectionately,  
G. B. PARSONS.

### D I G A H.

OUR esteemed brother, Mr. Lawrence, was preparing, in conformity with the directions from the Committee at home, to remove to Agra, in order to cooperate with Mr. Williams and Mr. Phillips, at that distant station, when he was thrown into perplexity by hearing of the losses which disease and death had occasioned to our missionary band in and near Calcutta. On consulting, therefore, with those friends to whom he had convenient access, he decided on turning his course southwards, with a view to aid the station at Monghyr, in the anticipated absence of Mr. Leslie. An offer having been made at the same time by our excellent friend, the Rev. William Start, to purchase the Society's premises at Digah, Mr. Lawrence deemed it advisable to accept that offer, and transfer the mission property to that gentleman, who intends to place at Digah one or more of the worthy German brethren labouring under his direction. This arrangement has been fully approved by the Committee; and thus, as Mr. Lawrence remarks, "the Digah station must be considered as fairly relinquished, after having been on the Society's list more than thirty years." Our readers will sympathise with the feelings which led him to add:—

After having spent so many years at the place, I scarcely know how to give it up entirely. My heart still clings to the place where I have expended so much time and labour, and have experienced so many trials and mercies, which has been the scene of so many fondly cherished hopes, and bitter disappointments. And I cannot refrain from weeping when I think what has been the end of all—at least, so far as we can judge from appearances. But why should I despond? Even yet, the good seed of the kingdom may vegetate, spring up, and bear fruit; and if the joy of gathering in the fruit is not permitted us, perhaps the joy of having sown the seed will be ours.

Although it has not been the privilege of myself or of my predecessors to welcome many converts into the church of Christ, yet this station has not been without fruit from among the heathen. One of the brightest ornaments of the native church at Monghyr first heard the Gospel

here, as did also the old servant of the Society, Hurridas, and several others whom he has named to me, and some since we have been here. And I cannot help thinking, that the preaching of the Gospel here for so many years, has made a powerful impression upon the minds of the people in general. Many listen to it with great readiness, and willingly admit its excellence; and during the last year I have been frequently surprised at the little opposition which I have met in the bazaars, even when Hinduism has been denounced in the plainest terms, and the necessity of accepting the Gospel plans of salvation, exclusive of every other, has been put prominently before the people. Oh, may the Spirit of God make his word life to the souls of many who have heard it! But whether it be for life or death, this is certain, it will accomplish the thing for which God hath sent it; and his name shall be glorified.

## S U M M A T R A .

VARIOUS circumstances have combined to render our intercourse with Mr. Ward of Padang, very infrequent and precarious. Lately, however, we have received a letter from him, dated on the 30th of July last.

After mentioning some particulars of a personal nature which have interfered a good deal with his gratuitous efforts of a missionary character, Mr. W. proceeds:—

I have not ceased to labour at the objects for which I consider myself stationed in a land of darkness. I have lately been making experiments in translation, with a view to commencing the version of the Scriptures I have so long had in contemplation, should I feel confidence in the style of my compositions. A version of the Gospel of John has been made, and sent to Singapore, where it has been printed, I believe at the American press, in the Arabic characters, and a copy has been taken to America, to be printed in the Roman character, for trial, amongst the native Christians. A part of the book of Genesis has also been translated, and sent to Saurabaya in the Roman character; and I have just completed a Life of Christ, from a "Harmony of the Four Gospels," a large work, which I propose having printed in both the Roman and the Arabic characters. The Dictionary I have so long had in hand exceeds now

3000 pages, and will, I trust, prove a work of utility, especially to missionaries.

You are aware of the restrictions foreign missionaries have been placed under in Netherland-India. I hope, however, it will not be always so; and I cannot but regard the rapid advancement of Government over this island and Borneo, as opening a wide and effectual door to the introduction of the Gospel amongst some of the most barbarous tribes in existence. This island is now so far reduced that a system of roads in the interior is in progress, from the northern districts of the Batta country, to the most southern extremity of the island. Access will, therefore, soon be given to every village, and intercommunication rendered general: an advantage, in a missionary point of view, of no small moment, when we recollect the melancholy fate of the two American gentlemen amongst the Battas.

The same letter contains the following statement, which will be interesting to the lovers of natural history:—

In the early part of 1833 a native chief of Limo Manis, in the vicinity of Padang, named Tam Basar, in company with another person, mentioned to Mrs. A. F. Vandenberg and myself, that they had just before seen a serpent flying, and, as it was considered dangerous, had killed it. We smiled at them as romancing, but they affirmed positively they had seen it fly, and offered to take us to it. We accordingly went and examined it, and finding no appendage of the nature of wings, we again laughed at them, as attempting to impose on our credulity. They however continued positive that they had seen it fly, and explained the mode of flying, by saying it had power to render the under part of the belly concave, instead of convex, as far as the ribs extended, whence it derived its support in the air, whilst its propulsion was produced by a motion of the body, similar to that of swimming in water. We, however, continued incredulous and took no farther notice of the circumstance.

In January, 1834, I was walking with Mr. P. Rogers in a forest near the river Padang Besseie, about a mile from the spot where the above was killed, when, stopping for a moment to admire an immense tree, covered as with a garment of creepers, I beheld a serpent fly from it, at the height of fifty or sixty feet above the ground, and alight upon another at the distance of forty or fifty fathoms. Its velocity was rapid as that of a bird, its motion that of a serpent swimming through water; it had no appearance of wings.

Its course was that of a direct line, with an inclination of ten or fifteen degrees to the horizon. It appeared to be three or four feet long. The one killed by the native chief was about the same length, was of slender proportions, dark coloured back, light below, and was not characterized by any peculiarity which would make it remarkable to a stranger.

Thus was I convinced of the existence of flying serpents; and, on inquiry, I found some of the natives, accustomed to the forests, aware of the fact. Those acquainted with the serpent, call it, "Ular tampang hari," or, "Ular apie," (the fiery serpent,) from the burning pain, and mortal effect of its bite. So that the fiery flying serpent of the Scriptures was not an imaginary creature, though it appears now extinct in the regions it formerly inhabited.

I have delayed the present notice, in hope of obtaining a specimen, which I could offer as a more convincing proof than my bare assertion, but further delay may possibly, with some, weaken even this testimony on a point which appears to have been long disputed, and which has not been credited by any of the Dutch gentlemen employed in collecting specimens of the natural history of these parts, to whom I have mentioned it. I learn from the natives, however, that this is not the only species which flies. There is one called "Ular Tadung," with a red head, and not exceeding two feet long, seen sometimes about cocoa-nut trees, whose bite is

instantly mortal, and which has the power of flying or rather leaping a distance of twenty fathoms, for it is described as not having the waving motion through the air of the one I saw.

The power of flying without wings appeared interesting to me at the time, from its affording a practical illustration of a position I saw advanced in one of the periodicals, on the art of flying. I think it was the "Mechanics' Magazine," where the writer maintained that the power of support in the atmosphere might be derived from mere propulsion. This was chiefly the case in the present instance, and the propulsion seems to have been generated by the waving

action of the sides of the body on the atmosphere. A practical application of the principle to aerial vehicles, I should think by no means impossible; and having seen an animal, so destitute of every claim to the rank of an aerial being, as a serpent, traversing the atmosphere with speed and safety, I see no reason to doubt that the ingenuity of man, exercised as it now is upon every possible subject, will, ere long, raise him also to a similar grade in the order of creation.

N. M. WARD.

Padang, West-coast, Sumatra.

## J A M A I C A.

It is known to many of our readers that Mr. John Candler, an estimable member of the Society of Friends, has been for some time visiting the island of Jamaica, with an especial eye to its moral and religious condition. This gentleman has sent several communications to his townsman, the editor of the *Chelmsford Chronicle*, describing the result of his investigations. From the last of these we take a few paragraphs, believing that they will interest our readers, as they corroborate the accounts which have been furnished by our missionary brethren there, and prove what has been the beneficial effect of their labours, and those of other Christian ministers engaged in the same good work.

The area of Jamaica is computed, in even numbers, at four millions of acres, and as it contains only twenty-one parishes, there is of course an average of 190,000 acres of land to each parish. Every such parish must, of necessity, from its size, and does, indeed, for all civil purposes, constitute a county. It has its Custos or Lord Lieutenant, and its body of justices, its separate court-house and jails, and its general vestry, appointed by the freeholders, to tax the parishioners for local purposes.

### *Episcopal Establishment.*

There are now in Jamaica twenty-one incumbents and twenty-one curates, the former receiving a stipend of 500*l.* sterling per annum each, out of the island chest, together with the product of a parish glebe; the latter 400*l.* per annum each, without any other emolument. To these must be added six ministers, paid by the government at home; nineteen who are supported partly out of the parish funds or by individuals, and partly by the Society for the Propagation of the Gospel; one by a parish alone; and eight by the Church Missionary Society; making a total of seventy-six ministers of the Church of England. The annual income derived by the clergy from the parish taxes, the island chest, the glebe lands, and slave compensation money, including the salaries paid to the bishop and archdeacon, amounts to about 40,000*l.* sterling; but as the House of Assembly, during its last session, resolved to double the number of

island curates, the total amount payable to the clergy will soon rise to near 50,000*l.* per annum, exclusive of grants for the building of new chapels and school-rooms. The sum voted last year, for the last-mentioned purposes, was 7350*l.* sterling, of which a small part was given to the Wesleyan Methodists. The entire claims of the ecclesiastical establishment of Jamaica (for only a portion of them has been here enumerated) will be found to absorb about one-sixth part of its entire revenue!

But, notwithstanding all the efforts recently made, and which are still making, to augment the income, and repair the inefficiency of the church of England, I am compelled to say—and I speak it not invidiously, but as a matter of history—it has but a very slender hold on the affections of the black people. Its ministers, in the times of slavery, evinced little or no sympathy for the unhappy slaves; many of them sprung from, and were united to, the Creole families, and were themselves slave-holders by virtue of the glebe, and the great body of them had made themselves part and parcel of the iniquitous system which kept the people in bondage. Many of the missionaries, on the other hand, made a bold stand in favour of public liberty, passing through evil report and good report, and endured much calumny and political persecution. When the slaves came to the enjoyment of freedom, they naturally turned for religious instruction to their tried friends, and bent their way to dissenting chapels. Some few of the parish churches of Jamaica are, indeed,



pretty well filled with a black and brown congregation, but the great mass of the population who profess religion at all, are dissenters, of whom the largest body are Baptists.

#### *Different missionary bodies.*

The Baptist Missionary Society has twenty missionaries in Jamaica, occupying seventy-four preaching stations, and having under their care 24,777 members, 21,111 inquirers, and 9159 sabbath-scholars. If to these we add those who come to chapel, and children who are very young, we shall have a community of at least 80,000 persons, or one-fifth of the entire population, who are more or less under Baptist missionary influence. The Baptist (native) preachers are coloured or black men, who were once class-leaders, and have broken off from the main body of the mission, and formed congregations of their own: their number is twelve, with twenty-five stations, and 8264 members and inquirers; they have no school. This body may be estimated at 10,000.

The Wesleyan Methodist Missionary Society has thirty-one missionaries, with 23,822 members and probationers, and 2664 sabbath-scholars, and may be estimated as having under its care about 40,000 persons.

The seceding Methodists, or, as they call themselves, "The Wesleyan Methodist Association," have eight ministers, five local preachers, fourteen stations, and 4000 members; they receive no help from any Missionary or other Society in England, but are supported by their own friends and members alone.

The London Missionary Society supports eight missionaries, who have several schoolmasters and mistresses attached to the different stations, and a large number of children in their daily schools, who are carefully educated in the principles of the Christian faith.

The Oberlin Institute, of North America, furnishes six young men, four of them married and two widowers, who come out at their own expense, and are supported as preachers and schoolmasters by the contributions of the people who attend their ministry.

The two latter classes of ministers are Independents, and their united congregations number about 10,000.

The Jamaica Missionary Presbytery consists of eleven ministers, and six catechists, and has schools at every station. This religious body may be computed at 12,000 or 15,000.

The Moravian missionaries are eight, with a chapel and school at every station. Some of their congregations are large. Hitherto they have confined themselves within narrow bounds, but they are now branching out, lengthening their cords and strengthening their stakes. The number of Moravians, or of persons under Moravian influence, may be estimated at 15,000.

If we give to the sixty parish churches, chapels, and licensed school houses of the church of England, an average of 700 persons each, (a

large estimate,) we have Episcopalians 42,000. Our table then stands thus—

Baptist . . . . .	90,000
Methodists . . . . .	44,000
Independents . . . . .	10,000
Presbyterians . . . . .	15,000
Moravians . . . . .	15,000
Church of England . . . . .	42,000
Scotch Kirk (say) . . . . .	3,000
Roman Catholics . . . . .	2,000
Jews . . . . .	5,000

Total 226,000

As the present population does not greatly exceed 400,000, this enumeration of different sects leaves nearly one-half of the people as belonging to no class of religionists whatever; and if we consider the natural unwillingness of man to pursue a religious course, and look at the surface of Jamaica, and observe how numerous its neglected districts, without a school or place of public worship for many miles together, both in mountain and plain, we shall not think the statement, however appalling, to be far removed from the truth. With all the religious care hitherto exercised, there still remains a dense mass of ignorance and superstition, which nothing but the pure light of the Gospel can chase away. More places of public worship must be built, more schools established, and a stronger interest felt and cultivated by the religious public in Great Britain before the West Indies will become, what we should wish to see them, a bright moral example to all the regions around.

#### *Schools.*

The schools of Jamaica should be multiplied by the help of a paternal government, and efficient masters sent out from the normal schools at home. The children receiving instruction are estimated by the bishop of Jamaica, according to a list which he obligingly allowed me to inspect, at 31,866, but this number is much too high. An actual inspection of many of the schools enumerated, leads me to conclude that the total number of day-scholars in all the schools of the land, cannot exceed 25,000, which is a sixteenth part only of the whole population. There are no schools more really useful than some of these which belong to the Micho charity. These institutions are perfectly unsectarian; they have already received considerable help from the home government, and are deserving of every encouragement and success. Chapels, school-houses, ministers, and teachers, are, however, but the apparatus of religion; the question remains to be considered, What proof do the people give that they profit by the advantages afforded them? We see the scaffolding, such as it is; but where is the venerable majestic pile? Many persons have told me that, contrasting the present moral and religious state of Jamaica with what it was only ten years ago, the transition is as from darkness

to light. There are now no crowded "Sunday markets;" the first day of the week is observed as a day of rest by all classes, and solemnly devoted to its proper object by large numbers of the common people. The doctrines of Christianity, new to many of them, seem to gladden their hearts; "old things are passing away,"—degrading and immoral customs, once so common in every class of society, are now viewed as sinful. Marriage, which a few years ago was almost unknown, and every where discouraged, is now three times more common, in proportion to the number of inhabitants, than in England; and even some of the planters, stimulated by the example of the despised blacks, ashamed to be thought less moral, are entering into the matrimonial bond with the mothers of their children.

#### *Diminution of crime.*

Crime is diminishing. The prisons at Kingston, to which city, as to a common sewer, the scum and filth of the population naturally flow, are, perhaps, as full as they used to be; but the jails of the rural districts have very few inmates. At Falmouth, the capital of the large parish of Trelawney, two weeks ago, only two prisoners were brought up to the sessions for trial; one was acquitted, and the other sentenced to a week's imprisonment. At Chapelton, the chief town of the parish of Clarendon, containing 20,000 inhabitants, the prisons, last year, were thrown open at several different times, and on one occasion, for eight days together, there not being a prisoner within the walls. At one of the quarter sessions at Mandeville, not a single prisoner was brought up for trial; and one of the proprietors of the extensive Elam estate, in the parish of St. Elizabeth, on which are located 1200 people, assured me that, since freedom, not a single criminal charge of the slightest kind had been brought against any one of them. In the jail at Morant Bay, I found four English sailors, committed for an assault, but not a single black or coloured person. At Port Antonio, a shipping town, fourteen prisoners of every class; and at Buff Bay eleven. The walls of the prison at Buff Bay, so little do the authorities care for their convicts, were broken down, and the prisoners walked in and out at pleasure. The arms and accoutrements of the island militia—an active, and once dreaded body—arrayed in battalions to preserve order, are left to rust and grow mouldy; the very discipline of their corps is gone; if a muster be called, the privates (white men, of course) refuse to attend it; and the new police, lately organized by the House of Assembly, at a great expense, *in terrorem*, have, in many places, so little to do, that they are ready to create a riot now and then to relieve the monotony of an idle life.

The cause of temperance has numerous supporters. Several ministers of different denominations have prevailed on their people entirely to abandon the use of rum. The ministers of the Jamaica Presbytery have distinguished them-

selves in the temperance reformation; all of them are temperance members, and three-fourths of the body tee-totalers. In the one Presbyterian congregation of Hampdon, in Trelawney, consisting of 2300 persons, 1326 are temperance members, and 360 have joined the Total Abstinence Society. When a new brother offers to join the temperance section, the tee-totalers ask him if he wishes to go through apprenticeship again, and tell him he had better come to freedom at once. The labourers on the large Orange Valley estate, in St. Ann's, have all refused to assist in the making of rum; the overseer is compelled to employ strangers to do the work. If the ministers of religion would every where do their duty, the vice of dram-drinking would vanish from the land: drunkenness, however, is far from a common vice among the black people.

My Essex friends may depend upon the fact, that Jamaica, with the exception, perhaps, of Kingston, its capital, where broils, quarrels, and petty assaults are very common, has pre-eminently a quiet and sober population. The instruction hitherto imparted has produced a most salutary effect. The influence of religion is extending itself widely; the Holy Scriptures, hymn-books, and the Pilgrim's Progress are purchased by the people in large quantities, and so sensible are they of the advantages conferred on them since freedom, and so grateful to their religious teachers, that they seem willing, much as they love money, to make any reasonable sacrifice to extend and perpetuate the benefit. They build spacious and substantial chapels and school-rooms at their own cost, some of which, especially in the mountains, owing to the difficulty of transporting the materials, are very expensive erections.

#### *Cheerful liberality of the negroes.*

As a specimen of the ready and cheerful manner with which the claims of chapel-building are met by the kind-hearted labourers of this country, I will mention a few interesting facts. The Church Missionary Society required a new chapel at Rural-hill, in St. Thomas of the East; the black people contributed towards it, in sixteen months, in labour and money, the sum of 700*l.* currency, or 420*l.* sterling. The Baptist chapel at Moutego Bay was pulled down by the planters: a new one was resolved on, and in one day, at the opening of the building in 1837, the people contributed 604*l.* sterling! At Falmouth, a fortnight afterwards, an equal sum was raised in one day, for a new chapel there. The chapel at Montego Bay was begun in 1835, and has cost, with the fencing in, 7800*l.* sterling, of which sum the labourers alone contributed 5400*l.*! A new parish church was wanted at Port Antonio, and a very beautiful building has been erected there. The treasurer assured me that the black people, who love the rector for his kindness and diligence as a Christian minister, contributed 1000*l.* currency, or 600*l.* sterling towards its erection, because the sum voted

by the parish and the House of Assembly fell short of the required amount. I was at Mount Carey, a station of the Baptist Missionaries, on the 6th instant. The people brought in their "First of August" offerings towards the erection of a new chapel in that district; the subscription had been only begun four weeks, and the sum amounted to 315*l.* 8*s.* sterling. My excellent friend, Thomas Burchell, had given notice, a few days ago, that he intended on this day to prepare for the foundations of the proposed building, and had requested the people to give him a day's labour to prepare a new road, and make the needful excavations. Early in the morning, the roads, lanes, and bye-paths of this part of St. James were sprinkled with men and women in every direction, bearing hoes, hatchets, cutlasses, and crowbars, and the numbers assembled on the spot to begin operations were 538! By four o'clock A. M., trees were cut down, huge rock stones removed, the foundations of the chapel dug, and a substantial road made. Leave the voluntary system in undisturbed operation in this country, and the people will do all that is needful towards providing places of public worship for themselves, without any aid from the state.

#### *Credulity and Superstition.*

Whilst, however, the process of regeneration, by religious and moral means, is going on steadily among the people, it is lamentable to observe how large a number of them are easily acted upon by the most childish superstitions. The descendants of Africa are credulous from the cradle, and soon become the prey of the designing. Superstition, it cannot be denied, still exercises an extensive sway. An old woman died a few weeks ago in the parish of Vere, who is reported to have said on her death-bed, or after she was dead, "That the people were no longer to work on Monday, but sit down on that day, and think over what the minister had

said on Sunday." The news spread like wild-fire: on many estates the people stopped working, as though they had heard a voice from heaven, and it has required the earnest interference of the missionaries and other persons of influence to put a stop to the delusion, and restore industry to its proper channel.

I went one morning, with several friends, to breakfast at Papine, one of the large sugar estates belonging to J. B. Wildman, formerly M. P. for Colchester. When we arrived there, the people, instead of being at work, were moving about, all restless, like a hive of bees that are going to swarm. We asked them the reason; one said he was sick, another that he should rest to-day, and give the estate Saturday instead, another said, with some mystery in his manner, there was a matter to settle. We soon discovered that a young black man, fashionably attired, calling himself a Myall doctor, had come to the property, and was persuading the labourers that somebody had bewitched them, which was the cause of all the sickness they had; he had conversations, he said, with good angels, and could get rid of the wizard and all his effects; he understood the angel language, and by virtue of what they told him, he could look into every part of the human body, and remove diseases which no white man would attempt to cure. We invited the young impostor to meet us at the "great house," and there questioned him before the people. When he had finished his story, we asked them if they believed it. They said with one voice, "We do believe it;" and on our expostulating with them in regard to their folly, two men, who seemed to be leaders of the band, expressed a devout wish that our eyes might soon be opened to see the truth. The doctor has since been imprisoned, (not a very sagacious proceeding,) for propagating Myalism, which is an offence against a statute law of Jamaica.

AFTER an unprecedented delay of six weeks' duration, owing to the long prevalence of contrary winds, two Jamaica mails arrived on the 15th instant. (Feb.) The latest dates are from Kingston, Dec. 28. The *Reserve*, with Mr. Knibb and his party, had not then arrived; most probably the next packet will bring us that intelligence. The island continued to suffer from the prevalence of drought, which had been accompanied by an unusual degree of mortality. Among those who have been removed, are Mr. Joseph Wheeler, who had been occupied for some months in the island in his official engagements, as Agent for the British and Foreign Bible Society. He died, much regretted, of fever, at Buff Bay, on the 30th of November. Thirteen days afterwards, (Dec. 13,) Mr. George Webb, who had, for nearly a twelvemonth, occupied the new station formed by Mr. Dendy, at Bethsalem, in St. Elizabeth's, was called to his rest. He appears to have died of the disease (consumption) on account of which he visited Jamaica. He had been removed to Salter's-hill for change of air, and expired at that place on Lord's-day, Dec. 13. On the afternoon of the next day, after a solemn and appropriate service at the chapel, in which the brethren Burchell, Clark, Pickton, and Henderson engaged, his mortal remains were con-

signed to the tomb, there to remain till the glorious morning when all who sleep in Jesus shall rise to meet him at his coming.

### OLD HARBOUR.

On sabbath morning, September 27, the solemn ordinance of believers' baptism was administered to eighty-two adults, who had all been under examination for several months, and whose account of their faith and views of the Gospel, personally and individually to the minister in private, and also to the church, had been very satisfactory. On the previous Saturday evening the usual church meeting was held, and the candidates were addressed by the Rev. H. C. Taylor, the pastor of the church; several hundreds who came from far to witness this ordinance, took up their abode for the night in the chapel.

The morning was beautiful. The two large white tents, erected on the lawn, and extending nearly to the water's edge, looked very chaste. A little before sunrise the minister took his stand at the water side, and after singing the appropriate hymn—

"Jesus, and shall it ever be," &c.

the congregation, which was exceedingly numerous, were addressed; prayer was offered for all, and the ceremony was performed according to the plain and simple directions contained in the New Testament.

A little before ten o'clock, the congregation again assembled for public worship: both the chapel and the chapel-yard were thronged with hearers. The pastor read and expounded Eph. ii., and made some very appropriate remarks, reminding his hearers of the change which had been wrought among the Ephesians by the Gos-

pel; he then put the solemn question to them—"Are ye quickened by the Holy Spirit, or are ye still dead in trespasses and sins?" After the exposition, he gave the candidates the right hand of fellowship, and solemnly reminded them of their duty as Christians: the ordinance of the Lord's-supper was then celebrated, and about two o'clock this great assembly retired orderly, to their respective homes.

Mr. Taylor frequently travels to and from his preaching stations at Old Harbour and Carlisle Bay, a distance of twenty miles. On one of these journeys several persons in the neighbourhood of Salt River, watched the opportunity of his passing, and solicited him to stop and preach to them, assuring him that they would provide a convenient place for the purpose. Mr. Taylor promised that, on a day appointed, he would visit them, and comply with their request, and on sabbath-day, the 4th instant, a large congregation was collected in a commodious shed, which had been erected expressly for the purpose; the attentive audience listened to the word of life, and there is now every probability that this very destitute part of the parish, in reference to public worship, will, with its numerous population, have a regular supply of the means of grace; and, under the blessing of God, we hope soon to know that a church, founded on Christian principles, is established at this place: "The fields are white unto the harvest." May God thrust forth many labourers into his field!

### ARRIVAL OF MISSIONARIES OUTWARDS.

Mr. and Mrs. Small, who left Spithead on the 14th of August last, arrived at Cape Town after a long but pleasant voyage, on the 30th of October. Our friends had received kind attentions from Dr. and Mrs. Philip, and expected to pursue their voyage to Calcutta in a few days.

The *Kingston*, Broadfoot, after a voyage of forty-seven days, arrived at Kingston on the 18th of November. It will be remembered,

that by this vessel, our negro brethren, Edward Barrett and Henry Beckford returned to Jamaica, accompanied by Mr. and Mrs. Millard, appointed to labour, in connexion with Mr. Abbott, at St. Ann's Bay and the surrounding stations. Mr. Millard speaks in high terms of the kind attentions paid to himself and his companions by Capt. B., and was preparing to enter on his extensive field of labour with gratitude and hope.

### CONNEXION OF THE BRITISH GOVERNMENT IN INDIA WITH IDOLATRY.

It is well known to those who are acquainted with the state of Christian missions in India, that the encouragement given by the East India Company to the false religions of the natives, forms one of the chief obstacles to the progress of Christianity in that part of the world. The Brahmins and others are accustomed to repel the arguments of the missionaries against their idolatrous practices by alleging the support given to them by the British authorities. "Why," say they, "do you find fault with our religion, when your own government openly supports it?" The Mahomedan rebuke is still more pungent, "You may pile up your arguments from earth to heaven, they will never make me a Christian. You are idolaters, and we hate idolatry. We serve one God: you pretend to serve one God, and yet support idolatry. Since you ruled this country you have always paid for the support of idolatry; we never did. And you can support idolatry, and yet be Christians!"

We quote the above sentence from a small pamphlet published last year by W. A. Hankey, Esq., because it expresses briefly, but forcibly, the reason which should stir up all who fear God, and desire that he alone should be worshipped in the earth, to unite in vigorous efforts for putting an end to the evil described. A few individuals have steadily laboured, with this object in view, for several years past, and the different Missionary Societies have introduced Resolutions bearing upon it, at their respective anniversaries; but it has not yet obtained such a hold on the mind of Christians at large as it ought to have done.

It is very possible this may arise in part from the explicit assurances given to Parliament by her Majesty's Ministers, so long ago as July, 1838, that this disgraceful connexion should be forthwith discontinued. Unhappily, these assurances have hitherto, especially in the case of the Presidency of Madras, been WHOLLY NEGATORY. This will appear from the following particulars, which we copy from a Circular lately issued from the office of the Provisional Committee, who have kindly undertaken to bring this painful subject before the public eye.

1.—In accordance with the published orders of government, an annual offering is still made by the government, through its representatives, to a heathen idol, called, in the official documents, the "Madras goddess;" which is brought for the purpose, to the gate of Fort St. George. On which occasion the symbol of marriage, (called a "tâli,") is presented on the part of the government, and, in the presence of assembled multitudes, placed round its neck.

2.—A portion of the public revenue of the government is still derived from offerings annually made by Hindoos at the shrines of the heathen gods.

3.—Portions of the public revenue are still gratuitously applied towards the expense of heathen ceremonies, and for offerings to heathen gods; the British government thereby directly sanctioning idolatry, and even performing, by their servants, an act of idolatrous worship.

4.—European and Christian servants of the Company are still required, upon pain of displeasure, and at the risk of removal, to administer the endowments of certain heathen temples,\* to appoint the servants of the idol, to keep the buildings in repair, and generally to superintend the temple establishments.

5.—Salutes, as marks of respect, at native heathen and Mahomedan festivals, are still fired, by order of the British government, both at Fort St. George and elsewhere, in the Presidency of Madras, and in that of Bombay; and British Christian troops and public servants are required, for purposes other than of keeping the peace, to attend at Hindoo and Mahomedan religious festivals and ceremonies.

6.—The attendance of the regimental bands at regimental heathen and Mahomedan festivals is still required, under the Madras Presidency; and, consequently, Christians, both native and descendants of Europeans, are virtually compelled to take part in idolatrous and Mahomedan processions and ceremonies.

These facts will convince our readers of the urgent necessity of taking, without delay, such steps as may be in their power to effect the deliverance of our country from what must be regarded as a national sin. With this view, it is recommended that Petitions should be sent without delay to both Houses of Parliament. A copy of that which has been prepared by the Committee already mentioned, will be forwarded from Fen-court to any friends who may wish to receive it; but as brevity is, in many instances, deemed of great importance, we subjoin the following form for the convenience of those who may feel disposed to adopt it. It is especially requested that the clause, requiring that a definite period shall be fixed at which all these grievances shall absolutely cease to exist, should *not* be omitted.

Petitions may be written on parchment or stout writing-paper. If sent by post, directed to any Peer or Member of the House of Commons, marked on the cover "Petition," and left open at the ends, they will be delivered postage

\* Although the Pilgrim-tax has been abolished in Bengal, yet even there the lands belonging to the temple of Juggernaut are retained under the management of British revenue officers; a course by which the support of the temple is perpetuated, and a protection against fraud and waste extended over temple lands which is not given to any other property.

free; or, where it is preferred, they may be sent to the Secretaries, Baptist Mission-House, Fen-court.

It is very desirable that those who wish well to the effort should write to their representatives in Parliament, pressing upon them the importance of giving their support to the object of the Petition.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled:—

[Or, To the Lords Spiritual and Temporal, in Parliament assembled:—]

The humble Petition of  
Showeth—

That your Petitioners have learnt with the deepest regret that, notwithstanding the explicit assurances given to Parliament by her Majesty's Ministers, in the year 1838, that the connexion of the British Government with the superstitious and idolatrous practices of the natives of India should be forthwith discontinued, nothing effectual has yet been done to accomplish this important object.

That your Petitioners entirely disclaim all wish for Government interference in any way with the Hindoos or Mahomedans, in their religious affairs; they simply require the same protection to be extended, and the same regard paid to the just rights of her Majesty's subjects, and to the consciences of British and native Christians, as are now enjoyed by their heathen and Mahomedan fellow-subjects; and that practices, the abolition of which was directed eight years ago by the Honourable Court of Directors themselves, shall, without further delay, cease and determine.

That your Petitioners are fully convinced, both on the evidence of facts, and on the testimony of individuals of experience resident in the country, that any apprehension of danger in following out this wise and just course is groundless.

Your Petitioners, therefore, respectfully, but most strenuously, urge your Honourable House to adopt such measures as will insure the transmission to each of the Presidencies of India of clear and unqualified orders for the entire abandonment of the practices in question. And that, in the issuing of such orders, a time be fixed by the authorities at home, within which the several Governments shall be required, without fail, to carry them fully into execution; that thus at length practices be terminated which are inconsistent with the first principles of our holy religion, subversive of the rights of conscience, and which constitute a serious obstacle to the success of Christian missionaries in their efforts to impart the blessings of Christianity and social improvement to our fellow-subjects in India.

And your Petitioners will ever pray, &c.

P. S.—Since the above article was in type, communications have taken place on the subject to which it refers, in the House of Commons, between Sir R. H. Inglis, Bart., and the President of the Board of Control, Sir J. C. Hobhouse. It is very satisfactory to learn that the latter gentleman admitted the flagrant nature of the evils of which we complain, and that he had been misinformed as to the fact, that measures were in progress at the Presidency of Madras, for their removal. We apprehend there can be no doubt of the earnest desire of her Majesty's Government to effect a change, but the obstacles in the way are greater than our readers are aware of. It is considered, therefore, that Petitions, as previously recommended, will be of much service in strengthening the hands of the Home Government, and thus hastening a consummation devoutly to be wished by every Christian.

## Home Proceedings.

### NOTICES.

THE Committee have the pleasure to announce that the Rev. JOHN HARRIS, D.D., of Cheshunt, and the Rev. J. J. DAVIES, of Tottenham, have kindly engaged to preach the Annual Sermons for the Baptist Mission, on Wednesday, the 28th of April next. Further particulars will be given in our next number.

The health of our esteemed friend, the Rev. G. Pearce, having been in a merciful degree restored, he expects, with Mrs. Pearce, to return to Calcutta in a few weeks. Friends who are kindly preparing packages to send to India by him, are requested to forward them to Fen-court by the second week in April, if possible.

DEPARTURE OF MISSIONARIES.

On the 22nd of January, Mr. C. H. Hosken, lately pastor of the Baptist church, at Clonmel, Ireland, with Mrs. Hosken and their infant child, embarked on board the *William Henry Angas*, Thomas, for Belize, with a view to co-operate with our esteemed friend, Mr. Henderson.

On the 2nd of February Mr. and Mrs. Dalliwell, from Sunderland, embarked on board the *Flora*, Leveque, bound for Annatto Bay and Port Maria, in Jamaica; and on the 4th of February Mr. and Mrs. Williams sailed in the *Amity Hall*, Ford, for Kingston.

Mr. Williams was a student in Bristol College, after having spent some time at Pontypool, under the instruction of the Rev. Thomas Thomas.

Mr. Dalliwell will take part in the labours

of Mr. Day, in the several stations devolving on his care in that north-easterly part of the island.

Mr. Williams is designed to occupy a new station, lately formed by Mr. Phillippo, at the earnest solicitation of many of the inhabitants of Manchester.

We regret to add that, in the violent storm of Friday, the 5th, the *Flora* was driven on the Nore sand, having previously been driven from all her anchors. For several hours the lives of all on board were in great danger, and their sufferings were much increased by the extreme severity of the weather. A kind Providence shielded them from further injury; and the vessel has safely returned to the Docks, where her cargo has been taken out, and she must remain till the necessary repairs have been effected.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to ladies at St. Mary's, Norwich, for a case of fancy articles, for the Rev. J. M. Phillippo. To ladies at Stepney, for a box of fancy articles, for the Rev. E. J. Francies. To Mr. John Hills, of Sunderland, for a box of books and useful articles; and to Miss Cleaver, for ornamental ar-

ticles. There have also been received a box from Mrs. Scott, for Mrs. Henderson, of Belize; a paper parcel, for Mrs. B. Millard; two chests from Bristol, for the Rev. W. Knibb; seven packages, for the Rev. S. Oughton; a box, for the Rev. Mr. Williams; and a parcel of hymn-books, for the Rev. H. C. Taylor.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretaries, No. 6, Fen-court, Fenchurch-street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of January, 1841.

SUMS RECEIVED AT			£	s.	d.	£	s.	d.			
<b>FEN-COURT.</b>											
<i>Subscriptions.</i>											
Bagster, S., Esq.	1	1	0	Gurney, Joseph, Esq.	10	0	0	Smith, Mrs. W. L.	1	1	0
Blight, G., Esq.	1	1	0	Gurney, Thomas, Esq.	1	1	0	Salter, Mrs. W. A.	1	1	0
Bartlett, W. P., Esq.	1	1	0	Gurney, Mrs. Thomas	1	1	0	Thompson, Rev. J.	1	1	0
Blackett, Mrs. G.	1	1	0	Gurney, Miss	1	1	0	Tripe, Mr. W.	1	1	0
Bradford, Major	1	1	0	Gurney, Mr. H.	1	1	0	Turner, Sharon, Esq.	2	2	0
Cartwright, R. Esq.	5	0	0	Gurney, Miss A.	1	1	0	Ward, Mr. T.	1	1	0
Chandler, B., Esq.	1	1	0	Gurney, Miss M.	1	1	0	Waymouth, Hen., Esq.	2	2	0
Sherbourne	3	3	0	Hoare, Samuel, Esq.	5	5	0	Woolley, G. B., Esq.	2	2	0
Dimsdale, Mrs.	2	0	0	Howard, Luke, Esq.	4	4	0				
Dore, Mrs.	1	1	0	Henley, Rt. Hon. Lord	5	5	0	<i>Donations.</i>			
Dennis, J., Esq.	1	1	0	Hamilton, Mr. T.	1	1	0	R. M., for Africa	10	0	0
Freeman, Messrs. W.				Jameson, Mrs. W. K.	1	1	0	Friend, by Mr. Wood,			
and J.	2	2	0	Knight, Mrs.	1	1	0	Totteridge	5	0	0
Fuller, Mr. W. C.	1	1	0	Lainson, Mr. Alderman	1	1	0	Rev. E. Steane	5	0	0
Gillman, W., Esq.	1	1	0	Lloyd and Key, Messrs.	1	1	0	Thomas Gurney, Esq.,			
Green, Stephen, Esq.	1	1	0	Lushington, Sir Steph.	3	3	0	for <i>Entally</i>	5	0	0
Gurney, W. B., Esq.	50	0	0	Masters, Mrs.	2	2	0	Mrs. T. Gurney, ditto	4	0	0
Ditto, for <i>Entally</i>	15	0	0	Meredith, Mr. J.	1	1	0	X. Y. Z.	10	0	0
Ditto, for <i>Africa</i>	10	0	0	Overbury, Mr. B.	1	1	0	Josiah Forster, Esq., for			
				Priestley, Mrs.	2	2	0	<i>schools</i>	1	1	0
				Penny, J., Esq.	5	0	0	Mr. Cross	0	10	0
				Ridley, S., Esq.	1	1	0	Friend near Tring	1	0	0
				Stone, Mr. N.	1	1	0	Forfeits by a Miss. Box	0	10	0
				Smith, W. L., Esq.	2	2	0				

*Collections, Donations, &c. in London and Vicinity, for the removal of the Debt.*

Collected by	£	s.	d.
Benham, Mr. James ...	14	4	0
Benham, Miss E.....	2	10	0
Burt, Miss.....	5	0	0
Freeman, Mr. T.....	5	0	0
Gamble, Miss.....	0	6	0
Jackson, Mr. S. (don.)	5	0	0
Smith, W. L. Esq. ditto	10	0	0
Stovel, Rev. C.....	8	6	6

*Legacies.*

George Symmers, Esq., of Colts .....	33	10	0
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**LONDON AUXILIARIES.**

Hackney, for Africa...	112	10	9
Mear's-court, ditto...	16	8	5

**COUNTY AUXILIARIES.**

*Bedfordshire.*

Biggleswade .....	31	2	8
Ditto, for <i>Entally</i> .....	10	0	0
Ditto, for <i>Female education</i> .....	5	0	0
Sandy .....	3	12	2
Stotfold .....	5	0	0
Bedford .....	11	2	0
Wootton .....	2	6	6
Cranfield .....	3	3	0
Amphill and Maulden	7	2	2

*Buckinghamshire.*

Datchet .....	1	10	0
Wyrardisbury .....	2	10	0
Wycombe .....	38	14	11
Buckingham— Mrs. Priestley, for debt .....	5	0	0

*Cambridgeshire.*

Soham .....	1	16	0
Chrishall Grange— Mrs. Ellis .....	0	11	0
Ditto, for <i>Africa</i> .....	1	1	0
Triplov, by Miss Foster	1	12	0

*Devonshire.*

Modbury .....	4	8	0
Kingsbridge .....	11	4	0
Newton Bushel .....	4	7	7

Bovey Tracey .....	7	12	6
Malborough .....	1	12	0
Brixham .....	7	0	0
Dartmouth .....	13	3	0
Paignton .....	4	3	3
Collumpton, per Miss Frost .....	4	10	6
Tavistock, per Miss Angas .....	2	1	0
Miss Angas (Annual subscription).....	5	0	0

*Essex.*

Loughton Miss. Assoc. halfyear.....	5	19	0
By Mr. Searle, for debt .....	10	0	0
Epping— Rev. W. Weare, for debt .....	1	1	0
Romford .....	4	10	0

*Huntingdonshire.*

St. Neot's .....	25	15	6
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*Middlesex.*

Harlington— Mr. Hunt, for debt...	10	0	0
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*Northamptonshire.*

Northamptonshire, for additional Missionaries to Jamaica.....	15	4	0
Kettering— Independent chapel, per Rev. T. Toller	2	0	0

*Oxfordshire.*

Oxfordshire Auxiliary	100	0	0
Oxford— By Miss Collingwood, for <i>India</i> .....	9	9	0
Ditto, for <i>Jamaica</i> .....	8	6	0

*Suffolk.*

Stradbrook.....	13	1	9
Diss.....	13	3	0
Shelfanger .....	6	5	0
Stoke Ash.....	6	1	0
Horham .....	0	19	0
Eye .....	20	1	1
Henly .....	2	16	9

*Surrey.*

Bagshot .....	4	10	0
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*Sussex.*

Hastings— By Miss E.M. Saflory, for debt .....	5	0	0
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*Shropshire.*

Witchurch— J. Kennerley, Esq., for debt .....	1	0	0
Shiffnal .....	3	3	0

*Warwickshire.*

Birmingham— B. (Ann. sub.).....	1	1	0
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*Wiltshire.*

Bratton .....	17	10	9
Ditto, for <i>Africa</i> .....	1	0	0

*Yorkshire.*

Masham and Bedale ...	12	7	0
Boro-bridge and Dishforth .....	30	0	0
Ripon— F. Earle, Esq., M. D.	4	12	0

**SOUTH WALES.**

*Glamorganshire.*

Swansea— D. Walters, Esq. and friends, for debt ...	8	0	0
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*Carmarthenshire.*

Cwmyfelin .....	1	5	0
Hebron.....	0	12	6

**SCOTLAND.**

Aberdeen, for debt.....	20	0	0
Irvine, ditto .....	5	0	0
Glasgow— R. Kettle, Esq., for debt .....	10	0	0
Fraserburgh— Mr. J. Weinyss, for debt .....	1	1	0
Leslie, Fife, ditto.....	1	0	0

**ARRIVAL OF MR. KNIBB AT JAMAICA.**

We have just heard of the arrival of our valued friend, Mr. Knibb, with his companions, in Jamaica, and we stop the press to insert the letter announcing the fact, which, we are assured, will be read with much gratification by our friends throughout the country.

*Falmouth, Jan. 14, 1841.*

MY DEAR BROTHER,—Again I address you from this interesting island. We had a pleasant, and, I hope, profitable, voyage. The captain was very kind and attentive, and not a single jarring note disturbed our Christian harmony during the voyage.

I have to get ready for the sabbath. By next

packet I hope to send some account of our landing, which was deeply interesting.

We are well and happy. My share towards the 500*l.* was collected in a few hours. You may expect it before the public meeting.

Love to all.

Yours very affectionately,

WILLIAM KNIBB.