

THE
MISSIONARY HERALD.

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



MISSION PREMISES AT BETHSALEM.

THE sketch on the other side represents the Mission Premises at Bethsalem, in the parish of St. Elizabeth, Jamaica ; of which the following account has been furnished by our respected friend, Mr. Dendy :—

In the days of slavery, it was a *house of war*, being occupied by the Superintendent of the Accompany Town Maroons, whose occupation was to seek after and, with powder and shot, to hunt out runaway slaves. It was purchased in 1839, for the purposes of the Baptist mission, for the sum of 900*l.* sterling, and then named Bethsalem (*the house of peace*). Towards the purchase money, at different times, the churches at Salter's Hill and Bethtephil, whose pastor originated the station, have contributed 200*l.* The remainder still continues as a debt, and is likely to do so, unless some Christian friends in England contribute for this purpose, as the people in this mountainous district are very poor.

The house is used both as a residence for the missionary, and as a place of worship. The building on the right hand, which is in a very dilapidated state, is used as a school room. The row of trees on either side consists of mango, neesbury, and star apple. The group of figures is composed of maroons and emancipated negroes, with a mule, bearing provisions, luggage, &c., upon their heads, which they had brought from Falmouth, the place where their missionary, Mr. May, landed, over a rough, narrow, and hilly portion of the country, the road being too bad for a vehicle of any kind. So desirous were these neglected and ill-trained people to have a missionary settled among them, that between twenty and thirty persons, male and female, freely and gratuitously gave their services ; in doing so, they travelled seventy-two miles, thirty-six of which they carried heavy burdens, and in doing this, they must have given up four or five days' earnings, and thus, gave an evidence that they really desired the gospel, and did not consider any sacrifice too great, or any labour too arduous, so that they might but be put in possession of the heavenly treasure. Many among the maroons are now members of the Bethsalem church, and several are inquiring after the things that belong to their everlasting peace. The maroon, and the man who once was a slave, now sit down together at the table of the Lord, and are partakers of the common salvation ; and thus the prophecy is literally fulfilled, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together, and a little child shall lead them ; and the cow and the bear shall feed, their young ones shall lie down together," &c. Isa. xi. 6—8.

EAST INDIES.

PATNA.

The following extract of a letter from Mr. Beddy, dated on the 12th of February last, will introduce and explain its enclosure, a letter written by a young Mahomedan, whom he has lately baptized and admitted into the church under his pastoral care. The account is an interesting one ; and many, we doubt not, will unite with our friend Mr. Beddy, in the desire that this convert from the faith of the false Prophet may be enabled by grace to continue stedfast unto the end.

Mr. Beddy observes:—

“The Lord has mercifully conducted us in safety into a new year, surrounded with many and important blessings and privileges that demand our praise and gratitude. Since I last had the pleasure of addressing you, I have been laid aside for a while from a severe cold, and although I am now nearly restored from that affliction, I continue more or less ailing from my old complaint, indigestion. It now devolves on me to communicate to you what I feel assured you will unite with me in praising God for, namely, the admission into the church, by baptism, of the young Mahomedan, of whom I wrote to you in my last, which ceremony took place last Lord’s-day morning, after native worship, in the presence of a large concourse of people, some European gentry, country born, and natives. As I know the interest you take in particulars relative to converts, I have caused the young man to commit to paper some particulars regarding himself, and the way in which he has been brought to the Lord. The letter enclosed is his own handwriting and composition. May he be enabled by grace to hold on steadfast to the end!”

“Rev. Sir,—In compliance with your request, I beg to mention the following circumstances of my life.

“I was born at Majah, in the province of Lahore, about the year 1815. My parents were idolaters of the Dowgra caste, but my mother having died when I was an infant, my father united himself with a Mahomedan woman, and he having died soon afterwards, I was left to the care of my step-mother, by whom I was brought up in the observance of the Mussulman religion. When about twelve years of age, an English gentleman, after much persuasion, obtained my step-mother’s consent for me to attend an English school at Loodianah, but my benevolent benefactor died soon afterwards, and my step-mother, fearing that I should become a Christian, removed me from the school. About this time, she took me into the province of Cashmere, in the expectation of receiving money from a rich relation; but before our arrival he died; and my step-mother, being in great poverty, returned to her home, leaving me at Kangra, without either friends or money. I obtained employment from Shere Sing, the governor of the province; but after about nine months,

returned to Loodianah, and was readmitted into the school, where I remained three years. After this, I accompanied General Allard to Lahore, and was in his service about two years till his return to Europe, when I, with the greater part of his establishment, was discharged at Delhi; I then went to Nagpore, and afterwards to Arrah, and in the beginning of the year 1839, I came to Dinapore, and was employed by a wealthy Mahomedan. A few months afterwards, I had a severe illness, and my life was despaired of; and in the hope of obtaining a recovery, I made offerings and sacrifices to the tombs and prophets, but without the expected effect, for my illness increased. At this time, my employer desired me to dust and air his books, which had been shut up a long time; and amongst a great many Persian and Arabic books, I perceived that one was in English, and curiosity induced me to look into it. The English book proved to be the New Testament, and I took every opportunity of reading it, but when my employer became aware of the circumstance, he took it from my desk and concealed it. What I had read in the Testament gave me a great respect for the book, but I was totally ignorant that it was my duty to comply with its precepts, till I heard you in November, 1839, proclaiming the name of the Lord Jesus, and inviting sinners to come unto him for rest. This made a deep and lasting impression on my mind, and I have ever since sought opportunities of acquiring further information. It having pleased the Lord to preserve me to this day, I am fully and firmly resolved to give myself up to him in public by baptism, notwithstanding all the opposition which has been made to it by the followers of the false prophet. I do hereby wish to testify that I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, and may I have strength given me to persevere even unto the end. I therefore humbly entreat my dear Christian friends to remember me at the throne of grace, that I may be made a useful and humble follower of the Lord Jesus, honouring my profession, and glorifying God; and I now commit myself to your love and affection in Jesus Christ, and remain,

“Rev. Sir,

“Your obedient humble servant,

“Kootoob.”

SAMARANG.

Extract of a letter from Mr. Bruckner, dated

Samarang, Dec. 29, 1840.

“I have been permitted still to go on as usual, except that I have not been able to go so many times a week among the people to speak to them, on account of my weak lungs, which appears to increase with the advance

of years. It should seem as if some slight impressions are made by the word on the minds of some individuals; yet I cannot say that any real conversions have taken place among them. Thus it happened some weeks ago, when I was in a village distributing

tracts to such of the people who could read, and speaking to them on the contents of the tracts as intended to point out to them the way of salvation by believing in him who from his infinite pity and love to us sinners, had become a man himself, and suffered and died, that we might obtain mercy and be delivered from eternal misery, which we had deserved for our sins, that one of the group said to another who sat next him, "This was great goodness." I have since been once more in that place, when he soon appeared again, and listened very attentively to my address. But just now my going into the villages is much prevented by the heavy rains which, for these two months, have made it almost impossible to enter them on account of mud and inundations of the paths which lead to them. Only the main road remains passable for me now, where I can just enter a few houses standing by the way-side, to speak to those who are disposed to hear, and to give away a few tracts. Tracts are at present not at all so eagerly desired by the natives as they were some time ago. They have now sufficiently discovered from their general contents that the doctrine contained in them will not agree with the desires of their carnal minds, and with their once adopted prejudices; however, I have distributed several thousands of them during the course of this year, which have been spread wide around. My good friend Mr. Medhurst has printed a great number of them for me, of which he has sent me as many as I needed from time to time, and five thousand of which are still lying with him to be forwarded to me and to our friends at Surabaya for distribution. The English Tract Society has liberally supported us in this. They have sent us large supplies of paper for printing tracts, they have also given me a publication, for the sale of which I was desired to get native tracts printed; and although I have not been able to sell the whole publication, yet the part which has been sold of it, has furnished the money to pay for 6,000 Javanese tracts. Who can tell how much good may be done among the natives by this number of little pamphlets. Let us pray for a blessing on them, that our joy may be great at the great day of harvest. The Lord is graciously strengthening my hands in this, that while I am too weak and prevented by other circumstances from travelling about to preach the gospel, the word is going forth printed, and may be read by thousands. The American Tract Society has acted very liberally to me also by sending me 300 dollars to print native tracts. This sum arrived very seasonably, for the sum which I had received from the sale of the above-mentioned publication was just expended, when the American brethren at Batavia gave notice that they had been authorised to pay me 300 dollars on account the Tract Society: thus Mr. Medhurst was

enabled to set his press to work again for me. For this sum a great quantity of tracts will be printed. A desire has been discovered from Surabaya, for tracts printed in the Arabic characters; for very many of the natives can only read their own language in the Arabic character, while they are unable to read it in their own character. All those who have been taught in the native schools read the Arabic character and language; for the teaching in those schools is exclusively religious, and all their religious books are in the Arabic language, or in the Javanese written with the Arabic character. Besides, the Arabic character has a certain sanctity in the eyes of the natives. For these reasons I requested Mr. M. to print 2,000 copies of a tract in that sacred character, in order to meet the demands of the people. This kind of native schools is chiefly found in towns and principal places, but have rarely been extended to the villages, because the children there have no time left to go to school. As soon as they are able to do something, they are obliged to assist their parents in their domestic or rural occupation: thence that the people in the villages are by far more ignorant of the Mohammedan doctrines, and are more inclined to hear the gospel than the people of the principal places, or even more inclined to idolatry. A striking instance of the latter occurred lately about two English miles from here. A large stone, so as nature had produced it, about between five and six feet long, and between four and five broad, and about four thick, had been conveyed on a cart by forty men by order of some architect, in order to be used in a certain building, from a neighbouring village. Having been carried about a mile and a half along the road, the cart broke, and it could not be moved further on; here it lay in the middle of the road. While it was lying there it had soon drawn the attention of the people around in the villages, a report had soon been fabricated that this stone had fallen down from heaven, and very soon the idea had been attached to this report that it was a deity. This had soon caused the people to crowd to the spot where the stone was lying, many from mere curiosity to see this object of wonder, but very many actually with an intention to worship it. It had been lying there several days before I heard of it; and when I understood what was the case I went myself to see it. Arriving at the spot I found a great crowd of people standing about the stone, and great numbers still coming from all quarters. I beheld with astonishment many of the natives bowing themselves down before the stone, praying that it might be pleased to grant them prosperity, long life, a good crop of rice, and to become chiefs. While the worshipper was petitioning these things, he smeared the stone with a kind of ointment and strewed scented flowers on it with a few doits. What a great

number of worshippers there must have passed away before I saw the stone, showed the quantity of flowers which lie strewed there, and the loss of the stone's natural colour by the ointment, which was yellow. I spoke to them on the folly of thus worshipping a dead stone instead of its Creator. Many were

confounded by what was spoken to them, others approved of it. I went several times afterwards to the stone, and acted in the same manner, and distributed tracts, which were readily accepted. The stone was afterwards dug into the ground by the orders of the authorities as it could not be moved farther.

JESSORE.

From the Rev. J. Parry.

Berut, 5th Jan. 1841.

I am now on my way back to the station which I left about three weeks ago. The principal part of this time I spent with my scattered and increasing flock to the south. I spent three days at Kadamdi, a little village inhabited by native Christians exclusively, and separated from the heathen villages by two hills to the north and south.

The Hindus and Musalmáns hereabouts seem to be very hardened. Although many have been hearing the gospel for about twelve years, not one poor sinner has come to Christ. But we will not despair, for as long as the people refuse not to hear us, we may hope for their conversion in due time. The little band of Christians at Kadamdi are living witnesses to the heathens around them of the power of the gospel of Jesus Christ, whereby, through divine grace, they have been delivered from the kingdom of Satan, and been led, instead of worshipping the idols of the land, to serve the true and living God. The voice of prayer and praise is heard daily by those who refuse to worship with the children of God, and thus a faint yet public testimony is daily borne against the sins of the people, who remain in wilful ignorance of the true God, and instead of offering prayer and praise to him, pray to the works of their own hands. At Buridán-gá I spent four days. Many of the heathen daily attended divine service. The little church at this place is increasing. On the 27th ultimo, the last sabbath in the year, I baptized four converts from Hinduism and Muhammadanism, who we hope, by the grace of our Lord Jesus Christ, will walk in a becoming manner, to the praise and glory of his name. Several heathens were present on the solemn occasion. On the above-mentioned sabbath I also baptized five persons at Mál-gáji. Three of them were formerly poor ignorant Muhammadans, and two Hindus. But now what a glorious change hath taken place in them! Some of them can read the holy scriptures, having learnt to read since they joined our Christian brethren. They can all pray to God, of whom they were so

ignorant before. Behold the wonderful works of God in these parts! A few years ago there was not a person to be found who had even heard of our blessed Saviour. But now there are upwards of forty men and women who love the Lord Jesus Christ and endeavour to keep his commandments. Within the last three months of the past year, twenty-four converts have been added to the church. At Rájúnagar, which is a large and populous village, I baptized the young wife of one of our native brethren. She was born a heathen and lived as an idolater for many years. Her grandmother embraced Christianity several years ago, and since then she has had the benefit of Christian instruction and example. I have great cause to rejoice and praise the Lord for his abundant grace in adding ten lost sheep to his fold again. Thus our prospects at Rájúnagar are cheering. I believe the Lord will turn many from darkness in this village. Many Hindus visited me, who seem to be inquiring after the way of salvation.

Bangsi and Sankar, two native preachers, proceeded to the north on a missionary excursion, after I left for the south. I hope, on my return, to hear from them a pleasant account of their labours. During the past month I also itinerated for a few days, and went as far as ten or twelve miles by land. I preached at a large market, and in five villages. I felt much encouragement, as I found the people happy to see me, knowing my object, and in general very attentive.

The past year has closed with many mercies and much increase in comparison with former years; we would, therefore, with much grateful praise go on in the blessed work and labour of love in which we are engaged, praying that the Lord may help us with his grace as in time past, and grant us a still greater success in the year upon which we have just entered. Already has one been added to our number; so we may expect that the Lord will not leave us to mourn over our want of success. *Oh may the Holy Spirit be poured on us all abundantly, so that the work of the Lord may greatly prosper in our hands.*

BARISAL.

From the Rev. S. Barciro.

Nov. 15th.—I am sorry to inform you that the youngest girl of my school, not quite nine years of age, has been removed to another

world by death. Her end was happy. She died at Cutwa, whither she had proceeded with her friends on the occasion of her sister's

marriage. Though so young, she had long evinced such piety as surprised those who were about her; she exhorted them in the name of Christ, and continued in this exercise till her last breath, and then took leave of them by kissing them all in the most affectionate way.

Dec. 1st.—Our labours during the past month have been continued as usual, but with some interruptions, arising from cases of sickness and death, the latter having filled the brethren with much sorrow. But one instance of success is sufficient to counterbalance many disappointments. And an encouragement of this kind we have had. When we were bound for the Musalman fair to the S. W., distant about a day's journey, where the farmers annually meet and, for nearly a week, keep up a kind of harvest moon (for then they eat their new rice), the leader of the bairágis and two of his followers paid us a visit, and as they came with a view to see us, we were not a little pleased. They remained for two days and a half, which afforded them opportunities of attending our worship both morning and evening. They seemed deeply to feel their ruined state as lost sinners, when the word of God was explained with a view to suit their cases. I read and explained those chapters where I had left off when I was with them in the mufassal. The last they heard was the passage where Christ says that he had not come to bring peace into the world, but a sword; for the father would be against the son, &c. After the service was over, the leader took me by the hand, and earnestly begged me to remember him before God, and added that what I had read and said was as applicable to his case as if the whole was intended expressly for him, yea, every word. He could add no more, for he was moved to tears. He and his two followers then left us, very reluctantly, and only at our request. For, as they had come without making their intentions known to their friends (some of whom would follow their steps if they set the example), we strongly urged them to go back and then come for good. They have not yet come. In the mean time I have been able to procure a piece of ground at Shágardí, contiguous to the spot on which the house of our aged brother stands, where I should wish them to settle, not only for the sake of their

convenience, but also of that of our brother there, who is almost alone. I have secured this small piece of ground, on which are a few fruit trees and bamboos, at three rupees per annum.

Among the occurrences of the month, I may mention two cases, one of a respectable hearer at Shágardí, and the other of a vaishnabí, who fell in with the native brethren at a short distance from the station. The former has often heard us preach, and more than once attended divine service, after which he has conversed upon the things he heard from the word of God. He admires our faith, and has told our aged brother that it is at once clear and worthy of belief. A few days ago he was obliged to come, that I might procure him medical aid in a serious case of illness, and I seized this opportunity for explaining to him the word of God, and pointing out its superiority over the weakness of their erroneous "shástras." The vaishnabí, who observes peculiar habits of dress and living, has told the brethren that as she heard the word now two years ago, she often became desirous of visiting our little flock, but had been hitherto prevented from so doing by want of courage and of a guide. She was directed to the place where she might meet us, and requested to attend worship.

It is quite clear that light is gradually breaking through the dead gloom of sin and error, and people are beginning to be convinced of the state they are in, and to give expression to their convictions in language which cannot be misunderstood. Conversing with an intelligent bráhma, he freely confessed that he, with his countrymen, was in an awful state with regard to salvation, as they fell short of fulfilling the precepts of their own shástras, and were yet unwilling to forego temporal advantages. As for obeying what Hinduism enjoins in all its thousand absurdities, it has become (if it has not been so ever since its fabrication) a thing impossible. The Hindus have not the physical power for it: they, however, say in "Satya jug" they had, and the "shástras" were observed. Thus they have ingenious excuses for every thing, lies to cover lies, but now they are beginning to be ashamed of them, though worldly-mindedness is keeping them from sincerely inquiring after their salvation.

A G R A.

Extracts from the correspondence of Rev. R. Williams.

Missionary Excursion.

December 14th, 1840.

ON the morning of the 17th ult. I left Agra, accompanied by brother Ganpat and Mr. Herring of the Agra Missionary Society. About 11 o'clock we came to Kerauli, 8 coss distance; in the afternoon we went into the village to

preach. Many came to hear us, and were very attentive; and after imploring the divine blessing on the precious seed sown, we gave books to as many as could read. We also had some pleasing conversation with two pandits, who seemed much delighted with the Sanskrit gospels we gave them, and said they

would make known their contents to the people. On the 18th we came to Futepore Sikri, 4 coss. This is a pretty large place, and must formerly have been a place of great resort, chiefly on account of the great shrine of Sheik Selim Shista, a spiritual guide of the Muham-madans. At the entrance of this well-built place there is a Persian and Arabic inscription, from which it appears that it was erected 275 years ago. It is still held in great veneration and kept in repair by government. We went into different parts of the town, and preached to large and attentive crowds, and distributed a good number of scriptures and tracts. This, I think, would be a good place to locate a native missionary.

After this we set out for Alwar and arrived there in the evening. This is a large city wholly given to a debasing idolatry. The next morning we went into the midst of it, to distribute books, at which the natives were greatly astonished, no missionary having ever been among them before. I offered a book to the person who gave us a part of his house to preach in. He said, I am a poor man, sir, and cannot afford to purchase it: but on my telling him to take it for nothing, he did so, and began reading it immediately; others then came round us, and made a great noise. "I can read, sir, give me a book, give me a book," was vociferated from every direction; we endeavoured to quiet them, but found it impracticable. Not being able, amidst the pressure of the crowd, to give the books to readers only, we went into the *trepolia*. I ascended the steps, leaving the two brethren below to send up one person at a time to read before me, in order to his getting the book. But even this plan failed; we were ultimately obliged to return to our quarters; great numbers of the people followed us, and there we were enabled to preach, and to distribute some hundreds of scriptures and tracts to advantage, all in one day. We were so engaged that we could find no time to eat our food. The next morning we went again into the city for the purpose of preaching; we did so, but in one place only. A bráhman said to me, come, sir, and see *Bábá Adam*. I went and found *Adam*, a stone idol dressed in fine clothes, with a white face and red eyes; a number of priests were there, who requested me to take off my shoes if I wished to enter *Adam's* temple. I said, I am quite near enough, I do not wish to go any nearer; so I stood on one of the steps, and began speaking to the people about the real *Adam*, the father of the human race, informing them who he was, how he was created, what he did, how he sinned, and were the awful consequences of his sin (which of course led me to speak of Christ, the second *Adam*, the Lord from heaven). Many of the people heard very well, others were a little troublesome.

Jan. 30th, 1841.—I feel happy to state, that the great and good work of the Lord is car-

ried on amongst us as usual, and I trust with some little success. I have now two native inquirers, men of whom I have every reason to hope well; and I fully expect to baptize them shortly. Since my last, three other members of H. M. 31st Regt. have been added to the church, and the congregation is as heretofore.

Preaching to the Heathen.

During the month I have frequently gone out into the villages to preach, accompanied by the missionaries of the local society. We have ceased to attend the native market for the present, a very neat and spacious chapel having been recently built by the Agra Missionary Society on the great thoroughfare leading to the said market. We find it far more advantageous to preach there thrice in the week, and once on the Sabbath;—for when preaching in a bazaar, we are always liable to all sorts of annoyance, such as noise and opposition; but in a chapel we have neither, and can proceed without molestation, while those who come to hear, generally sit the whole of the time and hear us to the end, which is certainly a great point gained: for ere a man can be expected to embrace Christianity, he must understand something of its true nature and import; and "faith cometh by hearing, and hearing by the word of God." I should be heartily glad if two or three more chapels were built in and about the city.

Hindrances to the progress of Christianity.

When we go into the villages to preach, the poor natives will sit quietly and hear all we have to say, as if in a chapel, but in cantonments they will not always do so, from what causes I know not, except it be from their familiar intercourse with Europeans, and from witnessing the antichristian conduct of most or many of them. This, I am convinced, is a very great obstacle in the way of the advancement of the cause of Christ throughout this miserably benighted country, particularly in large military stations; and therefore it would be most advisable for missionaries to labour most where there is the least European influence, provided it were practicable, as it is with those who have only direct missionary work to attend to. Last sabbath I saw several individuals (Europeans) going about the station in a beastly state of intoxication, and two of them passed near the native chapel where we were just going to preach. I observed that some of the natives noticed them, and then cast a significant look at us, but said nothing. We, however, could well understand their meaning to be what many have often told us: "Go and reform your own countrymen; we are not as bad as they; why then come to us?" Little do those who set such a bad example before the heathen, consider the enormous guilt which attaches to their conduct. May God in his infinite mercy awaken them to consider their ways, ere it be too late.

Missionary scenes in the villages.

I must not forget to mention the kindness shown to me by a native in a village where I went to preach a few days ago. Just as I arrived at the usual place for preaching, it came on to rain a little. This native, with much apparent pleasure, gave me his house for my purpose, and was very active in getting the people to come in and hear. Many came and heard with much attention. Before my leaving the place a bráhma brought a young lad to me, stating his willingness to become a Christian, and gravely said, "Here, sir, take and make him one." I said, it is not in my power

to make people Christians; this is the work of God, and he alone can do it. I tell you to repent of your sins, to believe in Christ, and to lead a holy life, as the scriptures inculcate, but at the same time I know, and I now tell you, that you cannot do these things in and of yourselves, until God is pleased to renew your hearts by his powerful grace. And therefore it is your indispensable duty and also your highest interest to pray to God to work this necessary change in you, since without it you must perish for ever. On my saying this the man was silent, looked serious, and walked away.

DELHI.

From the Rev. J. T. Thompson.

Garhmukteshwar, 2nd Nov. 1840.

I have been again permitted in the providence of God to come to this place with the word of life; and as the fair is scarcely assembled, I shall give you an account of an incident or two which occurred by the way. But before I do so, I would just mention, that two mornings before I left home I met a part of the horse artillery from Calcutta, destined for the Panjáb, and among them two sick Europeans in their dulies (couches). I felt much for one who seemed greatly indisposed, and spoke of the Saviour to him. Finding they were encamped three miles off, I went the following morning to see and converse with the poor man, and carried him some tracts. I found him in the hospital tent, and having prayed with him, I gave him a set of tracts for himself and a handful for others. In passing through the camp, I conversed with others of the men on the importance of religion in life and death, and invited them to attend in the evening at our place of worship in the cantonments, not many yards off. I attended at the usual hour, and after I commenced, found a goodly number come in. I addressed them with all the earnestness, affection, and solemnity, I could command, from 1 Cor. vi. 9—11. After worship, when a part of them had gone out, two of their number in a little time returned to me with a message from the rest, that I would preach to them on the following evening also. I replied, that it would give me much pleasure indeed, but I was engaged to leave home for an annual assemblage of natives shortly after midnight, and my people had already started with my things. I told them however, that I hoped yet to see them, and on some future occasion, address the word of salvation to them. They were satisfied and thanked me. One or two men stayed to converse with me. One had been a member of the church, but in a state of declension, and expressed himself unhappy. Another, I trust, is alive and faithful and also useful. May he be mercifully preserved, and

the former be graciously restored by the Great Head of the church!

Incidents on the way.

At *Massúri*, on the road, I was soon known, and had a few applications from Musalmáns for books. Even these bloodthirsty and haughty people acknowledge the benefits of British rule. People are yet alive, who suffered all the ills of misrule from the incursions and depredations of Márháttas, Sikhs, and Gujars in open day, and they own with joy and thankfulness the happy reverse they now experience, in their quiet homes, their undisturbed villages, and unmolested harvests. One of the applicants for books had heard of the coming of our Lord, and wished to be informed of the particulars and the period of that important event. He, however, like his Musalmán brethren, hails the spread of the gospel as an event that is to give a mighty impulse to Muhammadanism and revive its declining interests. Such is the perversion of a confessedly revealed truth in the biassed mind of a Muhammadan: the good that might have occurred from a belief of the truth is neutralized by the admixture of superstitious prepossessions. I asked one of this class of believers, as they term themselves, how, seeing he refused to believe in the gospel of Jesus and to live according to its commands and precepts, how he would lift up his head in the day of Christ's coming? "I will then believe in him;" he said. I replied, No, that will not do; you will be ranked among the rejectors of the gospel, and be forced to weep and wail for the calamities that will come on unbelievers. He and others said with horror, God forbid! I said, if you believe not, you will find it so.

At *Bálugarh*, where I had never put up, being in a room of the seráí, I overheard one Muhammadan asking another who I was. The other replied, He goes about the country asking men to embrace his faith. It was asked, how? in what way? The reply was,

By teaching them something and making them read his books. The words also implied, that something like a charm attended the teaching and reading, and men were constrained to embrace the faith in spite of their judgment and inclinations! There was a degree of bitterness and contempt in the man's ways of speaking; and he appeared as little likely to derive any benefit from being reasoned with, as he was disposed to reason.

The jemádár of the police at Upaira recollected having been admonished by me at another post some years ago, when suffering from a severe malady; he now showed great anxiety for an entire Bible, and wished it might be accompanied by a commentary, to teach him the Christian faith more particularly and satisfactorily. He had the most opposite ideas floating on his mind in the shape of religious inquiry, such as, how the Lord Jesus who was still alive, and as he supposes never died, could be in heaven; and what were the attendant circumstances of the soul for the first few days after a man's demise, supposing, according to the Muhammadans, that it continued with the body in the grave. This medley, at least, shows a mind not at ease on these and similar points: and if the Bible were once within the reach of such undecided persons, its solemn and clear declarations might go far to enlighten their minds and afford them saving views of the whole system of divine truth. Such a boon would be an eternal blessing to these seeking, immortal spirits: may the benevolence of the churches of Christ and the labours of our brethren in this country combine to give this boon speedily to this country, both to its Hindu and Muhammadan population, and its Christian portion.

Influence of tract distribution.

Nov. 3rd.—Among the persons to whom I offered the word, I was glad to perceive there were two mendicants of the red garb who had read some tracts in Calcutta, and received from them impressions of no unfavourable kind; and most readily did they ask for more. Considering how opposed they are, from education and interest, to a foreign faith, and how great their influence is with the people, from the veneration in which they are held, it was delightful to me to hear one word of commendation from their lips in behalf of our books, and gratifying to see them accept of them for themselves in the sight of those who consider them the most perfect characters on earth, even incarnations of holiness. The tract they chiefly alluded to, was that on the supposed *Hindu Incarnations*. I would entreat our Calcutta brethren of every denomination to give the wandering mendicants of Hindustán more of the benefits of their labours, assured that at least some of the good seed will not be lost, and we in these parts will receive such men at second hand, and find their asperity

softened down by even their slight acquaintance with missionaries and Christian books.

Conversation with a Gosáin.

In passing the seats of various religious orders and recommending the Saviour and his word to them, I was struck and pleased to see among them a respectable Gosáin of the Kabírpanthis, who, rising from his seat and smiling, advanced to meet me. I did not immediately recollect him, but he is one of those who took tracts last year. Saying to me before all the people, "I have several of your books by me and have read them: give me what I have not," he in the most earnest manner examined the titles of each tract, and said of each, "I have this, don't give it me:" or "Give me that, I have it not." Standing beside him, an aged female follower of Kabír requested to have the books of Kabír. I said, I have the word of God. She said, "I desire it not; give me the words of Kabír." I asked, Do you prefer the words of a man to the word of God? "Was Kabír a man?" she asked with surprise. Certainly, I replied. All this the Gosáin listened to without having his prejudice excited, keeping all the time looking at the tracts. Is it wrong to suppose that since this Gosáin's first reception of some tracts he may have given them a serious consideration? And are we not warranted in concluding, that something has fixed his attention of sufficient interest to make him openly receive and freely avow his reading of, and partiality for, our books? Yes, I think we may humbly hope, that since he has not destroyed the tracts and does not vilify them, but on the contrary retains them, likes them, and desires more, he is not an unfruitful reader of the word, and has in all probability met with something that we may believe will issue in his salvation.

Traces of former efforts.

The meeting with a pandit of Matrá today, who had been instructed in Sanskrit by Misr Asá Rám, one of brother Chamberlain's pandits, who assisted him in his Hindi translations at Monghyr, gave me great pleasure, as it showed the capabilities of the chief man who aided brother C., and who to this day continues a Sanskrit teacher of note among his own people at Matrá; and also showed that the knowledge Asá Rám acquired of our scriptures from brother C. has neither prejudiced his own mind against them, nor allowed him, upwards of twenty years afterwards, to speak of them in such terms to his pupils as to deter these from accepting them; on the contrary the pandit in question asked for them as for the words of truth.

Nov. 5th.—Several groups have come from time to time, and seating themselves down, have read, asked questions, and if able to read, taken books. Some, however, have come to

express their contempt. A Sádhi of the Dadúpanthis came to me, and said he had got a tract of me eight years ago, and still had it: he mentioned the title, the Great Remedy, and repeated several couplets, it being in verse. He wished now to have any thing else I could furnish him with, for his leisurely perusal at Nujibabad, where he usually resides.

Scenes at the fair.

Nov. 6th.—Great numbers attended to-day, as it is the day on which the fair begins to thicken: the applications for books were numerous, and some young bráhmans came for the express purpose of hearing prayer offered at the close of the labours of the day, they having been among the stated attendants of last year. The Gosáin of the Kabírís, by his report of the nature of our books, has prevailed on several to apply for themselves, and he has been daily coming with one or two persons himself. A bráhman of Alwar declared to-day, after attending and reading our books for some days, that he had read a great many of his own books and expounded some, but none of them had ever affected his mind so as our books had. I told him this was nothing strange, as others, equally read in the shástras as himself, had felt the same, and one who had been familiar with the Rámáyana of Válmiki, had followed up his conviction of the excellency of the Christian faith by a renunciation of Hinduism, and had lived and died a Christian. The man is desirous of understanding thoroughly one of our books, and with that view purposes attending at Delhi, and I hope he may persevere in his determination. A Hindu applied for an Urdú gospel, and I was sorry I had not one to give. He smiled and observed, " 'Tis well! I once took a book of yours home, and shortly after fell very ill. My family and friends told me it was in consequence of having brought your books into the house. Whether that was the case or not, I cannot tell: but I still desired to have one of your books, but I see I am not to have it: well, I must be satisfied!" A maulavi, on being asked why he desired to have the Testament, said it was in consequence of his attention having been directed to it by some learned men of Delhi, his friends. The directing of this man's attention to our scriptures by his friends, was not, I fear, with any intention that he should find there the evidence that Jesus is the Saviour, but rather for the purpose of torturing certain passages to make them bear testimony to Muhammad. I however gave this maulavi the Gospels and Acts, and he seemed thankful.

Nov. 7th.—The attendance to-day was great and encouraging, and numbers sat for a long time listening, reading, or asking questions, while a few from time to time appeared as champions of the Hindu faith, but frequently finding themselves unsupported, have left the ground. A goodly number, however, was not

wanting, who throughout the day showed a deep interest in all they heard or read. I was a little surprised to see a Muhammadan read the Nágrí character, and on questioning him, found he was a native doctor of Bulandshahar, in attendance on convicts working on the roads. He had on a former occasion received books and read and liked them, and now wished for a larger acquaintance with divine truths.

Signs of the times.

I think it may be reckoned among the pleasing signs of the times, that while the missionary, discoursing on a foreign faith or reading Christian tracts, is attended by a crowd of people with fixed attention for an hour or two together, the reader and expounder of the shástras, at the same fair, is attended by but a handful of the multitudes who flock to the fair professedly with a religious intention. There are three, if not four places where the Bhágavat is being read, and I have no where seen the attendance exceed twenty, and at two places less. Those who are least inclined to be sanguine will surely allow, that the paucity of attendance and flagging attention in the latter case, show a want of interest in the subjects under consideration; while the crowded attendance and fixed attention in the former, indicate a deep interest in the new, strange, and sometimes unwelcome truths advanced, and as if there was something at stake.

Nov. 9th.—From a thinly attended fair it has become a crowded one, and we had multitudes from time to time come to hear or take books. Many, I have been grieved to remark, have been led away with an idea that we furnish Hindus and Muhammadans with the books of their respective faiths, or that we sell them for money: but there are others who, from a knowledge that the books we distribute contain the doctrines of the Christian faith, are desirous of obtaining them, and receive them with thankfulness. Such persons are sometimes forced by their more bigoted friends to assign a reason for their wish to take and peruse Christian books in the face of much annoying opposition.

I am sorry to have to add, that, from the great multitudes at the fair this season, numbers have been sent away from my tent disappointed, although I had brought upwards of 3,000 tracts, gospels, and volumes of God's word. And is not this another pleasing sign of the times, that the ordinary supplies of the scriptures are not equal to the demand for them by the people, at this period of missionary labours? The excitement produced among them by former distributions and discussions is evidently increasing in extent and intensity in proportion as the books are carried into the interior not visited by any missionary.

It is another pleasing sign of the times, that some of the persons who take the books are ascetics of various religious orders, well pro-

vided for by the devotion of their disciples, and under no temptation to seek a subsistence from us, or to sell the tracts or books they take for a few paltry pice; and that when accepting of the books, such persons are particular not to take indiscriminately what I give, but select for themselves a small-sized book or a very few tracts, declining what would be a burden to them when they have to carry their stock of books slung over their backs. These people must have an innate desire for Christian books, from a conviction of finding in them what they have not in their own, viz. something that shall tend to the salvation of their souls. If this be not their motive for desiring to have our books, I can see no other, circumstanced as they are. The same remarks might apply to other classes of recipients of our books, but to none with more propriety, I think, than the well-fed, idolized mendicants.

Murádnagar, 13th Nov.

Thus have numbers heard of the Saviour once more, have seen that it is the aim of his followers to propagate and perpetuate his faith, and whether from curiosity or from conviction of the saving tendencies of his word, have eagerly and thankfully accepted of portions of it and of tracts, to the number of 3,000; i. e. of scriptures 995, and of tracts 2,005, in Hindí, Urdú, Persian, Panjábí, Bengálí, and Sanskrit: and from past experience of the results of such distributions and intercourse with the people, it is to be hoped that the labours of the season will not be in vain in the Lord, but issue in immediate inquiry in not a few instances, and, in some, in ultimate attachment to the Saviour and his hope-inspiring word.

A hopeful character.

In passing through Meerut, Mrs. Capt. W. informed me, that when at Sirsa last year, they met with a mendicant wearing the red ochre dress, who had several of our books in his possession, which he said he had obtained of me four years before. This man declared his conviction of the truth of all he read, and said he was striving to persuade others likewise of the same. For ten months he constantly visited our Christian friends, Capt. and Mrs. W., and joined in worship with them, and set himself to instruct such of their servants as were disposed to learn the Nágrí character, and to acquire a knowledge of Christian books. I think I understood that he had a Hindí hymn-book also, and used to sing from it. After having been supplied with some books he had not, he went away to the Biekann state. Finding there a Hindu anxious for a Testament, he wrote to Sirsa and sent a man for the volume, which Mrs. W. was happy in having it in her power to send. The man, Mrs. W. says, though he had been all the time reading Christian books, had, notwithstanding, twenty or thirty banyas to hear him daily; and these very men supported him. When asked by

Mrs. W. if he had been baptized, he said he had not, but hoped, on his first visit to Delhi, to desire baptism, as he had now, after due consideration, made up his mind on the subject.

Glad shall I be to meet with this man, and happier still, as you may conceive, to find him "taught of God." Amidst the hundreds and thousands of persons who have within the last four or six years taken books, I cannot call to mind any single individual whose reception of them has been attended with such results; if I had, I would have addressed a letter to him and invited him to come over and at once unite with us. For the development of even so much of a pleasing character formed under the influence of missionary labours, we should, I think, be thankful; and look, with humble hope, for still greater things, evidencing the progress, the internal progress, of the Redeemer's kingdom.

During Mr. Thompson's absence, he received from home the following communication, relating pleasing instances of

A strong desire after the word of God.

"A few days ago a Hindu Munshí came asking for some book in the Persian character, which might contain an account of the life and death of Jesus Christ, who, he said, was a prophet of ours, of whom he had heard much, and of whose religion there was much dispute among themselves. His mind, therefore, being disturbed, he much wished to examine the subject himself, and begged earnestly for a full history of that Nabí to be given him, and to be more explicit whom he meant, he said, "the Son of Maríam and of a great Auliyá named Yusuf." I took out a gospel of Matthew in Urdú, and read to him part of the second chapter, on which he exclaimed, "that is the very thing I want, but this is only a part of it, I have seen a larger work." I then handed to him the four gospels and Acts, in separate portions, but he did not seem satisfied with that, and requested that he might have a complete volume. I accordingly gave him a Testament with marginal references, with which he seemed much pleased, and said, "Now I shall have my doubts removed; I will read it with great attention, and examine it carefully. My mind has been much disturbed, and I have a great desire to examine into the truths of your religion, which now I shall do, with the help of this book."

"Next day a Sipáhi belonging to a detachment passing through this station to Ferozepore, whom his captain had taken great pains with and taught English, came and earnestly requested that an English Testament might be given him. He folded his hands and hung down his head, and said, "I am unworthy, unworthy, unworthy, to receive any thing of the word of God; I am not worthy to read, no, not even to hear about God, but

the truths of your religion have touched my heart, and it has approved itself to my conscience, therefore my mind desires to read your shástras, and I beg you to give me a Testament, though I am not worthy of it; and my soul will bless you, and God will do you great good for this act of kindness to a sinner." Seeing how much he desired an English Testament, we gave him one, and also one in Hindí,

of your translation, which, when he received and saw what they were, and found that the Hindí Testament was an exact translation of the English, he was so overjoyed that he knew not how to express himself, but only said, "I know I am a great sinner, and unworthy of anything, but God has been very merciful in directing me to this house."

DACCA.

Preaching in the Native Chapel.

Dec. 3rd.—Our congregation at the native chapel has a little revived, as you will see from the following hints.

On Sabbath morning, Nov. 8th, I preached from Psa. l. 21, 22. "These things hast thou done, and I kept silence," &c. At the commencement of the service not a heathen nor a Musalmán was near; and I began to fear, that a paucity of books would cause a paucity of hearers. A few however began to collect without, and before the second hymn was closed, they amounted to between twenty and thirty; some remained and were very attentive; but there were, as usual, many comers and goers. A few came in and took seats: among them there was one who entered when I began to speak, and appeared to listen with unrelaxed attention to the end.

Practical difficulties of Christianity.

When I had done, I went up to him, and asked him whether he had understood what I had been saying. "Yes," said he, "you tell us, that we must not lie, and steal, and so on; but without lying and deceit we cannot live. If I offer to sell a piece of cloth for a rupee, nobody will give me that sum for it. I must ask two rupees, and tell a number of lies, in order to get a remunerating price for the article." We told him what he ought to do, and referred him to the practice of Christian tradesmen. "I know all that," said he, "but that will not do here." There is no doubt that a native trader, who should endeavour to proceed on Christian principles, would, in the present depraved state of society, encounter great difficulties. I long to see a radical change in the whole fabric of native society. As matters now stand, a man sees that on his becoming a Christian there is nothing but starvation before him. This, I believe, is the true reason why many who think well of Christianity are afraid to own their convictions.

On Sabbath-day the 29th, we had a large congregation at the native chapel, and some very attentive hearers, who after the service very gladly accepted books. Seeing a man with four gospels in his hand, I said to him, "What will you do with so many books?" "I have," said he, "many persons about me, who

wish to read them." "Where do you live?" "At Náráyan-ganj." "We are going to that place next Tuesday with many books, and if you bring us people that want books, we will supply them with such as we have." At this the man seemed quite pleased. I hoped we should have seen him there, but we did not.

Preaching in the streets and market-places.

Our street preaching was carried on much as usual; but we felt the want of books and tracts for distribution. We went one evening to Farás-ganj, where my pulpit was a mound of earth. About sixty people come round us. I first addressed them, and then Chánd. They were very attentive; but when we had done, some began to dispute. One affirmed that if a man were to tell a hundred thousand lies, they would all be forgiven by once pronouncing the name of Krishna. Can we wonder that the Hindus are so notorious for falsehood? If pardon can be so easily obtained, who will fear to sin? We did not fail to show the pernicious tendency of such doctrines.

On another day, brother Leonard and I went to Jinjira, a place on the other side of the river, where we had an attentive little congregation. The villagers and poor people are generally the best hearers, but unhappily few of them can read.

On Friday, the 20th, Chánd and I went to Bábu Bazar, where we soon got a good number of people; but a noisy sarkár, with a pen behind his ear, would dispute. We were of course obliged to answer his objections, and were thus prevented from handling more important matters. He brought forward, among other things, the old assertion, that the debtás are God's vicegerents, and therefore ought to be regarded. "Thus," said he, "the Governor General acts by the orders of the Queen, and the Commissioners, Judges, Magistrates, &c. by the orders of the Governor General." "True," said I, "but where is the proof, that the debtas act by the command of God; and where is the order for us to obey them? God, so far from ordering us to obey the debtas, has forbidden us to pay them the least regard."

The next day brother Leonard and I went to the chok, where we distributed a number of

Hindustáni tracts and gospels. There was a great demand for Bengálí books, but we had none.

Distribution of the Scriptures.

On the 23rd, a box of books arrived. We divided the books into three parts, between Chánd, Nonez, and myself. We adopted this plan, to give them as wide a circulation as possible. Had they all remained with me, the people about the court would have endeavoured to obtain them all. I put 127 volumes, of different portions of scripture, into a box for Náráyan-ganj, and all the others, two or three Bengálí Testaments excepted, went off the next day. Many have since been for books, but I have been obliged to send them away empty. I had promised a Testament to a poor man who lives near the iron bridge, and one evening I walked over and gave it to him. He seemed pleased with it, but not in proportion to its real value. Who, alas! among these poor people, knows the value of the word of God! It will be a source of rejoicing, if any of them learn its value, after receiving it. I recommended the old man to read the book, and told him, that I earnestly desired his salvation. He looked at me with surprise. Few, if any of the natives think,

that we are seeking their good, and that there is any real benevolence either in the missionaries who labour among them, or in the Christian public which bears the expenses of our operations. Benevolence is a plant of Christian growth, not the production of a heathen soil.

On Saturday the 28th, brother Leonard and I went to Nárindiya. A few people were very attentive to some remarks on the rich man and Lazarus. They were, as usual, eager for books. A young man contended, that by reading the Rámáyana and Mahábhárat salvation might be obtained. "Do Hindus," I asked, "ever read these books in the presence of their wives?" "No," muttered several voices. No! you are afraid of corrupting their minds by the filthy stories which they contain. Can then such books as these guide you to salvation? "You say," replied the young man, "that your books contain the way of salvation; but we do not see that those who read them derive any benefit from them." If a sick man, said I, read a medical book, will he, by reading, obtain a cure? Must he not use the medicines recommended? Many read our books, we know, but as they do not believe and practise what they read, how can they be profited?"

J A M A I C A.

Extract of a letter from Mr. Henderson to Mr. Angus, dated

Waldensia, May 26th, 1841.

It is with pleasure, and with gratitude to my heavenly Father, I inform you that my health, and that of my dear partner, continue good, and I have the greatest reason to hope that the climate will agree with us both. We are residing at a most beautiful and healthy spot, the thermometer seldom rising higher than 86 in the house. Our dwelling is placed in the centre of Hoby Town, which begins to assume a most interesting appearance, there being more than 100 cottages either erected or in the course of erection; they will be occupied, in most part, by members of my church, and living near me, I shall have many opportunities of doing them good. The town, you are aware, is about one mile from the chapel, so that the inhabitants, without much trouble, can enjoy the public means of grace. With my employment and my people I am much delighted, and consider that my charge reflects the highest credit on the late pastor, Mr. Knibb. The church at Waldensia is about four years old, during which time the chapel has been enlarged several times, once since I have been here; but notwithstanding this we are still crowded to excess, and must soon form a second station or enlarge again.

To this station I devote the greater part of my time; the remainder, about three days every alternate week, is spent at Falmouth, which arrangement affords brother Knibb an opportunity of preaching often at his interesting station, Refuge. I have been greatly pleased with the state of the church under the care of different brethren, and have reason to believe the greatest care is taken to prevent persons from entering them who are not scripturally qualified. I have not, of course, had so many opportunities of judging respecting the churches under the care of other brethren as I have of those which call Mr. Knibb pastor. At Falmouth, at Refuge, and at Waldensia, however, I have examined with a scrutinizing eye, and while I have found, as must always be found, in large churches where the people are just emerging from heathenism, some things that were not pleasing to the sight of a European Christian, I have, nevertheless, been completely astounded at the simple piety and consistent conduct of those who are united in the bonds of church fellowship. If we may judge of the state of the church at Corinth from the letters of Paul, it would bear no comparison with those churches under the care of Mr. Knibb, and it is to me

astonishing that others should see in them what the pastor and myself cannot by minute scrutiny discover. I have no reason to suppose that the deacons at Waldensia are better than those at Falmouth, or at Refuge, so that, when I tell you that at Waldensia I find in the deacons and leaders a band of devoted, pious men, who are willing to do any thing for the cause of God, I wish you to understand that I am not singular, but that my brethren are surrounded with those who are quite as devoted, and quite as well informed as those are who surround me, and without whom I could not do one third of that which I am now able to accomplish. There has been a

great deal said about leaders and deacons in Jamaica; and certainly, from accounts that are continually sent to England about them, a person would expect to find some description of labourers that he had never seen at home; but in this he would be disappointed, for he would recognize in them agents very similar to those employed by our City Mission and Christian Instruction Society; men who go where ministers could not, and who do what ministers could not do. God is evidently blessing the labours of Baptist missionaries in this island to a greater extent than he has blessed them elsewhere.

ANOTTA BAY.

It will be seen by the following interesting account from Mr. Dallewell, that he and Mrs. D. arrived in safety about a fortnight before its date, after a somewhat long voyage. Of the attention paid them by Capt. Leveque, Mr. Dallewell speaks highly, and the manner of his reception, so characteristic of these simple-hearted negro Christians, is calculated to amuse as well as to instruct.

*Bariffe Hall, in Oracabessa,
27th May, 1841.*

There being a packet to sail in a day or two, I embrace the opportunity to write you a few lines by her. I believe in my last hurried note which I wrote on the morning of the 12th inst., while sailing into Anotta Bay, and which was just in time to save a packet, I informed you that we had had a tolerably pleasant though rather long passage, and that we had arrived in perfect safety and in good health at the port of our destination. I ought also to have observed, that the accommodations on board the *Flora* are of a very excellent character; that Capt. Leveque treated us with great kindness and attention, and that, in my judgment, you cannot select a more suitable vessel for the passage of any other missionaries whom you may have to come to this part of Jamaica.

I had written a note to send to Mr. Day, to acquaint him with our arrival; but on the ship being brought up, and on my landing with Capt. Leveque, I found that this was unnecessary. I had scarcely set my foot upon the beach, when a negro, a member of the church at Anotta Bay, put a letter into my hands from Mr. Day, inviting me to make use of the rooms connected with the Anotta Bay chapel immediately on landing, and to come on as soon as convenient to his residence.

Whilst I was reading this letter, I was surrounded by a number of people, members of the church, who, as soon as I raised my eyes from the paper, broke out into the most extravagant expressions of joy and gratitude to God for the safe arrival of the "*new massa*." A walk of about 200 yards brought me to the chapel, where I was received by the deacons

(elderly, sober-looking men) with great kindness. After dining on board ship, and taking leave of our fellow-passengers, Mrs. D. and I landed, and were escorted to the chapel by a number of the people, beating their heads and breasts, and *tanking* God for "*new massa und misses*." While we took tea, the doors were guarded to keep out the anxious crowd; and after tea, the hall of the house was filled, and we held a prayer-meeting. During this meeting I could scarcely help being amused at the many singular prayers offered, and expressions used, by our sable fellow-worshippers. To give you a sample; they prayed that when new massa and misses eat Jamaica bread, it might strengthen their frame, and when they drink Jamaica water it might nourish their blood; that I might make strong massa Day, and that massa Day and I might love each other like David and Jonathan; that when I ride, the horse might never stumble; that never another wave might roll over the ship that brought us, and that the captain and all the crew might "hab good luck all the days of them libes." Their prayers were, however, though simple, characterized by fervent and apparently sincere devotion. I learnt from the deacons, much to my gratification, that Mr. Day had preached at Anotta Bay on the preceding sabbath, and that the church was rapidly passing from a state of division into one of harmony and peace.

The next morning Mrs. D. and I, accompanied by two members of the Anotta Bay church, rode to Port Maria, from which place I dispatched a messenger to Bariffe Hall, and in a short time we had the pleasure of seeing our dear brother Day. We have accepted his kind invitation to take up our resi-

dence at his house, which is one of the most pleasantly and healthily situated I have seen in Jamaica. Mr. and Mrs. Day are very kind and amiable people, and I have no doubt we shall all work well together.

Mr. Day and I immediately arranged to go round the whole of the stations together, and afterwards to separate and divide our labours equally amongst them. In pursuance of this arrangement, we have spent a Lord's day at Port Maria, and another at Anotta Bay. At Port Maria I preached to a large congregation in the morning, and in the afternoon we administered the Lord's Supper to about 600 members. At Anotta Bay I again preached in the morning to an overflowing congregation, and Mr. Day in the afternoon. The chapels, both at Port Maria and Anotta Bay, are quite inadequate to contain the numbers that attend; multitudes are compelled to remain outside, many of them out of hearing. This is especially the case at Anotta Bay, where I am convinced a chapel, double the dimensions of the present one, would be filled next Lord's day, if it could but be built. We have already a large, substantial, and well-situated chapel in a state of great forwardness at Port Maria, and I fervently hope the day is not far distant when we shall have a similar one at Anotta Bay.

On Lord's day next we shall be at Oracabessa. Early in the morning we shall have

a baptism of, we expect, about 30 persons. On the following Sabbath we shall visit Bagnal's Vale, and after that we separate.

On Saturday last we visited Buff Bay, where Mr. Day preached, and after service a great number of the members came forward and expressed their earnest desire still to be connected with the Baptist Missionary Society, and supplied by its agents; and we engaged to supply them to the utmost extent of our ability.

We have now the three principal stations of Oracabessa, Port Maria, and Anotta Bay, each of which we shall visit every other sabbath, and the two sub-stations of Bagnal's Vale and Buff Bay, each of which we shall visit once a month. Between travelling, preaching, and other business connected with the stations, our time will thus be very fully occupied. The Lord grant us long continued health and strength to labour in the widely-extended, populous, and interesting field thus spread before us. May I beg an interest in your prayers that we may be in labours abundant, and that the divine blessing may rest upon our exertions.

I am happy to be able to inform you that Mrs. D. and myself, as also Mr. and Mrs. Day are well. We suffer a good deal of annoyance from *prickly heat*, but this is said to be a healthy symptom.

BROWN'S TOWN.

In the early part of the month of May, some very interesting, and we trust, profitable services were held at the Baptist chapel, Brown's Town. On Monday the 10th of May, a sermon was preached by the pastor of the church, from Isaiah lxii. 1, on the necessity of ardent persevering prayer for the outpouring of the Spirit to sanctify the church, that the righteousness thereof might go forth as brightness, and the salvation thereof as a light that burneth. On the following evening, the Rev. William Knibb preached on the duty of members of the church to seek the salvation of sinners. On Wednesday evening, from forty to fifty special prayer meetings were held in the class-houses on the surrounding properties, to entreat of God to pour out his Spirit on the church, and to grant that those who were about to make a public profession of their love to Christ might not make shipwreck of faith. On Thursday another service was held in the chapel, when addresses were delivered by the Rev. Benjamin Millard and H. J. Dutton, on "the sinner's danger," and "the sinner's duty to flee, without delay, to Christ, as the only refuge from the wrath to come." On Friday evening, the members of the church were addressed by Mr. Millard on their duty to those about to be added to their number, and 105 candidates for baptism were addressed by the pastor, and urged to walk worthily of the gospel of Christ.

It may be proper to remark, that these are only half the number of persons who, since the commencement of the present year have professed to feel the power of the gospel on their hearts. They have been repeatedly and carefully examined—diligent inquiries have been made respecting them. Many of them are aged Africans, who in early life were torn from their native land, degraded nearly to the level of the brute by accursed slavery, and now, in the eleventh hour, have not only been put in possession of their birthright, but have been introduced into the glorious liberty of the children of God, and who, although they know little besides, know that they are sinners—that Jesus died for them—that there is salvation in no other;—they feel this love in their hearts—its influence is seen in their changed lives—they rejoice in hope of the glory of God. Who could forbid water that these should be baptized?

On Saturday, the ordinance of baptism was administered at Pear-Tree Bottom. After singing, reading, and prayer, Mr. Millard explained and defended the doctrine of believers' baptism. Mr. Dutton addressed the candidates and spectators. The ordinance was then administered by Messrs. Clark and Dutton. The service was one of deep solemnity. It was attended by about 1,500 persons.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, 19 April, 1841; Rev. W. W. Evans, 17 April; Rev. J. D. Ellis, 17 April.—Serampore, Rev. J. Williamson, 27 Jan.—Monghyr, Rev. J. Parsons, 7 April.—Agra, Rev. R. Williams, 20 April.

CEYLON.—Hanwella, Rev. E. Daniell, 9 Dec.—Kandy, Rev. Jos. Harris, 16 April.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. Tinson, 4 May; Rev. S. Oughton, 6 May.—Port Maria, 13 April, 4 May.—Spanish Town, Rev. J. M. Philippo, 1 April; Rev. J. Williams, 15 April.—Old Harbour, Rev. H. C. Taylor, 14 May.—Montego Bay, Rev. T. Burchell, 4

and 11 May.—Falmouth, Rev. W. Knibb, 16, 19, and 28 April, 3 and 7 May.—Manchester, Rev. J. Kingdon, 4 May.—Rio Bueno, Rev. P. H. Cornford, 5 and 15 April.—Lucea, Rev. E. J. Francies, 29 March, 16 April, 4 May.—Brown's Town, Rev. J. Clark, 16 April, 14 May.—Savanna-la-mar, Rev. J. Hutchins, 14 April.—St. Ann's Bay, Rev. B. Millard, 4 May.—Stewart Town, Rev. B. B. Dexter, 6 and 11 May.—Bethsalem, Rev. J. May, 4 May.

HONDURAS.—Belize, Rev. A. Henderson, 6 May.

WESTERN AFRICA.—Fernando Po, Rev. J. Clarke, 9 Feb., 3, 12, 15, and 17 March; Dr. Prince, 13 Feb.

SALE OF "THE HERALD."

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the efforts of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of June, 1841.

Donations.		£	s.	d.			£	s.	d.							
Cotton, Mr. F.	5	0	0	Missenden	7	15	6	<i>Omitted in last Report.</i>								
Friend a, absent from Annual Meeting	5	0	0	Swanbourne	0	13	3	Weston by Weedon collections								
Friend at C.	10	0	0	Weston Tarville	1	13	0	9		1	0					
Pines in Mr. Hadley's Shop	0	2	6	DEVONSHIRE.												
Friend for Jamaica....	0	10	0	Tavistock—												
M. E.	3	0	0	Miss Angas	10	0	0	West Haddon—								
Rawlings, Miss, for Monghyr Schools....	5	0	0	HAMPSHIRE.												
V. B.	10	0	0	Ashley	6	2	4	Proceeds of Tea meeting		4		5	6			
LONDON AND MIDDLESEX AUXILIARIES.				Romsey	22	3	6	Weekly contributions by Miss Hanbury		2		7	10			
Maze Pond, Ladies, by Mrs. Haighton, F. E.	15	15	0	HERTFORDSHIRE.					Vestry Missionary Box		0		18	1		
Staines, Collection	3	0	0	Royston	10	7	0	Missionary Boxes by Miss Horton		0		11	0			
BUCKINGHAMSHIRE.				Rickmansworth	4	14	0	Thomas Healey		0		3	6			
Aston Clinton	6	13	8	Market Street	10	0	0	Mrs. Underwood		0		4	1			
Aylebury	3	4	0	KENT.					8		10		0			
Little King-hill	4	5	7	Dover, by Rev. J. P.					NORTHUMBERLAND.							
Mursley	1	7	0	Hewlett	10	0	0	North Shields		8		10		6		
Quainton	3	6	4	East Kent, Auxiliary..	54	10	0	SUFFOLK.								
Olney	21	5	0	MONMOUTHSHIRE.					Crowfield		2		12		0	
Princes Ris-boro'	9	15	7	Tredegar.....	3	4	0	Clare		0		10		6		
Cuddington	0	18	1	NORTHAMPTONSHIRE.					A Suffolk Farmer, by Rev. J. Sprigg		3		0		0	
Speen	4	7	6	Guilborough.....	7	5	6	Ditto for Africa		2		0		0		
Haddenham	10	0	0	Long Buckby	8	0	0	SURREY.								
Gold Hill, and West Hyde	4	8	6	Northamptonshire Auxiliary on Account....	200	0	0	Mitcham, by Mrs. Pratt		1		9		0		
									SCOTLAND.							
									Huntley, Youth's Missionary Society, by Mr. Spence		1		10		0	