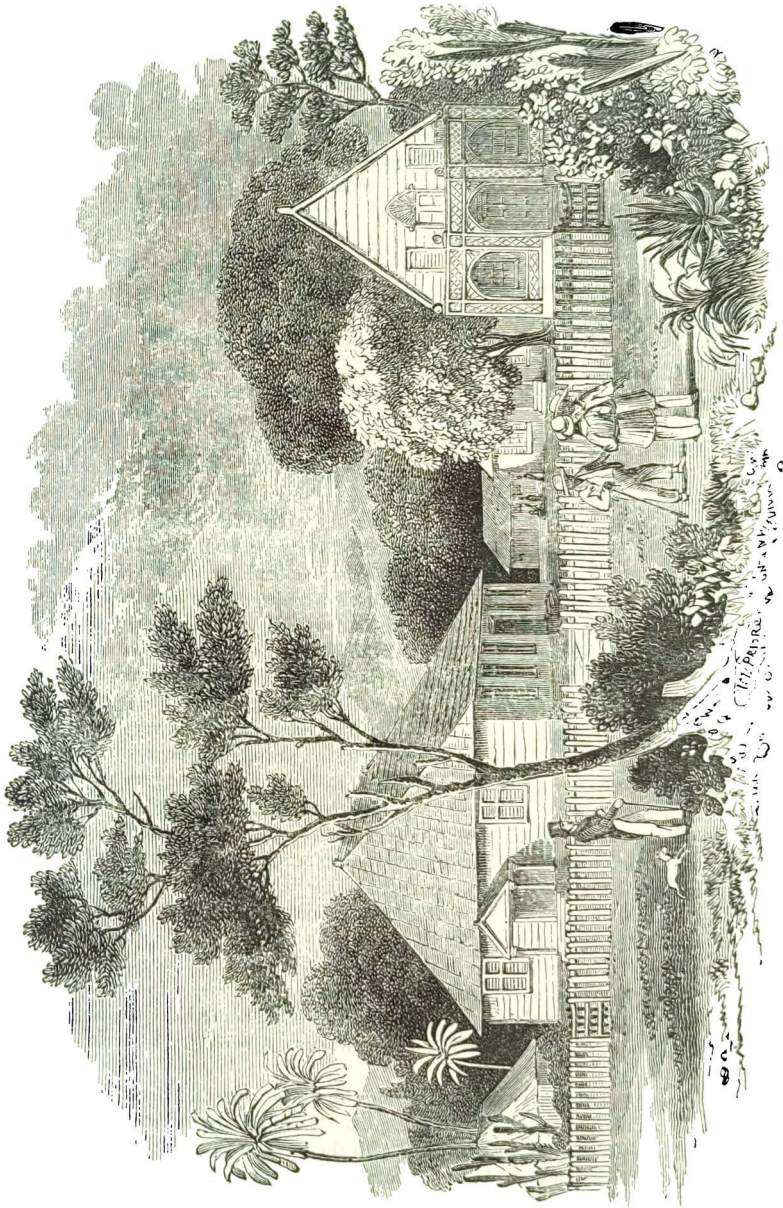


THE
MISSIONARY HERALD.



YALLAHS, JAMAICA.

YALLAHS, JAMAICA.

THE following account of the interesting station at Yallahs is from the pen of our brother, Mr. Tinson :—

“ Early in 1830 I made a missionary tour through some parts of Saint David, and the adjoining parish of Saint Thomas in the East, to ascertain the state of the people, and see if any suitable situation could be found for the establishment of a mission station. After journeying for several days amidst scenes of great moral destitution, I was returning home, unable to accomplish my purpose, for in the then state of slavery it was very difficult, and often impossible to procure a place in which to preach the gospel. On stopping at Yallahs for refreshment, I learned from my servant that several persons once belonging to our church in Kingston were living on different estates three or four miles back in the country, and that two members, a man and his wife, were residing in the neighbourhood. We went in search of them, and after wending our way through the jungle for half a mile, we found the wife and two daughters; they were all free, the mother not being a slave when she was married, and she was the only free member we had in the church until the abolition of the apprenticeship. They were greatly delighted with our visit, and one of the children ran to inform her father, who was a slave labouring in the neighbourhood; as soon as the toils of the day were ended, he hastened home. A few of the neighbours were collected, and a most delightful meeting we had in the poor man’s hut, while we talked of Him who came ‘to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.’ Understanding the object for which I left home, these poor people were importunate in their entreaties that I would visit them. This determined me to stay a day or two and see what could be done. An elderly lady of colour, living near, kindly offered the use of her house in which to hold service the next night, if I would remain. I gladly accepted the offer. The news soon spread, and the next evening we found the house far too small to hold the people who flocked to hear. I felt that something must be attempted, and engaged to visit them once a fortnight on a week evening, if any place could be obtained in which to preach. The lady before mentioned was very kind, but could not let us her house. There was an unoccupied building near, for which I made application, and was promised the hire of it, but before arrangements could be made the parties died; the premises passed into other hands who refused to let them, and we were fearful that no other place could be procured; but God was better than our fears. I called on another coloured family, persons of some wealth in the neighbourhood, and, several coming in, we held a short service at the request of the mistress, after which I expressed my solicitude to procure a place for preaching. She said to her brother, who happened to be present, and who was and is still a tavern-keeper in that district, ‘Why not let the minister your house near the tavern?’ He expressed his willingness; we went immediately to see the building, engaged it, had it roughly fitted up with some benches, obtained a license for it, and once a fortnight I had the pleasure of seeing it quite full with attentive hearers.

“ Several persons who were members of our church in town had been sold many years before to different estates in that region. Like the disciples when driven from Jerusalem, they carried their religion with them; and though not in circumstances to form a Christian church, they made known, according to their ability,

the gospel to others, and only waited for a fitting occasion to be associated in church fellowship. They had been greatly helped by a free black woman residing among them, who was truly a mother in Israel, and who had suffered much for righteousness' sake. On the 25th of December, 1830, we formed a church of forty-eight members, thirty of whom had been previously baptized, and to eighteen the solemn rite was administered on that day. We continued to occupy this place, preaching once a fortnight on a week evening, and as often as possible on the sabbath, till early in 1832, when the disturbed state of the country greatly hindered all missionary effort, and for a season entirely prevented my visiting the station. During martial law the chapel was occupied as a barrack, the pulpit used as a liquor-case, and the proprietor was threatened with loss of public patronage if he did not pledge himself never to suffer his house to be again occupied as a place of worship. He was not a professor, but he would make no such promise. He said it was very likely the building would not be again required, as he had just sold us a piece of land, on which we intended to erect a chapel, but whether it would be wanted or not, he would promise nothing. This increased the displeasure against him, and his license was taken away for a year; but seeing him firm in his determination, it was renewed. The merciful care of our heavenly Father was obviously manifest in obtaining the ground on which the mission premises now stand. It is about three acres, admirably situated, forming an angle at the junction of two public roads. There was a small wattle cottage on the spot where the dwelling house is now situated; in that we held service of an evening, but on the sabbath we worshipped under the trees: the large gueness tree that overshadows the school formed a pulpit.

“The chapel, which is the building on the left hand, was first erected, and opened for the service of God on the 1st of August, 1835. It will hold about 700 persons, but is now far too small for the congregation. The church has continued to prosper since its formation, and now consists of 549 members. After completing the chapel, our next care was to build a school-house in which we might instruct the young in the principles of the bible, and thus fit them for usefulness in the world and the church. In this building, the front of which is partially seen through the trees, between the chapel and the dwelling house, a school was commenced on the ever-memorable day of August 1st, 1838. It pleased God to provide for the school pious teachers, and its success has exceeded our expectations. The number of scholars at our last annual association was,—in the day-school, 123; infants, 30.

“The building in front, on the right hand, is the dwelling house. Behind the chapel is a range of out-offices, consisting of kitchen, stable, &c.; and beyond them are the infant school room, dormitories, and class-house, none of which can be seen in the view given. The small cottage seen beyond the school-house to the left is occupied by the poor man before mentioned, in whose hut we held the first religious meeting. Both of his daughters joined the church; one of them and the mother have entered into their rest. The high road passes in front of the premises, on the other side of which is a small pasture, and immediately below is the new free village called Knight's Ville, which is gradually rising and affording another proof of the activity and industry of the people. Thus hath God established the work of our hands upon us:—to him be all the glory.”

WESTERN AFRICA.

In a letter dated Clarence, Fernando Po, Nov. 16, 1841, Mr. Clarke writes as follows :—

We are looking forward with anxiety for the arrival of the Golden Spring. In her we hope to find devoted men sent out by you to the help of Africa; to go forward with the work which God has enabled us to begin. The field is white; the people crowd every part of our little dwelling on the sabbath to listen to the word of God. Week-night meetings are well attended; often our morning

worship collects from eight to twelve or fifteen persons to join in the work of prayer and praise. Our classes number between sixty and seventy people, and many of them cause joy and rejoicing to our spirits. Frequently the vilest of sinners are breaking off from their darling lusts, and displaying, in their striking way, the power of the gospel upon their hearts.

In the following week, Dr. Prince wrote thus to Dr. Cox :—

On August 31st I despatched a letter for you, containing interesting particulars concerning J. W. Christian, one of our inquirers, but omitted to name that he had some weeks before that date originated a social prayer-meeting, for which he opens his house every morning and evening at five o'clock. His example has been followed by two other brethren, and the attendances are very numerous and regular at each. I am very happy to say that the conduct of Christian continues to develop a converted character; the heavenly love with which he has been inspired burns actively, and seeks, according to its nature, to spread towards surrounding objects. I shall illustrate this by a lengthy extract from my journal of the 13th instant :—"J. W. Christian returned from his excursion to two of the Boubie towns on the eastern side. When he went away on the 28th ultimo his diffidence concealed his principal motive for going, and he spoke of it as a trading excursion. At eight, A. M., on the 28th, he left Clarence in a canoe, accompanied by three boys, and arrived at Bani (a Boubie town) about six P. M.; there met negroes from Clarence and summoned them to prayer. About six the following morning he departed for Bassa-ka-two, and arrived in four hours, assembled his boys and some Clarence people to prayer; three Boubies also joined the company. At mid-day he walked three miles along the coast to see the chief, and unexpectedly met three Krous, one of whom was formerly his servant and had run away twice. J. W. C. reports that Krous, who resort to the woods, become freebooters upon the Boubies, and commit all manner of licentiousness and depredations. The king, Wi-ar-ri-rup-we, came, inquired if Christian wanted to trade; being answered in the negative, and told of the disinterested errand on which his visitor had come, he could not apprehend that motive, was very suspicious, and rather fearful of Christian as a Ju-ju-man who har-

boured some sinister intention that would be injurious to him; but at last he began to credit Christian, who continued to decline all trade, and told him that he did not come to meddle with his wives either, nor had rum, but only a little tobacco to 'dash' him, and that he came purposely to apprise him of two white God-men having come to Clarence, all the way from their own country, just to teach the Boubies God palaver and their children the white man's book; he, therefore, had to propose to the king that he should order a house to be prepared for the missionaries, because they are not used to sun and rain. The proposition was instantly acquiesced in, and the option of a spot granted. Christian selected one which happened to comprise a portion upon which some sacred grass was growing. The king demurred a little to the surrender of this, but relinquished it with good will when assured that there was no god there, and that the white men would tell him better. After listening to a pious exhortation and a prayer offered by Christian, the king went away much pleased, promising to return the next day to construct the hut. He was as good as his word, and made an early appearance with a large concourse of his people, who began to clear away the herbage, &c., Christian setting the example upon the sacred grass. Wi-ar-ri-rup-we did not say a word about a recompence either for the land or for the edifice, nor did he at any time beg of Christian. The presentation of two leaves of tobacco pleased him, and he was not discontented that Christian had no rum to give. He welcomed 'good men,' and told the grievances which he and his people are accustomed to suffer from ordinary visitors and traders, who defraud the Boubies of their property, and seduce their wives. When the chosen spot had been cleared, Christian again addressed the crowd and prayed. All behaved well, and were unanimous in a declaration of their purpose to follow the example and counsel of their chief,

whenever he might sanction the removal of their children to Clarence for book instruction, or adopt any reformation in their own locality. On Sunday, the king returned with many of his 'gentlemen,' and other subjects, bearing presents of fowls, which Christian would not receive on that day, and explained his reasons; they were afterwards offered and accepted. There was one miserably diseased man full of sores, the features of his face destroyed; his own people kept aloof from him, and he was an outcast amongst his brethren. Christian took especial notice of this man, gave him tobacco, invited him to sit near to him, drank of some palm wine from the same gourd, an act which not one of his countrymen would do. The man felt this kindness very sensibly, and brought, as a token of gratitude, one egg, alleging that he had nothing better to present; he was told that nothing was required, but that the egg would be received with pleasure, and that Christian regarded him as his friend. This manifestation of good principle excited great astonishment in the chief and his company, and they reasoned—'what sort of man is this, he does not come here for any thing, and lets that sick man come near him, and drinks Topee with him.' A conversation took place upon the crime of polygamy; one man commended himself to Christian by saying that he had but one wife, then, said Christian, 'You are all the same as I, and you shall fix the posts of the house;' others who advanced to do so were rejected because polygamists. (Whilst Christian was narrating this story, a bamboo palm-tree, which had been trimmed of its lower branches, arrested my attention because of the beauty of its terminal branches bending over like a plume, and waving gracefully in the gentle morning breeze. I took Christian's attention to it, and inquired whether he saw any beauty in it, and whether the objects of nature imparted delight to him. He did not immediately understand the point of the inquiry, but presently said, 'When I look upon these things they make me feel very curious, and cause me to think of the miracles of God, which they did not use to do. Now when I cut through the stem of a plantain tree, though I see nothing upon the cut surface, I know that up from thence will spring leaves and fruit, and I wonder. When I go amongst the Boubies I feel sorry for them and say to myself, 'These people are waiting the judgment, and they don't know it;' and when I see them busying themselves in nothing but the acquisition of some of the poorest things of this world, I reflect upon the vanity of the best, and despise my own clothing and the abundance of my own comforts, and conclude that nothing but heaven is worthy of pursuit.') Some of the Boubies told him that they did not believe in all their superstitions, but allege that they must go on with them, for they cannot attain certain ends without countenancing them. Christian pry-

ed and conversed with them, and had such a lengthy succession of hearers, and found so much satisfaction in his occupation, that he did not feel hungry or break his fast till five, P. M.; he then cooked what he had brought for himself and invited others to partake; by doing so they gave great proof of their approbation of him. On Monday the 1st instant, his entertainers returned with a large supply of fowls, yams, wine, and some eggs also, as a 'dash;' and when he bade them farewell, three days after, a large fowl was presented, of a breed that they refuse to sell, assigning as a reason, 'that kind too big to sell;' this fowl Christian has requested us to accept of him.

"On the 4th he despatched his Clarence attendants with the canoe they came in, and some articles he put in it, for them to return home with, and then bring back to him one of his sheep which he had bargained to exchange for a canoe from one of the natives: he then took leave of the Bassa-ka-two people, promising a return, and pushed on to Ba-ka-ka; the passage occupied six hours. When he inquired for the chief he was from home. On Friday the 6th, however, he made his appearance with his wives, boys, and about fifty of his people; brought palm-wine, deer, &c., on purpose to trade with the new comer.

This man's name is Bo-wi-e; he had purchased from Christian, twelve months since, a dog, and had stipulated to pay 500 yams, 20 fowls, and a large quantity of palm-oil. When spoken to about it, he acknowledged the claim, and was willing to discharge it. He had never before seen Christian, for the transaction was mediated by one of his 'gentlemen;' however, he betrayed no suspicion, and took for granted that Christian was the rightful claimant. Christian then told him that he had not come upon that business, but to acquaint him with the arrival of two God-men at Clarence, whose intention it was to visit all the native towns; and as to the debt, he remarked, this time not like old time, people ask too much from Boubie when they trade, and that he would not accept the entire debt, but content with a moiety, and would even give that up if could not settle it conveniently, and that he might take his own time to do so. This generosity made Bo-wi-e suspicious of his creditor, and he seemed to be in awe of him as one whose secret power he dreaded, but Christian re-assured him of his sincerity, and made so light of the debt, that he was at last believed when he declared that, rather than be paid, he would prefer the building of a house to receive the missionaries; a hearty consent was given to the raising of one: to accommodate Christian whilst he superintended the work, the king had a shed put up.

"At this place Christian met a native who had dwelt some time at Clarence; her he exhorted to communicate to her townsfolk what she had there seen and heard, and calculated

to make them desire the like advantages. Not fewer than 500 assembled to hear him, taking their seats upon a rising slope. When Christian took leave on the 7th, the posts of the hut were planted and the material for completing it was upon the spot. Bo-wi-e said that if Christian would return, he would afterwards send one of his own sons to learn book, but he was disposed to be incredulous of the promised return, and explained his doubts by the repeated want of good faith in those who have before visited to trade; who get their oil, yams, &c. upon trust, and afterwards falsify their assurances to return and pay. Christian came away without taking any part of the debt due to him by the chief, and departed with many tokens of good-will.

“By eventide he regained Bassa-ka-two, and there expected to meet those who had been sent away for the sheep, but had the mortification of hearing that they had not proceeded further than Bani, and were on shore there, and had reported that the canoe and the property in it had been lost, by drifting from anchorage; but the thievish, deceptive habits of these boys gave room for suspecting them of having appropriated all the property; and sure enough the canoe was espied a long way out at sea opposite to Bassa-ka-two. With some difficulty Christian persuaded some natives to put out for it; when brought ashore, it contained nothing, and since returning to Clarence, Christian has detected his monkey-jacket, which was part of the property entrusted, on the back of a stranger, who says he bought it of one of the said rogues. Christian waited at Bassa-ka-two till yesterday morning, still hoping for the arrival of the barter for the new canoe, but having waited in vain, he departed for Clarence, declining to take it, and leaving his cooking apparatus and cutlass, as pledges that he would return and take all away. The people of this town had continued the construction of the house during his progress more eastward, and whilst he sojourned with them in returning. He arrived at Clarence this afternoon, and shortly after came to pay his respects and re-

late his adventures to us. These events encourage us greatly in the hope that the Lord is preparing our way amongst the aborigines, and the employment of Christian for an annual salary, as an evangelist, has occurred to brother Clarke, but we have not named it to him; he appears very willing to dedicate himself to the work, and has been providentially delivered from all entanglements with ‘the Company;’ he also has some good natural qualities, which under the direction of the Spirit would become very valuable adjuvants to the work. He has suffered worldly loss by this recently performed deed of charity, but that is evidently not appreciated, though he clearly manifests his high valuation of his privilege to bear the message of repentance from dead works to serve the living God.”

It is now our pleasing duty to inform you that the forementioned worthy candidate, together with Phœbe Christian (i. e. Christian’s wife), Joseph Wilson, Peter Nicolls, and Mary Ann Duroo, were baptized yesterday morning, and so initiated into the visible church, and that we afterwards had the spiritual feast in commemoration of our Redeemer’s sacrifice for our sins; the first occasion to brother Clarke and me, since we had that fellowship with you. Perhaps brother Clarke will describe this happy occurrence in his next letter for England. One accepted female was too ill to be baptized; the scene was beautiful to the tastes both of the renewed and unrenewed nature. Our tent gave accommodation to brother Clarke, and others were appointed for the men and women. The day had been anticipated with great interest by all our hearers. A great many of them passed the night in the tent, singing and praying; others did the like in their own houses. Many more than the number baptized applied, but we acted very scrupulously in our examinations, and hope to receive the other hereafter. I trust this intelligence will put wings to the feet of our successors, and the spirit of praise into the hearts of our home brethren.

CALCUTTA.

Mr. Gibson arrived safely in Calcutta on the 14th of December. In a letter written two days afterwards he gives the following pleasing account of his voyage, and his reception in that city:—

After a passage, speedy, fair, and in every other respect very pleasant, I landed near Fort William on the morning of Tuesday, Dec. 14. Singularly enough it was my birthday, and more singular still, it was on that day just twelve months since brother Tucker embarked for England. Between pilot and pilot we were less than fifteen weeks in our passage, by one day, which for the time of year, is very fine.

I am happy to say I find all friends well, prepared too to give me a hearty welcome, and at once to fill my hands with work. And not less happy was I to find it had been arranged for me to make one under the kindly roof of Mr. I. B. Biss. I soon saw most of the brethren in the neighbourhood. As Dr. Yates's house is only the length of two gardens from Mr. Biss's, I at once called on him, on my arrival. Of Mr. and Mrs. Yates, each gave me a truly characteristic reception. Mrs. Y. received me with the kindness of a mother, and took me into the doctor's study, where he rose to welcome me from between two pundits, with Bengali proofs lying before him. In the evening I called on Mr. and Mrs. Pearce, both of whom are looking exceedingly well, much better, indeed, than when I saw them in England. Yesterday was held an examination of the children of the Benevolent Institution, but I was unable to attend, as I had to get up my baggage from the vessel. I ought to tell you that we had divine service in the morning and evening of every sabbath throughout the passage, usually in the cuddy, but when the weather permitted on the quarter-deck, where the sailors and soldiers could all

attend with the passengers. I distributed a good number of tracts during the passage, and was pleased to find that all the sailors and nearly all the soldiers, though the latter were mostly Irish Roman Catholics, were both able and willing to read. You will be surprised when I tell you, that I once found a sailor reading one of the last numbers of the Edinburgh Review, which he told me he bought in town to read on the voyage; it was open at that excellent article on the British Pulpit. The passengers evinced a great respect for religion, and attended service on the sabbath, all of them once, and most of them twice, throughout the passage. Generally they were exceedingly agreeable, and not a few of them, I have just reason to believe, were truly good people. In several cabins to my knowledge was divine worship daily performed. The character of the sailors, too, must be vastly improved, from what I have heard, upon what it used to be. All these things show that the influence of religion is working its way throughout society, and surely, though gradually, introducing the time when it shall reign in every heart.

The following extract from a letter written by the deacons of the church in the Circular Road, in anticipation of Mr. Gibson's arrival, dated Nov. 19th, will not fail to gratify our readers:—

We have the pleasure to acknowledge the receipt of your letter dated 30th August last, communicating the gratifying intelligence of the departure of the Rev. R. Gibson, B.A., with a view to his taking the pastorate of the church in the Circular Road.

At a church meeting held on the 4th inst., the following resolution (which we solicit the favour of your conveying to the committee) was unanimously passed:—

"That the best thanks of the church be presented to the committee of the Baptist Missionary Society in London, for the kind manner in which they had received the letter of the church, and for the prompt, generous,

and effectual exertions made to supply the church with a pastor."

It gives us much pleasure to inform you that the church will be able to meet, to a considerable extent, the expenses of Mr. Gibson's passage to India, the particulars of which will form the subject of a future communication, upon his accepting the church's invitation.

With our sincere prayers that Almighty God may return into the bosom of the society a tenfold blessing for this proof of its interest in our success and comfort, and that abundant prosperity may rest upon all its operations for the advancement of the Redeemer's kingdom, we are, &c.

The following account, furnished by a native preacher, gives a description of missionary scenes in Calcutta:—

October 1st.—In the morning I went to Jan Bazar chapel, and preached the gospel to a large congregation. While preaching, the people seemed to be very attentive. In the afternoon I preached in the Circular Road to numerous Hindus and Muhammadans. After the discourse was over, a brahman expressed his great resentment at our dissuading men from the old way. Another respectable and learned brahman having heard me a little while, asked me, "If salvation is not obtained by bathing in the Ganges, by making holy pilgrimages, by worshipping the Debras, &c.,

how are men to be saved?" I replied, By believing in the Lord Jesus Christ.

He asked me, "How do you prove that Christ wrought the miracles mentioned in your bible by his own power?" I mentioned to him some of the passages which speak to that effect. He said, "It is written in the Koran that Christ wrought the miracles by the help of God, as Moses and others." I attempted to satisfy him by further proofs from the bible, but he said, "The proofs of your bible are not very strong, since it is become *munsukh* (abrogated)." I told him that God is not man,

that he should change; as long as God lives, so long shall his word stand; "till heaven and earth pass, one jot or one tittle shall no wise pass from the law, till all be fulfilled." I also showed the fallacy of the Koran. The brahman not being able to support his cause, kept quiet for a time, but in a short time his anger was kindled against me, and he began to abuse me for forsaking the religion of my forefathers, and bringing disgrace on my family by embracing the religion of the Feringis. Thanks be to God who enabled me by his grace to be ill spoken of for his cause.

October 4th.—I went to Jan Bazar chapel and preached the word of God to a multitude of Hindus and Muhammadans.

October 5th.—I went to Baliya Ghata, and took my stand near the market, but not being much encouraged, I left the place, and went to a native merchant's office where several people were assembled. Finding them all busy for the approaching Durga Puja, I embraced the opportunity of asking them—"What advantage will you derive from worshipping Durga, and offering lotus at her red-painted feet?" They said, "Great advantage." I showed them from the doctrine of their shastras the inefficacy of pujas, bathing, &c.—that after their death their souls cannot enter into heaven until the ceremony of Shradhha is performed, &c. Your shastras, I continued, which contain so many flattering promises, cannot be proved to be divine. That which is from above cleanses the heart of men and turns them from the way of sin to the way of righteousness. Your shastras rather encourage people to commit sin, since they say that a man can buy heaven by offering a plantain to Shiva, however wicked he may be. Who is there amongst you so poor that cannot afford so trifling an offering? And they also say that however great a man's sins may be, he is sure to go to heaven, if he can repeat the name of Ram or Krishna. By these and other promises people continue in sin without fear, knowing how easy it is to be saved.

A proud young brahman seeing his privileges at stake, said to me, "Do not speak against our shastras. I know your bible; I was in Serampore College. I heard with my own ears your Dr. Carey, who first brought this religion into this country, praying to the Ganges: 'O Mother Bhagirati, do not cause thy waves to strike against the mission-house!'"—What falsehoods such people will stoop to in order to make the people believe that even the Christian missionaries respect the Debtas! I gave a few tracts to some who read them before me, and promised to make a good use of them.

October 8th.—In the morning I went to Jan Bazar chapel. It was with great difficulty that I could succeed in collecting people. However, when at length a few persons had come in, many others within a short time fol-

lowed their example. Some heard with attention; others interrupted. At the conclusion of the discourse some Muhammadans argued with me on subjects not worth mentioning here. When they could not defend their cause, they desired me to go to their priest. In the evening I went to the Circular Road and preached the gospel to several Hindus and Muhammadans. Some brahmans opposed me, and forbade the hearers to give heed to my words, saying, "It is a sin to hear one who has forsaken the religion of his forefathers." A young brahman out of the company stood forward and began to speak against Hinduism. The hearers thinking him to be a Christian, said, "Oh, you have lost your caste, and it is no wonder that you should thus speak against our religion." He continued to tell them of the absurdities of Hinduism and the craftiness of the priests. At this the brahmans were much enraged and abused him; he could not bear it, but abused them in return, calling them rascals. No sooner was the word sounded, than all the people began to cry out, saying, "Oh, you are no Christian; a Christian never becomes angry, never uses ill language." The friends of the young man and myself said, "He is not a Christian." From this remark let Christians be careful how they behave before the Hindus. They know what Christianity requires. The same young man, when the crowd passed away, asked me to prove to him the existence of God. I asked him, What sort of an atheist are you? There are some who deny the existence of God that they may go on in their sinful career without fear, just as a wicked child desires the non-existence of his father or guardian. They do not say that there is no God, but they wish there were no God. He felt a little ashamed and confessed, "I do believe in the existence of God." I showed him the necessity of a divine revelation, and that Christianity was that revelation. He expressed a desire to know something more of Christianity, and to attend our worship.

October 11th.—Went to Jan Bazar chapel, and preached the gospel to a large audience. All heard with attention; none argued, none interrupted.

October 12th.—Went to Baliya Ghata, and preached the word of life to several Mahajans and poor boatmen. What shall I say of to-day's work? While preaching, a woman of loose character, all intoxicated, came among the people: upon which they all left me. However, I did not leave my place: and to my joy several others came round me to hear. While they were hearing attentively, some Muhammadans came, created a great disturbance, and took away most of my hearers. The few that remained listened, and such as could read took tracts with thanks.

October 14th.—I went to Dharamtala, and preached the gospel to several Hindus and Muhammadans. Some heard with attention,

others opposed. A young Muhammadan said, "God is a great Being, how can we sinners approach unto him? We want a Mediator." I said, "There is one Mediator between God and man, the Lord Jesus Christ. A Mediator must be one whom God hath approved: he should be free from sin, &c." I showed

him that Muhammad could not be the Mediator, since there was no proof of his being approved of God, and since he was not free from sin, as the Koran testifies: "O Muhammad, confess thy sins." He made no further inquiry, but went his way.

HAURAH AND SALKIYA.

Mr. Morgan writes thus, Nov. 29th, 1841:—

Our English congregation retains much of its former characteristic, fluctuation; but our encouragements are more than our discouragements; therefore we thank God and take courage. Three young persons have been lately proposed for baptism. For the benefit of the rising generation I have lately established a bible class, the attendance upon which is better than I expected. For the benefit of the same we are indebted to the Committee of the Tract Society for a small library: by these means we hope to gain and to impart much biblical information.

You are not to infer from the above premises that the heathen are neglected. No; I continually cultivate the feeling that I am a missionary; and Harish and I daily go to the roads, bazars, and ghats to preach and distribute tracts; and the more I go out among the people, understand their language, and acquaint myself with their manners and customs, the more interesting the work appears.

You may ask, Do the people understand you now? I think they do. Formerly when I went, well crammed with choice words, the people stood and stared, and said, "The Sahib speaks good words, but we do not understand them." I found it high time to lower my standard, and to learn the language from the people, and not from books; and to this end I often select the most ignorant man I find in the congregation, and ask him some questions; and if he does not understand one set of words, I try others and others, until he understands me. Could I but tell you the glowing pleasure of my heart in the success of these humble efforts!

While at Ramkissenpur reproaching the habit of telling falsehoods, so common among the natives, one poor man said, "We must tell a hundred lies a day, or how can we live? It is impossible for us to live without telling falsehoods." At the same time I asked a man what would become of him after death? His reply was, "How do I know?" Thus I find

them generally in a most deplorable state of ignorance.

The day on which the Kartik puja was celebrated, I went out early in the afternoon and walked about five miles—a good opportunity for tracts. Harish took another direction. Many brahmans refused my tracts, but some rich Babus took them, and I was pleased to find them retiring to a secluded spot to read them.

While standing at Banda-ghat, I witnessed an instance of the duplicity so common among the natives, and even towards their very gods. After yellow Kartik passed us to the river, a man touched his forehead with his hands; presently the image returned—while Kartik was facing him, he bowed to the ground. What caused this difference? In the first instance, the back of the image was towards him, and in the second his face.

At the same time I saw a number of persons assembled to hear the Ramayana song. The principal singer recited some passages. The rest of the singers and the multitude devotionally burst into a loud chorus. During the short time that I remained, the theme was the monkey Hanuman. I said to the brahman standing by, "How can the people hear without disgust these abominable tales?" He said, "They may appear so to you, but not to us; and more, they are the actions of a god, therefore we are not ashamed." Truly these people have changed the glory of God into four-footed beasts.

An old man came lately to our door to beg. I asked some questions about religion, and invited him to come to chapel; he did so, but persons that knew him saw him and informed his friends of it. The result was, that the old man was persecuted and prohibited from attending our chapel, and they have succeeded. I doubt not but that many are hindered in the same manner from embracing Christianity.

AGRA.

Mr. Williams writes as follows, Oct. 22, 1841 :—

I deeply regret to say that, in consequence of ill health and various necessary engagements, my labours among the heathen have been greatly hindered, particularly in the latter end of August and the beginning of September; however, I am thankful to state that I have not been altogether laid aside, and I am now much better, so that I am enabled to attend to my usual labours without any inconvenience; thanks be unto the Lord for all his mercies.

I have lately visited several villages around Agra, in many of which I have met with encouragement. At Sha-ganj on one occasion the people manifested much readiness to receive the word of eternal life. I was greatly delighted in observing this, as here much opposition has often been offered, especially by the Muhammadans, who are the most numerous in this place. Many a time have they succeeded in frustrating all our attempts to preach to the people. We have regularly attended this village for years, and I have reason to hope not without some good effect; at any rate we are much better heard than formerly, which circumstance proves the necessity and utility of keeping up regular and stated ministerial instructions among them. But alas! this cannot always be done; would that we had more labourers, for the harvest is abundant.

At another village called Barronli, I was much gratified with the becoming and decent behaviour of the inhabitants; on my arrival I was received with a hearty welcome, at least ostensibly so. At first there were but few assembled, but the congregation soon increased, they heard with marked attention; after prayer I asked them if they understood all that I had said to them, they answered in the affirmative, but one of the most apt and intelligent among them said, "We should understand much better, if you would come oftener; you only come once in three or four months perhaps, and how can you expect us to understand much about your religion? Do try and come more frequently than you have hitherto done." I promised to do so. I could only find one man who could read, and to him I gave a book, requesting him to read it to all his neighbours.

At Sha-ganj I met with a good deal of opposition from a Hindu; he would not permit me to preach in peace. Consequently I was obliged to defend the great doctrines of the cross in the best manner I could, against this poor, ignorant, but proud man—so that the whole of my time was spent in controversy, seemingly with little benefit to the individual himself, though I have reason to hope that it was not without some good effect upon the

hearers, many of whom took part with me. It was most painful to hear the blasphemy of the opposite party, together with their truly shocking and abominable ideas of the Deity, making him the author of every sin that men commit. After distributing some scriptures and tracts, I left them, pained and grieved at heart on account of their impiety and wickedness. May the Lord turn them from darkness to light, and from the power of Satan unto himself; no power can make them what they ought to be, and what we desire to see them, but that of the holy and blessed Spirit—alas! what are all our efforts without his blessing? He alone can give the increase, and therefore we ought to proceed in our humble labours in dependence on the Spirit's influence.

At another place called Rui-ka-mandi, which I have twice visited, the people soon gathered round me and heard attentively; only one individual wished to know why and wherefore God permitted sin to enter into the world. That all men are sinners he did not doubt: but then God made Adam and Eve, also the serpent who beguiled them, was he not therefore the author of all the miserable consequences that ensued? I then explained to him and others, that God made man upright, holy, and in his own image, and that man made himself a sinner by his disobedience, &c., after which they seemed to understand much better. The origin of moral evil is a difficult subject; the scriptures do not explain why God permitted sin to enter into the world, or why our first father was allowed to fall and be the means of conveying a sinful nature to his posterity, but they inform us of the fact, and we may be assured that however inexplicable to us, all things under his directing influence shall be made subservient to his glory.

Some time ago, in the *hat* which I visit twice a week, I observed in the crowd a *bairagi* having his legs much swollen, and on my inquiring into the cause, he informed me that it was in consequence of his having stood in one position for the period of twelve years. I said, "Why did you do so? and for what purpose?" His answer was, "That I may please God, obtain salvation, and get a good livelihood." May not the zeal of this poor ignorant man in a bad cause chide the coldness of many of the followers of Christ in a good one?

Yesterday in the *Saddar Bazar* I preached to a good number of Hindus and Muhammadans: the latter greatly withstood me, arguing against the divinity of Christ and the efficacy of the atonement. One of them made certain assertions which of course he could not prove; this made him ashamed, and he soon became silent; but loath to give up the contest, he

called one of his acquaintance to his assistance, a man of respectable address and appearance: to him I stated the points at issue between us and the arguments which had been advanced on both sides. He said, "I have never read the New Testament in my life, and therefore I am perfectly unable to argue with you on these matters. I see that the subject is an important one and worthy of being considered; it is certainly right and proper for us to read your books, and if you will give me a New Testament, I will carefully read its contents." I said, "I will give you one with pleasure, this is just what we wish you to do, to read and judge

for yourselves; you see there is nothing in Christianity hidden or concealed; it even courts investigation." This had a very good effect upon the people.

On the 3rd instant, I baptized seven persons. I trust the Lord is with us; may he establish the work of our hands. Notwithstanding all our discouragements in the work of the Lord, he in mercy gives us to see that our labours are not altogether in vain; his blessed word does sometimes come in the demonstration of the Spirit and of power, and then the entire conversion of the soul is the effect produced.

WEST INDIES.

Letters from Jamaica have arrived by the last mail, but too late to allow us to give extracts from their contents in the present number. Mr. Williams of Mandeville has suffered severely from repeated attacks of fever, and the possibility of his continuance on the island appears to be doubtful. Mr. Phillippo writes from Barbadoes, having taken a voyage thither in accordance with the advice of his medical advisers, for the benefit of the sea air. Our other friends were, as far as we have learned, in the enjoyment of their usual health.

HOME PROCEEDINGS.

THE JUBILEE.

"Ye shall hallow the fiftieth year."

The Jubilee Sub-Committee have had frequent meetings at the Mission House, Fen-court, and have commenced an extensive correspondence with the missionaries abroad and the pastors of the churches at home, respecting the celebration of the Jubilee. They have the pleasure of stating that Joseph Tritton, Esq., has been added to their number by a vote of the Central Committee. Several contributions to the Jubilee fund have been received.

They now beg to submit the following short address to the friends of the mission.

"In the day of atonement shall ye make the trumpet sound throughout all your land, and ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family."

These were some of the directions given by God to his ancient people. We who then were not a people rejoice in being his people now. The atonement then made was by the blood of bulls, and goats, and sheep, but now Christ has offered himself, the one all-sufficient sacrifice. The sounding of the gospel trumpet

is not to be confined to any particular period. For fifty successive years it is our happiness as a denomination to have been engaged in awakening the glad echoes and proclaiming liberty throughout the earth unto all the inhabitants thereof: but there is an obvious and special propriety in sounding this fiftieth year a louder blast, again to gladden the Hindoo and the Negro, and to kindle new and deep emotions of joy in the inhabitants of Africa. Millions of men, bone of our bone and flesh of our flesh, are still slaves to sin and Satan, hateful and hating one another, oppressed and oppressing one another. Let us bend before the throne of mercy and plead with intense earnestness that to many of these captives the present may be a year of release, and that the channels of the waters of life may be deepened and their streams flow with a fuller tide of heavenly blessings. Every man was to return unto his possession. Our possessions are not the things of this world, but the truths of revelation, an interest in Christ, and the graces of the Spirit. May God make the trumpet of the Jubilee an awakening sound, that we may return to the freshness of our first love, secure the fruits of experience, and feel enlarged desires for the coming of the day when the knowledge of the Lord shall cover the whole earth. And every man was to return unto his family. May love be revived, may we feel our hearts knit and bound together, advance as soldiers with one unbroken front, and unite as brothers in one noble, generous effort for the glory of our Father who is in heaven. And if our piety is deepened and the church enlarged, then, notwithstanding worldly trials and difficulties, it will be a year of joy, and praise, and triumph.

The objects to which the Jubilee fund is to be applied were mentioned in the "Herald" for January. Most of our friends know that among the new fields of labour there adverted to, the western parts of Africa are included, regions of immense extent and full of people, but where the climate is so unhealthy to Europeans that few of them can sustain it. The negroes are the men for that country; their black skins cover noble hearts, and God has called many of them by his grace who earnestly desire to be instructed themselves that they may go to Africa and preach the gospel. To teach and send them, and to defray other extraordinary and temporary expenses of exploring and opening this great field of missionary labour, is one of our objects. We hope in some future papers to be able to advert to it again and to the other objects of the fund. The eyes of the world will be upon our denomination in this great movement, let it witness amongst us entire union, ardent love, self-denial, and generosity. The eye of God is upon us, let us act in his fear and for his glory.

We hope that the ministers, deacons, and members of all Baptist churches, all attendants at Baptist chapels, all Sunday-schools connected with our churches, and all friends of our mission, will cordially unite in the celebration of this Jubilee, and we respectfully place before them the subjoined recommendations.

1. Set apart a time for special private prayer for the divine blessing upon our missionary society and kindred institutions.

2. Attend all Jubilee meetings that may be held in your neighbourhood.

3. Review the mercies received during the whole or some part of the society's existence by yourself and family, and present a special thank-offering to God. To friends whom God has blessed in their circumstances, we submit the propriety of thank-offerings on a suitable scale of liberality.

4. If it is in your power, please to take a Jubilee card, and collect from others for the fund, explaining the objects, and then leaving it to them to give as they may think proper.

5. Our friends will see the necessity which there is to make all Jubilee offerings special for this occasion, without interfering with usual efforts for the mission; and

they will please to consult with their pastors should they feel any difficulty as to time or mode of collecting.

By direction of the Jubilee Sub-Committee,
JOSHUA RUSSELL, Hon. Secretary.

N.B. There are two Jubilee medals one: having the same device as on the cards we call the Jamaica medal; the other has a likeness of Dr. Carey. They may be had in any quantities on application at the Court, price Sixpence each. Jubilee cards may be obtained in the same manner; and we hope to have some Jubilee hymns published before long.

DESIGNATIONS.

Mr. J. H. Wood, late of Stepney College, who is appointed to labour as a missionary in Jamaica, was ordained at Alfred Place Chapel, Brompton, on Monday evening, January 24th; when, after prayer by Mr. Leslie, Mr. Angus gave an address on the missionary office and work; Mr. Barnes asked the questions, and offered the ordination prayer; Dr. Murch delivered the charge, and Mr. Tinson concluded the interesting service with prayer.

Mr. and Mrs. Wood embarked at Gravesend on the 5th of February, in the Tulloch Castle.

On Friday evening, 11th of February, at Prescott Street Chapel, Mr. Edward Hewett was set apart to missionary service in Jamaica. After reading and prayer by Mr. Russell, of Melksham, Mr. Tinson, from Jamaica, gave the introductory address, with an account of the state of the mission in that island. The usual questions were asked by Mr. Stovel, who received from Mr. Hewett a statement of his doctrinal sentiments, and of the views and motives that had induced him to devote himself to missionary work. Dr. Murch being absent from unavoidable circumstances, Mr. Stovel also gave the charge from "Be thou faithful unto death, and I will give thee a crown of life."

Mr. Hewett is about proceeding to the north side of the island, and probably before our pages meet the eye of the reader, he will have embarked for his destination.

DURHAM.

A public meeting on behalf of our society was held in the Claypath Chapel (the Rev. Mr. Goodall's), kindly lent for the occasion, January 17, 1842. The Mayor of Durham presided, and introduced the business of the evening with an interesting speech. The resolutions were moved and seconded by the Rev. Messrs. Goodall and Scales, Independents; Vasey, Wesleyan; by W. Green, Esq., and by the deputation, the Rev. Messrs. Sample and Saffery. Notwithstanding the very inclement and severe state of the weather, a considerable number of persons attended, and practically evinced their catholic spirit and deep sympathy in the operations of a society with which they were not connected by denominational ties. At the close of the meeting the respected minister of the place declared, in the kindest and handsomest manner, the pleasure he felt in receiving a deputation of his Baptist brethren, and his willingness to grant the use of his chapel on any future occasion when it might be needed.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of January, 1842.

Annual Subscriptions.		£	s.	d.	£	s.	d.				
Angus, Mrs. Joseph.....	1	1	0	Salters' Hall, ditto.....	19	8	5				
A Friend, by Rev. J. Angus.....	0	10	0	Tottenham, ditto.....	6	1	9				
Francis, Mr. J.....	1	1	0	Do.....	3	0	7				
Gurney, Hon. Baron.....	10	10	0	Do. for Africa.....	0	15	0				
Gurney, W. B. Esq.....	50	0	0	Mr. Henchman.....	1	1	0				
Do. for Africa.....	10	0	0	Walworth, Lion Street, Christmas Cards.....	1	0	0				
Gurney, Joseph, Esq.....	19	10	0	MIDDLESEX.			Kingstanly— P. King, Esq. do....	2	6	0	
Gurney, Thos. Esq.....	2	2	0	Staines.....	5	2	6	Tewkesbury.....	1	5	0
Gurney, Mrs. T.....	1	1	0	Uxbridge.....	12	7	6	HAMPSHIRE.			
Gurney, Mr. Henry.....	1	1	0	BEDFORDSHIRE.			Blackwater.....	5	0	1	
Gurney, Miss.....	1	1	0	Ampthill.....	1	10	0	Hartley Row.....	8	10	0
Jameson, Mrs. W. K.....	1	1	0	Bletchley.....	0	12	0	Hampshire Auxiliary, on account.....	66	6	8
Masters, Mrs.....	2	2	0	Leighton Buzzard, Christmas Cards.....	2	10	0	Ditto, Africa.....	20	0	0
Marsh, Miss.....	1	0	0	Sharnbrook ditto.....	1	5	0	Lymington, do.....	7	18	10
Moore, Miss.....	2	2	0	Sewell.....	0	10	0	Do. Christmas Cards.....	0	14	2
Salter, Mrs. W. A.....	1	1	0	Sandon.....	0	9	1	Romsey do.....	1	9	0
Smith, Mrs. J. J.....	1	1	0	BERKSHIRE.			Whitchurch do.....	1	7	3	
Weate, Rev. W.....	4	4	0	Maidenhead.....	10	0	0	HERTFORDSHIRE.			
Donations.				Wallingford, <i>Entally</i>	11	13	0	Aspley.....	0	5	0
Borditt, Mr. J., Christmas Card.....	0	5	0	Windsor.....	11	18	6	Berkhamstead.....	1	17	6
Eason, Mrs. and pupils, for <i>Entally</i>	5	0	0	BUCKINGHAMSHIRE.			New Mill, Friend at.....	1	0	0	
Conquest, Dr. on reading Circular on Jamaica Churches.....	5	5	0	Amersham—	KENT.			HUNTINGDONSHIRE.			
Freeman, Messrs. R. and T. for <i>Annotta Bay</i>	5	0	0	Mr. E. West.....	5	0	0	Bluntingsham, Christmas Cards.....	1	16	6
Jackson, Elizabeth, collected by.....	0	5	2	Chesham, for <i>Annotta Bay</i>	1	0	0	Kimbolton do.....	1	8	2
M. E.....	3	0	0	Datchet.....	1	0	0	St. Neots.....	21	4	2
Phillips, W. H. late 14th Regt.....	2	0	0	Fenny Stratford.....	2	14	4	Warboys.....	10	0	0
W. W.....	0	10	0	Newport Pagnel.....	1	11	0	LANCASHIRE.			
Legacies.				Olney, Christmas Cards.....	0	12	0	Manchester, by Miss Culverwell, for Africa.....	3	0	0
Buck, the late Mr., of Piccadilly.....	22	10	0	Wraybury.....	2	0	0	LEICESTERSHIRE.			
Davis, the late Mrs., of Eastbourne.....	45	0	0	CAMBRIDGESHIRE.			J. B.....	5	0	0	
Do. for Africa.....	22	10	0	Cambridge.....	103	0	9	Loughboro', Christmas Cards.....	0	10	0
LONDON AUXILIARIES.				Do. Christmas Cards.....	7	15	0	NORFOLK.			
Battersea, Christmas Cards.....	2	18	4	Waterbeach.....	3	0	0	Worstead, Christmas Cards.....	1	4	0
Blandford Street, on account.....	20	0	0	CORNWALL.			NORTHAMPTONSHIRE.				
Clapham Ladies' Negro Education Society, by Mrs. Browne, for <i>Jamaica Schools</i>	5	0	0	Cornwall Auxiliary, on account.....	100	0	0	Clipstone, Christmas Cards.....	0	15	0
Clapham, Christmas Cards, by Rev. C. Darkin.....	4	0	0	DERBYSHIRE.			Kettering, Christmas Cards.....	13	9	6	
Church Street, Christmas Cards.....	5	15	4	Derby, Christmas Cards.....	2	16	8	Do. by J. Jenkinson.....	0	10	0
Devonshire Square, do.	8	10	0	DEVONSHIRE.			First Fruits from Stanwick, by J. B. Walcot.....	0	10	0	
Eagle Street, ditto.....	0	10	0	Bampton.....	1	0	0	NORTHUMBERLAND.			
Hammersmith, ditto.....	9	10	0	Chudleigh.....	1	0	0	Ford Forge, Christmas Cards.....	5	0	0
Miss Ruff.....	1	0	0	Devonport and Saltash Paignton, Christmas Cards.....	21	5	9	Newcastle on Tyne—			
Henrietta St., Christmas Cards.....	2	12	6	ESSEX.			Tuthill Stairs, Juvenile Society.....	8	11	8	
Meard's Court, on account.....	20	12	3	Colchester, Christmas Cards.....	1	0	0	NOTTINGHAMSHIRE.			
Park Street, Christmas Cards.....	3	13	9	Harlow, do.....	2	0	0	Collingham—			
Stepney—				Hedingham Sible, do.....	2	6	6	Mrs. Nicholls.....	5	0	0
Mr. J. Martin, Christmas Card.....	0	8	0	Loughton Association..	5	10	4	Sutton on Trent.....	24	0	0

OXFORDSHIRE.		MILLENHALL, CHRISTMAS		YORKSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Alcester, Christmas Cards	3 7 0	Cards	0 11 0	Bradford, Christmas Cards	1 2 6
Oxfordshire Auxillary	81 10 4	Stradbrook	10 13 7	Leeds	9 13 3
Do. Africa	4 1 0	Stoke Ash	5 0 0	Do. <i>Entally</i>	1 10 0
Do. Schools	18 0 0	Winfarthing	4 0 0	Scarboro', Christmas Cards	3 8 0
Do. (T)	1 0 0				
SOMERSETSHIRE.		SURREY.		NORTH WALES.	
Crewkerne, Christmas Cards	0 17 6	Addlestone	2 12 6	Bont	1 3 6
Paulton, do.	1 14 0	Bagshot	6 0 0	Carnarvon	6 3 4
		Horsell	1 15 6	Cefnawr	0 17 0
STAFFORDSHIRE.		SUSSEX.		Holyhead	8 13 0
Walsall, Christmas Cards	0 10 0	Battle, Christmas Cards	1 0 6	Holywell	9 16 6
				Llangollen (additional)	8 0 0
SUFFOLK.		WARWICKSHIRE.		Pen-y-cae	1 10 0
Aldborough	2 15 0	B. Birmingham	1 1 0	Pwllheli	11 9 6
Botesdale, Christmas Cards	22 1 10	Leamington, Christmas Cards	4 0 0	Rhuddlan	1 4 5
Diss	1 9 2	Miss M. A. Ryland	1 0 0	Rothin	8 12 6
Eye, Christmas Cards	1 1 6	Mr. D. Clark	1 0 0		
Horham	7 10 4			SOUTH WALES.	
Ipwich, per Mr. Polard	6 18 9	WILTSHIRE.		Cardiganshire, &c. per D. Rees	70 0 0
Do. Christmas Cards	1 5 0	Damerham and Rockbourne, for Africa	7 7 0		
Do. Stoke Green	21 0 0			SCOTLAND.	
				Aberchirdeu	2 7 0
				Paisley (T)	5 0 0
				Tough	1 15 0

Liverpool. In the £100 acknowledged last month from Liverpool, were included—

	£	s.	d.
Pembroke Place Chapel Quarterly Contributions	52	10	11
Ditto, Sunday School—half-yearly payment for Education of two Orphan Girls in India	4	0	0

ACKNOWLEDGMENTS.

The committee thankfully acknowledge the receipt of a parcel of magazines for the mission, from Kentish Town; a box from Mr. Hatchard of the Strand, for Mr. Knibb; and 3 vols. of Baptist Magazines from Miss Jacobson.

Mr. Philippo, of Spanish Town, wishes thankfully to acknowledge the donation of £10 from the Liverpool Ladies' Friend Society, for schools under his care.

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 Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

ANNUAL MEETING.

The Annual Meeting of the Society is to be held in Exeter Hall, on Thursday, April 28th. On Wednesday, the 27th, the Rev. W. Robinson, of Kettering, has engaged to preach on behalf of the Society in the morning, at the Poultry Chapel; and the Rev. H. Dowson, of Bradford, in the evening, at Surrey Chapel.

OUTFIT OF MISSIONARIES.

Many kind friends have in previous years contributed fancy articles for the use of the mission. It is suggested that, if their attention were turned to the making up of the ordinary articles of dress, what they might thus kindly furnish, could be most usefully employed in the outfit of missionaries, whereby a great saving would be effected to the funds of the society. The following articles are in common use for the purpose:—morning gowns (prints), stockings, neckerchiefs, handkerchiefs, collars, hats, straw and gossamer, linen shirts, cotton ditto, towels, blankets, sheets, pillow cases, flannel articles, calico ditto, and materials for the usual articles of dress.

The outfit of a missionary's wife is composed of the articles of dress used in this country, and light-coloured prints and muslins, and flannel articles are of great value.

Printing paper, writing paper, blank books, quills, slates, &c. are always of use for the mission and mission schools.

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 exertions 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. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.

It is respectfully requested that, where it is practicable, the friends in the country ordering missionary cards, &c. would, at the same time, kindly mention the name of a country bookseller and his London agent, through whom the parcels may be sent; or such other mode of transmission as may most economize the funds of the society.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, 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.