

THE  
MISSIONARY HERALD.



WILMSLEY.

A PRIEST OF KANDY, CEYLON.

## E A S T I N D I E S.

## CALCUTTA.

Our latest intelligence from Calcutta is contained in a letter from Mr. Thomas, dated July 4th. The following are extracts :—

Since I wrote you on the 4th June, I have been brought very low, but through unmerited and rich mercy I am still spared, and partially restored. My recovery, though very slow, has, I think, been sure. I was yesterday permitted for the first time, after a confinement of seven weeks, to go to the house of God, and unite with his people in his worship. I am, however, still too weak for much continued exertion, either bodily or mental, and must, therefore, not spend more time in writing about myself.

Accept many thanks for your short letter of April 30, 1842, with the inclosures, £1000

for the translations from the Bible Translation Society (I have neither time nor strength to write the esteemed secretary in acknowledgment now; kindly express our heartfelt gratitude), and £500 for general purposes.

My dear family is in health. Dr. and Mrs. Yates are also in good health. The same may be said of the brethren Wenger, Pearce, and Small, and their wives generally. Brother Evans has been very ill. He is at Serampore, slowly recovering. Mrs. E. has also been unwell, owing to fatigue and anxiety in attending on her dear husband. We expect them back in a few days.

## NATIVE INSTITUTION, INTALLY.

THE Report of this school contained in our number for August, written in December last, mentioned an extensive secession of scholars which had taken place in consequence of the dismissal of a heathen teacher. The following addenda, furnished by the superintendent, Mr. Small, dated, Intally, April 12th will be read with pleasure.

I am happy to state, that the young men of the former first class, who were seduced away in November last by a deceitful teacher, have all, with the exception of two who have gone home to their country at a distance, confessed the folly and ingratitude of their conduct, and after a season of probation, regained my confidence, and been readmitted to the school. They at first asked, as a particular favour, to be allowed to read only the *scriptures* with me, and to prosecute the study of the evidences. To this I willingly assented, and accordingly a class for this purpose was formed, consisting of three of my former scholars, with two other young men who had made the same request. They still continue to meet for an hour or two on sabbath afternoons, when they also occasionally give the substance of tracts in English and Bengali, which they have received the previous week, and sometimes one of them remains, or comes a little earlier, for private conversation. They seem all at present in an interesting state of mind, and anxious, as they profess, to receive as well as know the truth, whenever their intellects and consciences shall have been convinced. May the Holy Spirit himself take of

the things of Jesus and show them unto them enlightening their understandings and converting their hearts. God only can do this and be his all the glory!

In addition to this Sunday class, and the studies connected with it, they also write *essays*, which on Saturdays I comment upon and correct. They are on various subjects, generally of their own choosing;—such as on ‘honour,’ ‘prudence,’ ‘virtue,’ ‘sin,’ or the character of some eminent individual. As compositions, they are evidently those only of beginners, and of Bengalis as yet imperfectly acquainted with the English idiom, but the boldness and independence and general correctness of thought displayed, give great promise of success.

Since the beginning of this month (April) the school has been held in the morning instead of the middle of the day, on account of the heat—i. e., from 6 to about 10, instead of from 10 to 3 or 4. This will probably continue for about three months.

The more advanced class now read with me for about an hour, every morning,—Watts’s *Logic*, thrice, *Paradise Lost*, twice, and *Haldane’s Evidences* once a week; so that

we now devote the *whole* time on Sunday to the *bible*. A portion of this they have appointed for study during the week, on which they are carefully examined, and difficulties stated and removed as well as doctrines illustrated and impressed. They are now revising the gospels according to a harmony, and are anxiously looking forward to an exposition of the epistle to the Romans, which I have promised to begin after the previous historical books have been mastered—if God should permit.

They now cheerfully, and without pecuniary remuneration, act as monitors to the junior classes of the Institution, for *one* hour each, every morning.

With regard to the rest of the school, I have not such altogether pleasing intelligence to give. All the heathen teachers, except one, have now been dismissed, and young men educated at the Native Christian Institution placed in their stead. This has in every case, however, caused a withdrawal of the boys from the classes in which the changes have been made. The prejudice against native Christians seems to be nearly as strong as ever. The path of *duty* however has never appeared doubtful, and the aggregate amount of *good* done by means of *this* agency, will, I am sure, be greater,—even though the school be thinner—than through the instrumentality of *heathen* teachers, howsoever skilled.

The average number in *attendance* during the last three months has only been about eighty-two; but we hope it will increase as prejudice abates, and the value of the instruc-

tions afforded is duly appreciated. Lately several East Indian youths have been admitted into the school, which at first we rather declined doing; but as they will be chiefly taught through the medium of English, by Christian teachers, their ignorance of Bengali, and general incongruity with Hindus, will not be so great a barrier.

Among other benefits resulting from the introduction of native Christian teachers, is a saving of the *funds*. None of these young men receive so high salaries as their heathen predecessors. The highest has only Rs. 10, and the lowest only six. We could scarcely offer lower, and yet they are sufficient, for a time at least. Reduction of expenses has in every way been studied, and now perhaps no other institution in Calcutta, or in India, of the size and kind, is supported by so small a sum. Perhaps we might add, few institutions for the heathen have so great a proportion of their teachers *Christians*.

The appeal is again, therefore, earnestly and with confidence made to the followers of Christ—whatever be their minor points of difference—to all who know the value of immortal souls, and the only way by which they can be saved—to all who can afford one other mite to aid the work of God among the heathen—the appeal to *give* it. Give it to an institution such as this which *needs* it,—greatly needs it,—which is not *sectarian* (as the class books partly prove), and which *has* been blessed of God in leading heathens to the Saviour, as we trust, that, with his further blessing and his people's aid, it will do still!

## CEYLON.

Mr. Daniel writes from Colombo, June 20th, 1842, as follows:—

Returning last night from a journey into the interior, and learning that the Overland is about to sail, I embrace the opportunity afforded to address a few lines to you. I rejoice that my communications will on this occasion be more directly missionary than those which have recently been sent you.

Our usual labours in Colombo, with its adjacent villages, and the other stations connected with us, are regularly pursued, and though we do not witness the success we desire, some appearances of good are visible. Last Saturday I was at Kottegahawatta, and preached in the new place of worship. The members appear to stand fast in their adherence to Christ, and several persons appear ready to join them; but the active and vigilant missionary exercises the greatest care respecting the admission of members to the church. On Sunday I preached at Banrisca, and gave the Lord's supper to the three members stationed there.

Things wear a discouraging aspect at present in this part of the Hanwella station; but "who hath despised the day of small things?" On going to Weilgama, in the same station, after preaching, about thirty-seven native members partook of the supper of the Lord. I could not go, according to my arrangements, to Hanwella, this journey, but proceeded the next day to Dædigama and Dielana Hoodoowey—examined the schools, and having preached in each of the places, returned home, much fatigued in body, as I had to walk above twenty miles in the day, and left Colombo in a state of great debility. However the Lord was my helper.

In Colombo, since my last communication, three natives have been baptized, and added to us. At the new station at Toomboville, two persons have in the same interval joined us in a similar manner; while at Hendela six individuals have been admitted to the church. These are the fruit of labours in the Lepers'

Hospital, for a succession of years during which the word has been preached there. These poor creatures, having given evidence of receiving the gospel, were baptized and admitted into missionary church at Hendela, from whence the missionary every week preaches to them. Thus the very objects—lepers, who received tokens of our Lord's mercy while on earth,—are obtaining tokens of his favour now he is in heaven.

But what I conceive is likely to be one of the most important missions in the whole land, though it will be attended with the greatest difficulties in carrying it into effect, is a new field of labour to which our attention has been directed, which is called the *Coffee Plantation Estates' Mission*. In consequence of the late spirit of enterprise in the colony, there are, I think I may say, lately arisen one hundred coffee estates in the Kandian provinces, each one of which has, on an average, one hundred Coolies, whether Tamuls or Singalese, without a word of Christian instruction. A highly benevolent Christian of the Church of England turned my attention to them, and inquired what could be done for the salvation of these poor men? When at Kandy about two months since, I visited in person several of the estates, and have waited on their proprietors. About twelve of them have given me permission personally, or to any whom I shall appoint, to visit their labourers, and either publicly or privately to instruct them. On eleven of the estates we have access, and intend to take them into constant occupation. Mr. Dawson willingly entered upon this sphere, but as his time is much occupied in the printing office, I have engaged the services of a member of the church, who from his youth has been connected with missionary labours, whose character is tried, and who has the Tamul and Singalese languages at command, who proceeds on July 1st to his work, and will devote his whole time, often in connexion with Mr. Dawson, to public and private preaching, each week on each of the fourteen estates. The expense, I conclude, will be about £6 10s. per month, including a school, but with special contributions procured, and what can be spared out of your annual allotment to me, I hope to carry it on without augmenting my demand on the Society. Should a few pounds per annum be required, I am sure it will be willingly afforded by you. Your prayers will attend us, that these outcasts may be brought to Jesus.

Though our labours are scarcely commenced, I think it right to get copied the principal part of brother Dawson's report for the last month.

PLANTATION MISSION.

*Report of First Month's Operations, May, 1842.*

The Rev. E. Daniel having conferred with

several gentlemen, proprietors of estates in the colony, on the importance of introducing the gospel among their labourers, and having received from them promises of sanction and co-operation, proposed the subject to me on his visit to Kandy. Being myself desirous of engaging in more direct missionary work than previous duties in connexion with the printing office would permit, I gladly consented to devote two or three days in each week to this new department of missionary labour. Accordingly Mr. Daniel went with me on several exploratory visits, and after making necessary arrangements, returned to Colombo. The first estate which we visited was Major Parke's, at Oodavilla, five miles from Kandy. This was on the 4th of May. We both preached to about 150 Tamul Coolies. Mr. Daniel addressed them on the great God, and I on Jesus Christ the all-sufficient Saviour. They listened with deep attention, and seemed to wonder at the strange intelligence. The estate is on a high mountain, the path to which is narrow, steep, and rugged. It would be dangerous to take a poney. I trust this our first visit will be the foundation of everlasting good. The next day, May 5th, Mr. Daniel and I set out with a bullock and bandy to find Mr. Craig's estate at Alpitty Kandy, thirteen miles off. The bullock refusing to proceed more than six miles, we walked the rest of the way, five miles of which lay across paddy fields and jungle. After much difficulty and doubt as to the way, we reached the estate about twelve o'clock, drenched by a shower to the skin. However, we lost no time in making known the object of our visit. The overseer was obliging. The bell was rung, and in five minutes a congregation of eighty Coolies was before us, about an equal proportion of Singalese and Tamul. Mr. Daniel addressed the former in their own language, and I the latter by interpretation. Probably this was the first time that many of them had heard of the true God, and Jesus Christ whom he hath sent. Our journey was difficult, as, besides rain, we had to wade through mud and water barefoot for several miles. We narrowly escaped a cobra copella, which the Lord suffered not to injure us. On the 14th of May I went with an interpreter to the estate of G. Bird, Esq., at Condaselly. This is five miles from Kandy, in an opposite direction. Passing through Doombera vale, justly regarded as one of the most picturesque parts of Ceylon, we crossed the ferry, and at twelve o'clock reached the estate. Mr. and Mrs. Bird received us very kindly. One hundred Coolies soon assembled, and I addressed them for about half an hour. Mr. Bird informed me that on the various estates immediately surrounding his, there are 1000 Coolies wholly destitute of religious instruction. They are chiefly Hindoos, but while absent from their native land—the coast of

India—perform hardly any superstitious ceremonies. Thus is afforded them an opportunity for sober reflection, and who can tell but some of them may be brought to renounce for ever dependence on dumb idols, and trust on the living God? Mr. Bird is anxious to establish a school for the education of their children, in which laudable object I sincerely hope he may succeed. On reaching home I found a note from Mr. Hudson, declining to allow the preaching of the gospel on his estate at Paraduna. The poor Coolies have Sunday for their own, it is true, but as this is their only day, they come from all the estates around to Kandy, and buy provisions for the week. Thus Sunday in Kandy is market-day, and the morning of this day is made, by some proprietors who live in Kandy, the time for payment. Surely it will be more tolerable for the heathen in the day of judgment than for them. On the 21st I went again to Alpitty Kandy, and preached to about ninety Coolies. Went also to Mr. Coopman's estate; spoke to the Coolies and

delivered tracts. A fine day, but excessively hot. On the 31st visited Oodavilla, where we found the overseer engaged in making inquiries about a murdered man. One of his men had been missing for the last two days, and was this morning found in a rivulet quite dead. I went to see the body. It was a horrid sight. Besides the marks of violence upon the body, a part was eaten away by the hungry crabs. A man on the estate, supposed to be the murderer, was sent off to Kandy jail. I addressed nearly 200 persons on the great salvation; and those who could read came for tracts. Called on our return at Captain Jefferson's estate, and arranged for preaching there also next visit. Thus ended the first month's labours in this new division of missionary labour. Many difficulties present themselves at first which time will overcome. The want of a good, pious interpreter, who understands the Singalese and Tamul languages, is one of the principal, but God will raise one up I doubt not soon.

## WESTERN AFRICA.

Though the arrival of the following narrative has been so long delayed that our readers are in possession of more recent intelligence from the scene to which it refers, it is so graphic and lively that we cannot suppress it. It is from the pen of Dr. Prince, and was commenced in the missionary tent pitched on the shore of Bally-water district, on the south side of Fernando Po, a few leagues to the eastward of Melville Bay, January 19th, and concluded at Clarence on the 24th.

At seven A. M. on the 6th, we commenced an ascent from the eastern side of our island to Bassapou, through provision grounds, which by their extent and state of cultivation spoke to the industry and number of the people, or to the prosperity of their trade with a more needy one. Soil rocky and dry, like that of Stony Hill, Jamaica. Met numerous parties of men and women on their way to the "farms," as the provision grounds are styled, and never had a more merry, amusing welcome from any than they gave. It was evidenced very naturally, though not in the modes of polished society. The air rang with their exclamations of joy and of wonder. Besides shouting, and shaking one hand after the other, they scanned our persons with most curious eyes, examined our dress, and uttered bursts of surprise and delight at every new discovery; signed to us to take off our hats, and were greatly pleased in handling our heads. The form of my nose attracted the attention of a party of women, and as I could not misunderstand their childish curiosity, nor feel affronted by having my nose pulled

by an African Boubie, nor fear a stigma in a country where there are no gentlemen to give an equal satisfaction, I submitted with good humour to that operation till it had been repeated to their full content. They laughed aloud, and chattered, in a high key, their amazement upon discovering that the central portion of the bridge of the proboscis was more prominent than the extremity of the organ.

This people had heard of our having been at Clarence, and of our visits to the natives, and said we were very good to come to them. Occasionally when they were at a distance from the path, they bawled out for us to stand till they could approach and "see the lions." We thought their features were more lively and intellectual than those of their countrymen in the vicinity of Clarence, and less disfigured by the country incisions. The scenery around, and the situations of their dwellings, are very beautiful, but I won't pencil it here, as my object is rather to represent the people than their country. We were conducted to a house, as that of the chief. Waited in vain

half an hour for his appearance, and were then told that he was but the junior of three who are thus dignified at Bassapou. The supreme one was pointed out as then standing in the rain under a tree, looking towards us, but he would not condescend to enter the house of his inferior to receive us in the character of a chief; and appeared to have been waiting till he might be discovered, and be approached as such. Accordingly we drew towards him, satisfied his *amour propre*, and followed him to his own house, the condition of which led me to surmise that our mistake had not been rectified. There is always a shyness and a sort of bashful scrupulosity in obtaining and in the giving of answers to our inquiry after the names of the respective chiefs. Yesterday our interpreter (who uniformly shows dislike to the inquiry, and puts on a silly, shame-faced grin when making it) gave, as the reply of the man he questioned for us (for no one besides ourselves ventures to ask the king himself), that "he must speak a parable first, and wait for the coming of a friend before making reply;" by which we understood that he wanted time to slape it, or a chance for escaping it. When the question is put to a Boubie, not of that town, and to one of ordinary rank, it is commonly declined immediately, and he excuses himself by saying, "supposing he go tell lie, then palaver come." Brother C. thinks this hesitation may be from fear that by a disclosure the informant will expose his superior to some dreaded injury by the stranger. This is very likely; and I conjecture too that where the honour is taken or shared by more than one, that no ordinary person likes the hazardous task of saying who of them has the greatest claim to it; in either case the answerer might bring trouble upon his own head. About 150 of the Bassapous, led by Bôo-éti-ah, met us at their balla (or play-place). They were spoken to concerning their ignorance of God, and the jeopardy of it, exemplified by the situation of one over whom, unknown to him, another man might be standing with a cutlass ready to sever his head from the trunk, a pit being at the foot, out of which issued an inextinguishable fire, and into which the slain would inevitably fall directly the fatal blow was given. Also of there being two roads to the future world, in one of which God walks with his followers, whilst in the other the wicked spirit and all who do his pleasure have their way to misery eternal. The subjects of the devil and his agency, and of the final destruction of God's enemies, generally make our auditors show an inward terror; there is a sort of silent shuddering, and they appear to give much more ear to the terrors of the Lord's judgments than to the proclamations of his goodness. I have before observed that the tale of his having a Son whom he gave unto death for our sakes invariably excites laughter of

derision, and a very revolting levity of behaviour. They indicate the same during the times we pray in their presence, and are then often very noisy. The impressions, slight though they be, made by the announcement of God's displeasure against sin, and the need there is to arouse *them* to the consciousness of being children of wrath, have inclined me latterly to speak more about them, and with all the point that I can invent at the moment, to *them* as in the way of death. At occasional and short visits like ours, but little of any one subject can be said, and to attempt too much would neutralize all, so I have latterly chosen topics which elicit feeling, and urge upon them the practical improvement of immediately becoming praying souls. I have never had the satisfaction of a question, remark, or promise upon the subject of prayer. The king concluded by telling the assembly to open their ears to our word, and said he and they wished to hear more, and that all must be thankful for our coming. He conferred with his "gentlemen" (I only wish some of our testy pretenders at home saw them), and gave us assurance of their united willingness to receive and make a teacher comfortable, and desired he might come before next year—that a house and things for his use should be supplied, observing that the building and teacher would be most to the advantage of the younger folk, for the old people's ears were now too hard; yet some of the not very aged would attend. By his request we resumed our squat by his side, and partook of the palm wine he handed in a gourd, after pouring some into the hollow of his hand, and drinking it as a taster, to satisfy us all was right. At parting he made apology that he had no present, alleging our visit was at a poor time, when planting, and not when digging in the yams; had it been otherwise timed he would have entertained us so bountifully, and made his company so agreeable, that we would not have desired to quit him that same day. We gratified him by promises to acquaint the good white people with the friendly reception then given. In the evening he gave proof of the sincerity of his profession by forwarding down to us twenty yams, and one of his gentlemen added five more.

At Ribolo, also eastward from the sea, I strolled through part of the town, and was invited by some matronly dames to take a seat by them. One presented me in a raw tomato, a peculiar yam, and a bitter root, both in an uncooked state; no matter to them. I tasted, just to please the donors, and amused them by the wry faces the unsavouriness made me to pull. In truth the Boubie eats so indigestible stuff that it is wonderful they live to acquire the habit. A man and boy sat down in the hut here, and ate very largely of the hard, flinty kernel of the palm nut, a task which my teeth would resent, and my stomach would certainly be revenged for.

The Boubie always carries, at his left upper arm, a common Dutch knife; it serves to scrape his skin from its dirty coating, to open the vesicles and pustules so frequent about his person, to pare his toe-nails, to do all other work that a knife is applicable to, and by none of which is it disqualified from culinary uses, nor from employment after his food is cooked and about to be eaten. Whether the Boubie has stated hours for meals, I scarcely know, for I have never seen them so engaged except on two festive, and on one ordinary occasion. This is a description of a family dinner party to which we were invited as spectators. The invitation was given at Ribolo, *en route*, on the 10th. The king Bassa pa Money (so named because he dresses his hair (bassa) with money), was not at home; his brother, Bo-le-ito, received us at his own dwelling, and went a long way to furnish us water, of which we were in great need. A Mo man, i. e. (in the West Indies) an obeah man, was seated in the hut, and now and then performed his part by yelling forth certain inarticulate sounds, and by ordering a person to go pick as many leaves from a certain bush as would allow one to each of the company. Every leaf must be perfect. The silly people believe in the power of the leaf furnished by the Mo, to protect from all evil, and to prolong life. One was presented to me. I no sooner had it in hand than I tore it into pieces, trod it under foot, and pointed to the sky, and manifested displeasure in my looks, in order to teach them that such proceedings were offensive to Dupec (God) on high. This was the only mode I had of bearing testimony against this Mo man, or son of Beelzebub, for George Ireland flatly refused to interpret a reproof that I framed, and actually shuddered at the thought of so daring an act. No leaf was given to brother C. afterwards.

After an hour passed at this hut, we were summoned to that of Boe-coo-di, who was entertaining a family party with a mess made of goats' flesh stewed with herbs in palm oil. We found his visitors numerous, and in their best attire. No introduction to him was made, and in fact I did not discern him from the others for some time after we had sat under a tree; and he, as usual with Boubie nobility, made no advance to us. Whether a conceit of dignity, or the privilege of observing a stranger and remaining incog. themselves, operates with the African nobility, and makes them so generally take this course, I cannot tell. Some time elapsed before I espied Boe-coo-di, and guessed that he was the entertainer by his state dress, and by his being seated in the master's place within the hut, and upon a huge block of wood curiously carved (a stool that no one else presumes to use). I made towards him, shook hands, and sat down by him. A woman, one of his wives, was at his feet; on his left was an old

Mo man, distinguished by an immense hat of native manufacture, of bamboo. Smoked black, and literally covered with the skulls and portions of the skeletons of monkeys, besides a variety of gregres too numerous to mention, it looked like a huge, unique helmet, and must be of great weight. It reminded me of that one which I read of in boyish years either in the Old English Baron or Castle of Otranto, which made a mysterious descent into the castle-yard, and filled all the knights with dismay. I offered to exchange hats, but he scoffed at so unequal a proposal. Boe-coo-di's friends had provided against the intrusion of ennui into the family circle, for every one was busily engaged in making yam ropes out of a vine that is commonly thus prepared for the support of that creeping esculent. We had a fresh opportunity for observing the servile estimation in which Boubie women are held by the men. A stout young woman, carrying a large blay, or basket, containing the immense quantity of prepared meat, was kept standing a long while bearing this weight upon her head, with the arms carried upwards at full stretch as supporters, and until I observed the muscles quivering by cause of long continued and severe exertion. I entreated the great man more than once to permit her to put down the load; he laughed, and said she was not tired yet, and must carry it till his gentlemen, then in conclave, were ready to rejoin the company. The poor sufferer remained quite mute, and as motionless as she could. Another female brought a large blay, in which were the boiled yams, and upon its cover was borne a juju stick, wrapped in leaves, and ornamented with a shell. I suppose it was a certificate to every one that death was not in that pot.

At a given sign the whole company squatted outside; the women held their respective blays in their laps, and the covers in their hands, to receive portions, and to hand them according to order. The master of the feast, assisted by "a gentleman," ladled by two shells from the dishes what of their contents was too thin to be grasped when his delicate hand made its repeated plunges into the mess, and escaped streaming from his clenched fist. He also handed a lump of yam with each help of the meat. Great state was observed as to priority of rank in serving, the women all the time looking as if they had no liberty to turn their heads or utter a word. One of them produced a calabash to receive a supply for one of the company. So little was dropped into it that she continued to hold it, tacitly hegging a more liberal supply; but no heed was given, nor did she dare to urge her request. A variety of covers of filthy baskets were used, and sipped from. With some the palm of the hand was a platter, and others made a cup out of leaves. The company was so great that each one had but a taste of

the entertainment. My inquiry as to the remainder of the carcase of the goat,—for it was very evident that the quarters had not been cooked,—was satisfied by George, who said that only the belly part, &c., called by English butchers the fifth quarter, had been prepared for the guests; the bulkier parts were to be feasted upon on the morrow, or on a later day, by those who had a co-partnership in the purchase of the beast. Nothing was given to the two cooks; perhaps they had wisely cared for themselves, like cooks of fairer complexion, before serving up. We were troubled to get away for want of a guide, and were desired to stop, though the people had no cause for restraining us; so we departed at a venture.

We mounted to Bassoo-soo (or u for oo), and were struck with the beauty of the prospect and pleasantness of the air at the elevation we attained, and thought ourselves repaid for the climb to *Bo-bo-alla's*, the chief's house, though he was absent in his farm. We contrived to catch him there in our way back to the shore. A fine athletic man, under middle age, more heavily ornamented with shell-money than hitherto noticed, not less than fifteen pounds altogether, as we agreed after poising one of the armlets. His son climbed a neighbouring palm most nimbly, and descended with a gourd full of the nectar, which his father, observing our relish for, promised to send after us a further supply, and said he would himself pay us a visit. He professed to be so glad to see us, that had he been at home when we called, he would have constrained us to pass a night there, and many other protestations of regard he made at parting, and gave three yams (!). He came according to advice. We told him how pleased we had been with his country, and the situation of his town, and that we thought it a desirable location for a missionary; and that his superior consequence over the chiefs round about might be turned to beneficial account. He was pleased, inquired how much land, and whereabouts we would select, and how soon the building must be entered upon. Said he would be quite glad to have white men in his town; he would make his residence very agreeable, and would be able to go on "dashing" each other, a part of the prospect I have no doubt that commended itself in his eye, for we soon found that he was as ingenious in extorting from others, as clever in conserving his own. We gave him a small looking-glass, a head of tobacco many times the current value of his three yams and soppie, yet he coveted more, and obliged us to tell him that he had been overpaid; whereupon he went away dissatisfied. We have since then met him upon good terms, and on an interesting occasion, when we turned his influence to good account; but I cannot hope to introduce the facts into this communication, as I am writing every

line in the disagreeable situation of one who momentarily expects a messenger to bid him close his letter, or else forego the waiting conveyance.

A boat is about to sail to Cameroons, where the ship, Captain Ross, is almost ready to sail for Liverpool, and I want much to furnish you in particulars of our visits to I-to-ritchly on the 17th. They are of a complexion different to any yet forwarded, and demonstrate the desirableness of planting a Christian mission in Fernando Po more plainly than former evidences which are more pleasant to read of, and more gratifying to the feelings. We had been told, during our progress, that the king of I-to-ritchly would not want to hear our palaver, that he loved war too much, and was too bad; so we had misgivings as to effecting an interview with him. When we had pitched on the sea bord of his district, and had been visited by one or two from it, as a deputation to learn our object in coming, and by them had sent a conciliatory message and present, brother C. set out to seek the town, having been told that the king never came down to the coast. He and George had not proceeded far through the forest before meeting with an artificial obstruction; a palm branch was tied across the narrow path, and a shell or two placed in the road as a sign that no one was to approach on that day. If any stranger has the hardihood to do so, and is afterwards maltreated, the aggressors think themselves blameless because of that caution having been given. A good conscience, and a hearty resolution in his Master's cause, and trust in his superintending care, took brother C. past this barrier; no doubt he was also confident from experience in that respect, which, as white and friendly men, we have uniformly received from the natives. Onwards he went, and in the course of his walk discovered that the Mo man had ordered the towns-people to observe this day with unusual superstition. Not one was to leave his house, to work, or hold intercourse with a stranger, nor have any traffic. Very great terror was indicated by every one as brother C. entered the town. He found them seated in their huts, and by all his art could get scarcely one to accept and return his friendly greeting. They would not allow him to enter their habitations, not even to drink water, for which he asked, and to no purpose for a while; afterwards one came forth, and gave him water. A very few (refractory characters of course) stole away, and even followed him part of the way back. They were young people, but there was no possibility of seeing or hearing of the king or head people. An imperturbable silence was observed concerning them. All this superstitious ceremony was intended to defend them and the town from threatening evil, and we suspected, and the following day proved, that it was in connexion with our presence



and intended visit. Their turbulent conduct made them apprehensive that we were about to institute a judicial inquiry, and to punish them for their quarrelsome acts. George was awed. The Mo's order must have been very strictly observed, as not one inhabitant came that day to the beach. I remained at the tent, and occupied the day in giving instruction to others who presented. When brother C. returned, and told his adventure, we took into consideration the reported ferocity of the Balil-li-pa's (the name of the district), the tokens of their fear and consciousness of guilt, and the obstacles which they had made to our access to them; and regarding them as providential calls for a renewal of our effort to throw among them a handful of the good reforming seed, it was settled that I should go the morning following, whilst brother C. went to a contiguous town, Why-ô-wap-pa, where, by the bye, the Mo man had enjoined on the day previous the like observance as at I-to-ritch.

I set forth at 6 30 A. M., with William Niger as interpreter, an Eboe (over the conversion of whose soul we have occasion to rejoice, and one of a few more who will very shortly be added to our infant church). Niger is full of zeal and intrepidity. The way was of easy ascent compared with some we had tramped, and was through yam grounds for the first hour, afterwards over a plain stretched at the base of a long sloping mountain, higher, but resembling the sloping "long mountain" to the eastward of the plain of Leguanea in Jamaica, and, like it, one of the buttresses of the more lofty peak. I was two hours to my furthest point of penetration into the town; to be sure I walked very leisurely, and talked with every passenger who would speak; but no conduct could be more timid, suspicious, and discouraging than what met us generally. Of the first two women we espied in the farm, one made off as if she had been within arm's length of an enemy, the other gave answer. Next were two lads, neither of whom would speak; one would not turn his head, but shook it to acquaint us with his resolution to be mute. After these, two men and a boy were met at full front in the pathway; one of the men made a full sweep out of the road, looked like an affrighted cat prepared to run away. He would not accept my proffered hand, nor take a piece of tobacco from it. At taking leave he would not shake it at my request, though, after having been encouraged to take Niger's black hand, and after having had his question satisfied, that mine, covered with a glove, had no more than five fingers, and was in no way extraordinary except in the colour of its natural covering, he at last ventured to touch the tip of the fingers. I looked as good-natured and smiling as I could, called him "wysom" (friend), to dispose him to be more venturesome, but his courage had oozed

out at the tip of his fingers. The other man chatted, took tobacco, *said* he had no fear (if so his countenance perjured him), and that he was glad for people to come see his country.

Higher up, a sudden turn brought us into the unexpected view of a party of women, carrying baskets upon their heads. No sooner did they descry us, than down went the baskets, and off the bearers into the bush. Niger called them to stop, and assured them that "we did not eat any body," to no effect. Still higher up the hill an old man screened himself behind a tree, declined our invitation to approach, and excused himself by saying that he could not come because he lived in his farm, as if he was remote from us, whereas only a few feet intervening separated us. At the entrance to the town we met a very old woman who had had no warning of our drawing near. She looked as if she *would* run if her aged limbs could have obeyed the impulse. Niger made a respectful salutation to her—Bo-nana, or granny. She replied—My son. We then turned down a bye-path leading to a house, intending to enter and conciliate the inmates, who were many; but as we drew near we were signed not to do so, and when we continued to advance several of them scampered off. I drew near, stooped, and spoke to those within, but received no reply, nor friendly token; they looked alarmed, and shrunk from contact, nevertheless I entered and sat down. The owner was eating his morning repast, and was waited upon by a woman in a kneeling posture at his feet, holding the blay of provision. When he had swallowed his *quantum suff.*, and stuffed his ample cheek pouches with a surplus, he handed the scanty remnant to a woman on his right hand. To this man I gave a douceur of tobacco, and explained the object of our coming, and argued the folly of fearing two unarmed visitors, laughed, and took his unwilling hand. Then the runaways returned, and curiosity began to work. At that instant a party of men appeared at the head of the bye-path, and hailed us to follow them to the wharf, to which they said they and the rest of the people were about to go purposely to see and hear us. As I had been at the pains to mount the hill, and would be acting only in accordance with past proceedings, I explained my intention to visit their king, and to pay him that usual mark of respect before going down; and asked them to wait for me either where we then stood, or at the wharf. But no; to my seeing their king they would not consent; and when Niger made to go onwards to the town, three or four of them, armed with spears, wheeled round, took up a position in advance of him, and by countenance and gesture showed a resolute defiance. Niger still actioned forwards, but I thought it prudent to stay him, and give up the point of an interview with the king, and asked only

leave to proceed to the balla (play place), and for the presence there of the head people and their inferiors; but they would not grant even this. In vain I told our usage at other towns, and argued that the present hedgerow situation was not a convenient one for a concourse of the people; they said they did not want us to see their king, nor did he to see us. Every one had a sacred leaf about his person; and they refused to let us take one step more into the town. I saw that I could conquer only by stooping, so I ceded for the present, and asked them to select, in our way back to the landing-place, a convenient spot for seating and addressing those who would attend. My accommodation to them gave general satisfaction, and we were then like friends well met and agreed, and the call was "pellew," come away. I requested one to blow through his little gourd a summons to the people to follow. He did so, and at the height of his voice proclaimed the harmlessness of the strangers.

We all rested in the shade of a palm, a short distance below, and after a little delay, I began by pointing out the difference between our errand to their country compared with the business which had brought white men to it hitherto; they came to take from them, and to enrich themselves, we came with nothing and for nothing, but to improve and enrich them. Here one interrupted, with a tale of a fight they had had years before with Ba-ka-ka for killing two of their men, and for refusing to pay money in expiation. On that account Colonel Nicolls had visited them, and arranged a peace, which they now alleged had never since been broken. They assert their own innocency, and criminate their neighbours freely. I conjectured that they mistook me for a governor, or king's man, come to examine into war palavers, so made haste to disabuse their minds. They soon became very clamorous and irascible amongst themselves; said the king did not want white man to bring talk to him or to his

people, that he had Mo in his own hand already, so I must go elsewhere with mine. I replied, I did not care about seeing their king, but if they wished to hear my say, very well, if not I would depart, but that it would cost them dear if they drove me away, for as a messenger from the supreme God he would be vexed at their treatment of me, and could bring evil on them and their town in spite of all their Mo man might do, whose artifices they had foolishly observed on the yesterday. He, I declared, was a pretender, and would have to suffer with them, and perhaps the heaviest lot. Then they said, "Well, say on; it must be a good word this." I proceeded to tell them that we had come by desire of God-fearing people in England to teach them his laws, which they were bound to do, and would not be excused on account of ignorance. Out of compassion to them our friends wished to send them teachers, to divert them from the broad road of ruin in which they are now walking. Hereupon a leading man rehearsed my tale to the auditory, and subjoined, "God make all good, but some won't good, so he obliged to punish those, and is kind to the others." This led to the doctrine of human depravity, then of recovery from it, and of divine love in that provision; and I told them their best way was to welcome the teachers, and keep pace with their fellow-countrymen who were ready to do so, and not be left behind them in happiness, and to inevitable misery. Just after this a great uproar and menacing of fight took place between them. Of course I was anxious to know if on my account, but heard not, and it originated with the commission of a theft of fish from a woman. I rose and proposed the walk to the wharf, and thus interrupted a very unpleasant and threatening scene. Down we went. I contrasted my reception of them at our tent, with theirs of me at their town. They would wait to talk to brother C., and listened affably, but never gave assent to reception of teachers.

It affords us much pleasure to add that the writer, Dr. Prince, and his colleague Mr. Clarke, arrived in London, in good health, on the 8th of September. Mr. Clarke has subsequently received two pleasing letters from J. W. Christian, one of the baptized converts.

Letters have been received from Mr. Sturgeon, of which the following are extracts:—

*Clarence, June 23, 1842.*

I have great pleasure in informing you that the Lord is still imparting his blessing to my feeble efforts to spread his truth and extend his kingdom. Our week-evening meetings are well attended, and our congregations on Lord's-days continue good; in fact they are increasing. About two months since we were called to sustain the loss of one of our

dear sisters by death, under rather peculiar circumstances. On the Lord's-day previous to her death, I endeavoured to explain to the people the parable of the "ten virgins," our deceased friend being present. I dwelt much on the sixth verse, "and at midnight there was a cry made." Feeling deeply impressed with the importance of the subject, I urgently pressed it upon my congregation, to prepare

for the coming of the Son of man. On the following Saturday, about midnight, I was aroused from my slumbers, and informed that sister Kennedy was just dead. I immediately repaired to the house of Mr. Kennedy, and found the poor man weeping for his loss. As many of our friends were present, I directed their attention to death, judgment, and eternity. I then prayed, and returned home, solemnly reflecting on the lesson taught me by this sudden event. It not being prudent to keep the corpse more than one day, we followed the remains of our beloved sister to the grave on Lord's-day at four o'clock P. M. About eighty persons followed the corpse. There was a marked solemnity at the grave, and many wept. May the Lord pour down his Spirit, that others may follow her who we trust, through faith and patience, now inherits the promises. I attempted an improvement of her death on the following Lord's-day, to an attentive audience. Since then many persons have been to me under serious convictions. Mrs. Kennedy's conduct, especially during the last few weeks of her life, was very exemplary, and strikingly proves the power of the gospel in changing the heart and purifying the life. When conversing with her a day or two before her death, she said, "I am great sinner, but Jesus die for sinner; I feel love to him, for Jesus too much love me. I give my heart quite to him, and he make my heart feel quite happy. The bridegroom may soon come; but I be ready; I be willing to meet him." All this was evidently said without the least expectation of immediate death. For some time past this vessel of mercy appeared to be preparing for that rest on which she is now entered. All our friends are convinced that our dear sister was gradually prepared for an inheritance among them that are sanctified. At times she suffered much, but I never heard her murmur, though I have often seen her weep whilst speaking of the sufferings of Jesus. Her convictions of sin were deep, her life consistent, and her hope firmly fixed on the Lord Jesus Christ. Even the enemies of the cross admired her steadfastness, and were compelled to acknowledge that she was "an Israelite indeed in whom there was no guile." "The memory of the just is blessed." Were this, my dear sir, the only instance of the good effects of your mission here, surely none would say that the gospel had been sent to Africa in vain. But thanks be to God, there are many others whose lives show forth the praises of him who hath called them out of darkness into his marvellous light. These tokens of divine favour cheer my heart, although I have had to mourn the declension of some who have again returned to the paths of sin. One of our members has been suspended six months for cruelty. Since that time we have narrowly watched him, and are gratified in see-

ing the strongest proofs of repentance. He is regular in his attendance on the means of grace, and expresses his sorrow for his transgression in the most simple and sincere manner. The three persons that I baptized are walking humbly with God.

June 25.

We are now in the midst of the rainy season, but hitherto it has been very favourable. By the blessing of the Lord, we are both in good health at the present time, but we have each had an attack of fever. There was a general sickness here at the commencement of the rainy season. My dear wife was one of the first to suffer. Mrs. S. began to sicken about the middle of April, and continued very weak, and at times subject to great pain, until the beginning of May, when her disease assumed a formidable appearance, and her sufferings were very acute. At this critical time the Lord saw fit to lay his hand upon me. I fell sick on Lord's-day morning, the 8th ult. I got through the morning service with great difficulty. After the service I was in a high state of fever, and was advised by my medical assistant to desist from all public labour, and keep myself perfectly quiet. I was confined to my bed for nearly a fortnight, but it was three weeks before I resumed my public labours, and then I found myself very weak; but I soon recovered my strength. Mrs. S. was ill about six weeks. During my illness my anxiety was very great for the spiritual welfare of my flock. To promote piety, and keep the people together, I appointed a prayer-meeting to be held at a friend's house every evening, and twice on the Lord's day. The sick were also to be visited. From frequent reports brought to me, I trust these duties were fulfilled with much fidelity and affection. We received great sympathy from our Christian friends, and had they have been properly domesticated, they would have administered much to our temporal comfort. My dear wife and myself both being ill at one time, and in a state of helplessness, we suffered many privations; but we were animated by the reflection that our sufferings were endured in the cause of Christ; and though the eye could not but look occasionally to a beloved home, yet we trust the goodness of God to us in these trying circumstances, has left a grateful and sanctified remembrance upon our minds. The objects of our anxious solicitude were often with us. On one occasion a dear sister, on seeing Mrs. S. weep, when very low and exhausted, after a severe attack of pain in the head, said, "Don't cry, dear sister, all sick come from our heavenly Fader; he will take the fever away from you soon, and make you well again. We all do say pray for you, our Fader will not take you from us. It make us cry too much when we tink you sick, and our dear minister sick too."

## SOUTH AFRICA.

A letter from Mr. Aveline, of Graham's Town, to Mr. Grosor, dated June 24th, 1842, contains the following interesting passages:—

I was very glad to get the letter from Mr. Angus and Mr. Russell. Present my kind regards to them, and tell them that we respond *cordially* to the Jubilee proposition, and that I am sanguine as to the amount of contribution which we shall furnish to the fund. I lost no time in bringing the matter before my people: jubilee papers are already printed, and a good beginning is made.

I am delighted, too, to add—an object on which my mind has long been set—that my flock are now exerting themselves to raise my salary independently of missionary collections and contributions; with the intention that hereafter, *these*, whatever they may amount to, may be sacredly remitted home for the use of the Society. I have always felt pleasure in the fact that since I left England, I have never drawn sixpence from the Society's funds, and I have now the animating hope of annually contributing to their increase. When it is borne in mind that our new chapel will cost nearly two thousand pounds, all of which is raised here;

that we get nearly £40 for our Sunday-school, that my salary has always been produced here, and that it is now designed to superadd it to the missionary contributions, it will be obvious that providence is blessing the people with temporal prosperity, and that they willingly contribute of their means to support the righteous cause of truth and love.

My hands are extremely full of varied and important occupations. I seem to have led a sad idle life in England compared with my now constant and multiplied engagements. I am thankful at possessing health, strength, and spirits for their discharge. My dear wife does not enjoy such good health as myself; but I am glad to say she is much better than about six months since.

I wonder more persons do not direct their course to South Africa. I would hardly advise young men seeking situations as clerks or shopmen to come out, but steady, good mechanics of almost every description would be certain of employment and of capital wages.

## THE JUBILEE.

## CELEBRATION OF THE JUBILEE IN CANADA.

Our friends at Montreal had a delightful meeting on the 11th of August. "It was especially gratifying," says the Register, "to observe in the company ministers and members of seven protestant communions, thus testifying that the cause of Missions is pre-eminently conducive to Christian love and harmony—the true 'Irenicon' of the church. Besides the baptist brethren GIRDWOOD and DAVIES, the following ministers engaged in the exercises of the evening, viz. H. ESSON, A.M., Church of Scotland; W. TAYLOR, Scotch Secession; J. J. CARRUTHERS, Congregationalist; C. STRONG, A.M., American Presbyterian Church; CROFTS and HOWARD, Methodist New Connexion; W. SQUIRE, British Wesleyan. The addresses of these gentlemen presented an instructive and entertaining variety, 'from grave to gay, from lively to serene.' Though the audience did not separate till near midnight, the impression on most minds was highly agreeable. The collection amounted in currency to the memorable sum of £13 2s. 6d. The entire proceeds amount to about £25."

We cannot withhold from our readers the following account of the meeting which we find in another local paper, entitled "The Royal Standard."

We had the pleasure last Thursday evening of attending the Jubilee Festival of the English Baptist Missionary Society, in St. Helen Street Chapel of this city. The arrangements, which were made under the direction of a committee of ladies, were excellent; no confusion in the management of the Soirée was apparent; and the tea and coffee, and other good things furnished the company, were of the best kind. The chair was taken by the pastor of the

church, Rev. J. GIRDWOOD, who introduced the exercises of the meeting by giving a brief account of the formation of the Baptist Missionary Society, by the celebrated CAREY, FULLER, RYLAND, and others, whose praise is in all the churches. He also briefly sketched its progress to the present period, and compared it to a little rill that rises in the mountains, and flows until it becomes a mighty stream, which nothing can stay in its gigantic progress.

The Rev. H. ESSON, of the Church of Scotland, followed, and in an eloquent manner depicted the beneficial results that had flown from this Society; especially the catholicity that it had been the means of cultivating, along with similar institutions.

The Rev. Dr. DAVIES afterwards described the important labours the Society is now engaged in, and those that are contemplated, in different parts of the world; and from the past success of the Society, he indulged in pleasing anticipations of the future.

The Rev. W. TAYLOR, A.M., enlarged upon the reflex influence that the missionary cause has upon the churches, in blessing not only those who give, but those who receive; so that if no good had been done in the heathen world, the Christian churches themselves have been sufficiently benefited to repay them for all the money and toil they have expended in this noble cause.

The Rev. H. C. CROFTS, whose dauntless courage is well known, described the importance of the missionary work—the good that has been done in various ways, by the missionaries of the cross; especially in turning the heathen from their dumb idols to serve the living God.

Rev. J. J. CARRUTHERS, in a speech replete with wit and good feeling, spoke concerning the change that had come over the public mind in regard to the missionary cause, since the formation of this Society. At that time, the idea of converting the heathen was laughed to scorn by

the *Edinburgh Review* and other literary publications; but now, these same periodicals are willing to receive and acknowledge the benefits which general knowledge, as well as religion, have received from the missionaries; and to laud the very men whom they formerly scorned as illiterate cobblers. Mr. C. closed his eloquent address with an allusion to the Jubilee as kept among the Jews in olden times; and said there were *sovereigns* now in captivity in that prison-house, *the pocket*, hoping that before the morning sun dawned, they would be all set free. He sat down amid the reiterated applause of the company. This afforded an opportunity for the liberation of the *sovereigns*; the plates were immediately handed round, and a collection taken up amounting to £13 2s. 6d.; the exact sum that was raised at the first meeting of the Society.

The Rev. C. STRONG then addressed the meeting concerning the pleasure he felt in having taken part on this festive occasion; and in a very happy manner alluded to a custom in New England, of families assembling on thanksgiving day, to mingle their praises and supplications together; and applied it to the present meeting.

The Rev. W. SQUIRE spoke of the importance of prayer, and the necessity of the influence of the Divine Spirit to render any good work prosperous.

After a few appropriate remarks from the Chairman, the meeting broke up at near midnight, all apparently well pleased.

## CELEBRATION OF THE JUBILEE IN THE UNITED STATES.

At the annual meeting of the Board of Foreign Missions held in New York in April last, the following resolutions were passed:—

1. "Resolved, That, as the present year is the Jubilee of the English Baptist Mission, we will unite with our English brethren in religious services suitable to the occasion.
2. That the acting Board be requested to adopt efficient measures to make the baptist churches and preachers throughout the Union acquainted with this purpose, and earnestly solicit their co-operation.
3. That all the pastors of baptist churches in the United States, be requested to deliver each a Missionary discourse on the first Lord's-day in October next."

At a recent meeting of the acting Board, the Home Secretary was instructed to take suitable measures for carrying these Resolutions into effect, and that the pastors and churches be especially requested to take on that day extra collections in behalf of the Baptist Board of Foreign Missions.

## JUBILEE MEETINGS AT HOME.

These have been, happily, so numerous that it is impossible to give even a brief outline of their proceedings. We will mention a few, as specimens.

At CANTERBURY, on Monday, August 8, after suitable preparatory services on the preceding day, a public meeting was held in the spacious chapel belonging to the Wesleyans, who had kindly offered it for the occasion. On Tuesday about one hundred and sixty persons were present at a public breakfast at which the Mayor presided, in a decorated tent. In the afternoon the Sunday-school children were addressed by the Rev. H. Cresswell, Independent

minister, and regaled; about 350 of their friends took tea together, and the remainder of the evening was devoted to spiritual exercises. Collections were made in aid of the Jubilee Fund after each service, and through the strenuous efforts of a few individuals deeply imbued with a missionary spirit, £240 were contributed.

At GRAVESEND, on Wednesday evening, August 24, a meeting was held in the Town

Hall, lent for the purpose by the Mayor and Corporation, at which T. Pewtress, Esq., presided. Effective addresses were delivered by Dr. Cox, Mr. Hinton, Mr. Belcher, Mr. Daniell, Mr. Love, and others, and a liberal collection was made.

At SWANSEA, on the 29th of August, a series of animating meetings were held, at which upwards of £100 were subscribed.

At WALTHAM ABBEY, August 31, a public meeting was held in a tent. About six hundred persons took tea together; several effective addresses were delivered; and a liberal collection was made, including a gold chain, a gold seal, and a contribution by the worthy pastor of the church of £13 2s. 6d.

At NEWCASTLE-ON-TYNE, a meeting of the Tuthill-stairs Sunday-schools was held, to impress the Jubilee on the minds of the children, who were appropriately addressed, and greatly delighted, as were also many of their seniors.

At LOUGHTON, on the 7th of September, an interesting meeting was held, at which many ministers, baptists and independents, were present, and numerous friends of both denominations from London, Bow, Stratford, Ilford, Snaresbrook, Woodford, Waltham Abbey, Epping, Chigwell, Harlow, &c. A violent tempest came on in the evening, by which many were alarmed, and led to withdraw, interfering with the collection, which it is hoped, however, will be made up to £200.

## LONDON JUBILEE MEETINGS.

The Committee have pleasure in announcing the following services and meetings to be held in LONDON, in connection with the Jubilee of the Society.

### LORD'S DAY, OCTOBER 2.

*General Jubilee Sermons in Town and Country.*

### MONDAY, OCTOBER 10.

*Afternoon*, Three o'clock, attendance will be given at New Park Street Chapel, to receive the amounts collected by Cards in London. Tea at Five o'clock. Tickets to Collectors gratis.

Meeting for prayer and addresses at seven.

*Evening*, District Prayer Meetings.

### TUESDAY, OCTOBER 11.

*Morning*, Twelve o'clock, Lecture at the London Tavern, Bishopsgate Street, by the Rev. J. P. SMITH, D.D., F.R.S., &c., &c. Tickets to be had at Fen Court, and of Messrs. Houlston and Stoneman, 65, Paternoster Row.

*Evening*, half past six., Finsbury Chapel, Sermon by the Rev. J. ACWORTH, M.A., President of Bradford College.

### WEDNESDAY, OCTOBER 12.

*Morning*, half-past Eight, London Tavern, PUBLIC BREAKFAST. Tickets 1s. 6d. each, to be had at Fen Court, and of Messrs. Houlston and Stoneman.

*Afternoon*, Two o'clock, Finsbury Chapel, Meeting of Schools and young persons. W. B. GURNEY, Esq., in the Chair.

*Evening*, half-past Six, Surrey Chapel, Sermon by the Rev. A. CARSON, LL.D., of Tubermore, Ireland.

### THURSDAY, OCTOBER 13.

*Morning*, Ten o'clock, Exeter Hall, Public Meeting.

*Evening*, half-past Six, Finsbury Chapel, Public Meeting.

The following can be supplied in any quantity, on application at Fen Court:—

#### MEDALS.

Two sorts, price sixpence each. One has an emblematical device, the other has a likeness of Dr. Carey. Another is also published with Portraits of five of the originators of the Society, price threepence.

Smaller ones for Sunday School children and young people, price one penny each.

#### HYMNS.

A collection of Jubilee Hymns, to be sung at the Jubilee services, and Missionary Prayer Meetings, price sixpence.

#### CARDS.

Jubilee Cards for contributions to the Jubilee fund. To collectors gratis.

#### ENGRAVINGS.

Portraits of Carey, Thomas, Fuller, Ryland, and Pearce, on one Steel plate, price sixpence each, or proofs on Indian paper one shilling.

View, lithographed in the tinted style, size, 20 inches by 13, of the House at Kettering, in which the Mission was formed in 1792, price eighteen pence each.

View, corresponding with the above, of the interior of the Booth at Kettering, as it appeared during the great Jubilee Meeting, on the 1st of June, also price eighteen pence. From a sketch taken on the spot by Rev. A. G. FULLER.

SERMONS.

The Sermons delivered at Kettering by the Rev. B. GODWIN, and the Rev. E. STEANE; to which is prefixed an account of the Jubilee Services, price two shillings.

JUVENILE JUBILEE PROCEEDINGS.

Proceedings of the Baptist Juvenile Missionary Meeting, New Park Street, London, July 26th, 1842, price ninepence per dozen.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the ladies of Boxmoor, for a box of useful and fancy articles, for the Rev. J. Hutchins; to friends at Hadlow, for a chest of magazines, &c.; to Mrs. Hale, of Homerton, for a parcel of magazines; to the British and Foreign School Society, for four cases of school materials, for the Rev. W. Knibb; to the ladies of Broadmead, Bristol, for a case of apparel, for African women; to Mrs. Line, of Birningham, for seven volumes of Baptist Magazines, for the Jamaica Institution; to R. B. Sherring, Esq., of Bristol, for a box of books, for the Jamaica Institution; to the friends at Trinity Chapel, Borough, for a case of apparel and useful articles, for the Rev. W. Knibb; to friends at Leighton Buzzard, for two boxes of useful articles (the remains of a missionary bazaar), for Messrs. Cornford and Beckford; and to friends at Culmstock, for a box of apparel and useful articles, for the Rev. J. H. Wood.

A parcel of books has also been received from Mr. Snow, for the Rev. W. Knibb; a cask, from place unknown, for the Rev. W. Knibb; a parcel, from place unknown, for Alexander Dunlop, Esq., of Montego Bay; a box of fancy articles, from Mr. Anstie, for Miss Anstie; a parcel, from place unknown, for the Rev. J. H. Wood, of Kingston; a parcel of books, from Mr. Winks, of Leicester, for the Rev. W. Knibb; a parcel of apparel, from place unknown, for the Rev. E. Woolley; and a parcel of books from Mr. R. Gladding, for the Rev. J. E. Henderson.

N.B. *The Committee will feel obliged to friends who send boxes, &c., if they would kindly furnish full particulars—viz. whence and from whom sent, description and value of contents, and for what purpose intended—that they may be acknowledged accordingly, and properly entered at the Custom House.*

CONTRIBUTIONS

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

<i>Annual Subscriptions.</i>			BUCKINGHAMSHIRE.			Do. for Rev. William Knibb's School ..... 25 0 0		
Candler, Mr. John.....	0	10 6	Amersham.....	45	9 7	GLoucestershire, on account.....	100	0 0
Ealing, Mr. F.....2 years	2	2 0	Buckingham—			Gloucester.....	15	0 0
Lindop, Mr. T.....	1	1 0	Mrs. Priestley.....	5	0 0	Winchcomb.....	11	8 11
<i>Donations.</i>			CHESHIRE.			HERTFORDSHIRE.		
Brunier, Miss, Coll. by..	0	11 6	Chester—			Bishop Stortford.....	5	1 6
Gutteridge, Joseph, Esq.			Mr. Harling.....	1	1 0	Tring.....	15	8 8
90th Birthday Don.....	200	0 0	DERBYSHIRE.			KENT.		
H. S., for Africa.....	4	12 6	Derby.....	13	18 8	Ashford.....	8	0 0
M. E.....	2	0 0	DEVONSHIRE.			Brabourne.....	1	13 6
X. Y. Z.....	5	0 0	Bovey Tracey, and Chudleigh.....	35	8 10	Dover, on account.....	20	0 0
LONDON AND MIDDLESEX AUXILIARIES.			Brixham.....	5	4 3	Eythorne.....	28	18 4
Alfred St., Kent Road, Collection.....	5	4 0	Mr. J. Drew.....	0	10 0	Foots Cray, by Mr. John Rogers.....	1	12 6
Fen Court, Miss. Box ...	0	3 5	Dartmouth.....	8	0 6	Gravesend, Collected by Mr. Pepper.....	3	8 0
John Street, on account	50	0 0	Paignton.....	11	13 6	Sevenoaks.....	33	2 6
Shakespeare's Walk.....	5	5 0	Plymouth, on account...	30	0 0	Sheerness—		
Windmill St. Collection	3	10 0	Torquay.....	1	10 10	Mr. Blessley.....	2	0 0
BEDFORDSHIRE.			ESSEX.			LANCASHIRE.		
Luton.....	60	0 0	Stanstead, Collection ...	2	10 0	Lancaster—		
BRICKSHIRE.			GLOUCESTERSHIRE.			Thos. Eskrigge, Esq. by Dr. Caton.....	1	0 0
Ashampstead.....	5	0 0	Cheltenham.....	74	4 5			
			Do. for Africa.....	5	0 0			

MANCHESTER—		SOMERSETSHIRE.		COVENTRY.....	
Two Friends, by Miss Giles, St. Mary's Gate	3 2 0	Bridgewater .....	22 10 11		51 8 0
MONMOUTHSHIRE.		Burrowbridge .....	2 10 7	WILTSHIRE.	
Monmouthshire Friend, for School at Patna ...	1 0 0	Highbridge.....	4 0 0	Laverton.....	5 6 0
NORTHAMPTONSHIRE.		Stowey—		NORTH WALES.	
Clipstone, additional....	5 0 0	lvy Cottage, Miss. Box	2 8 0	Nevln .....	0 10 3
NOTTINGHAMSHIRE.		SUFFOLK.		SCOTLAND.	
Nottingham, on account	60 0 0	Bury .....	32 15 2	Cupar, Missionary Soc...	5 0 0
		Ipswich—		Dunfermline .....	6 13 6
		Salem Chapel.....	8 5 0		
		WARWICKSHIRE.			
		Birmingham, on acct....	100 7 9		

## JUBILEE FUND.

The Contributions to the Jubilee Fund amount at the present time to more than £16,000. The following sums have been promised or paid since the last acknowledgment.

PROMISED.		PAID.		PROMISED.		PAID	
A Wesleyan Friend .....		3 3 0		Hadley, Miss, ditto .....		1 0 0	
A Friend, for Africa.....		2 0 0		Hull, Mr. John .....		1 1 0	
A Friend, by Mr. Rowlat.....		1 0 0		Ipswich, Salem Chapel Sun. S.		1 15 0	
A Friend .....		1 0 0		J. C., by Mr. W. R. C.....		30 0 0	
A Friend, Tewkesbury.....	100	0 0 0		Lincoln, Mr. Wm., by Mr. Wm.			
A Friend, ditto .....		10 0 0		Bickham .....		5 0 0	
A Friendly Donation .....		5 0 0		Livett, Mr. & Mrs., Birmingham		5 0 0	
An Obscure Friend, small contribution from .....		1 0 0		Lindsay, Mr. Wm.....		5 0 0	
Amphill .....		1 9 0		Leese, Mr. Joseph.....		5 0 0	
Aberyschan .....		3 1 0		Leeds, additional .....	500	0 0	
Angas, Mr. J. L., and Mrs., Newcastle .....	100	0 0		Monmouthshire .....		100 4 0	
Birmingham, Collection .....		34 2 3		Manchester, Coll. Corn Exchange		24 1 8	
Bonsfield, Mrs. W. ....		5 5 0		Ditto, do. Breakfast .....		21 3 4	
Bickham, Mr. T. sen., Manchester		50 0 0		Newall, Mr. Wm., Manchester		5 0 0	
Bickham, Mr. Wm., ditto .....		10 0 0		Nichols, Mrs., Collingham .....	100	0 0	
Bird, Mr. John .....		1 0 0		Oliver, Mr. ....	25	0 0	
Bristol .....	2000	0 0		Oxford, on account .....		40 0 0	
Baylis, John, Esq. ....		30 0 0		Pontheer and Caerleon .....		43 14 6	
Baylis, Mr. John, jun.....		10 0 0		Pontypool .....		24 6 2	
Baylis, Mr. James.....		10 0 0		Poole, Moses, Esq. ....		5 5 0	
Burns, Rev. J. ....		2 0 0		Potter Street, Collection at.....		2 0 0	
Callender, Mr. W. R. ....		100 0 0		Rev. Mr. Gipps .....		1 0 0	
Credson, Mr. Isaac.....		20 0 0		Park St., Juvenile Meeting, Coll.		4 0 0	
Credson, Mr. Joseph.....		15 0 0		Page, Mrs. ....	100	0 0	
Cadby, Mr. jun. ....		5 0 0		Page, Miss .....	10	0 0	
Cates, Mr. and Mrs., and 7 children, Fakenham .....		30 0 0		Perth .....		3 4 6	
Carlton Rode .....		3 7 1		Ridley, Mr. S., for House.....	10	0 0	
Coate .....		44 3 2		Robarts, N., Esq. ....		26 5 0	
Banks, Mr. J., Cockermouth, thank-offering for the birth of a son, T. Lewis Banks, by Rev. J. P. Lewis, Diss.....		5 0 0		Rippon, Mrs. ....		10 0 0	
Diss .....		61 0 8		Smarden .....		7 0 0	
Dunstable .....		150 1 4		Steinkopf, Rev. Dr.....		5 0 0	
Edinburgh .....		2 0 0		Salter, Miss, Salisbury.....		15 0 0	
Finsbury Chapel Collection .....		43 1 11		Sharnbrook .....		30 0 0	
E. P., for 50 years' mercies .....		2 10 0		Swaffham.....		20 0 0	
Fenwick, Mr. and Mrs.....	100	0 0		Smith, Mr. J. J.....		25 0 0	
Foster, Michael, Esq.....	30	0 0		Salford, Baptist Sunday School		1 0 0	
Groser, Rev. W. ....		1 1 0		Trotman, Mr. jun., Tewkesbury		5 0 0	
Gurney, Master, Collected by...		0 8 0		Thompson, G. Esq., for another		10 0 0	
Gurney, Hon. Baron.....		50 0 0		Tritton, Mrs. and Miss .....		100 0 0	
Gravesend, Collection .....		10 15 4		Trapp, Mr., Birmingham.....		0 10 0	
Head, Miss .....		5 0 0		West, Mr. E., Amersham .....	50	0 0	
Howland, Mr. ....	20	0 0		West's, Mr., servant .....	0	10 6	
Holbrooke, Mr. ....		5 0 0		Ward, Mr. John, Grendon .....		10 0 0	
Harlow .....		32 10 0		Wallis, Mrs., Barton Lodge.....		5 0 0	
Harbottle, Mr. T., Manchester		5 0 0		Wootton, Mr. John, Risboro'...		0 10 0	
Harbottle, Mrs. ditto .....		5 0 0		Wilson, Mrs. Broadley.....		20 0 0	
Hadley, Mrs., Birmingham.....		10 0 0		Walker, Mr. & Mrs., & family.		3 0 0	
				Witney.....		7 4 4	
				Whitechurch, John, Esq. ....	25	0 0	
				Waltham Abbey.....	100	0 0	
				Waters, Mr. J., Birmingham .....		2 0 0	
				Young, B. Esq., Hatfield.....	100	0 0	

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.