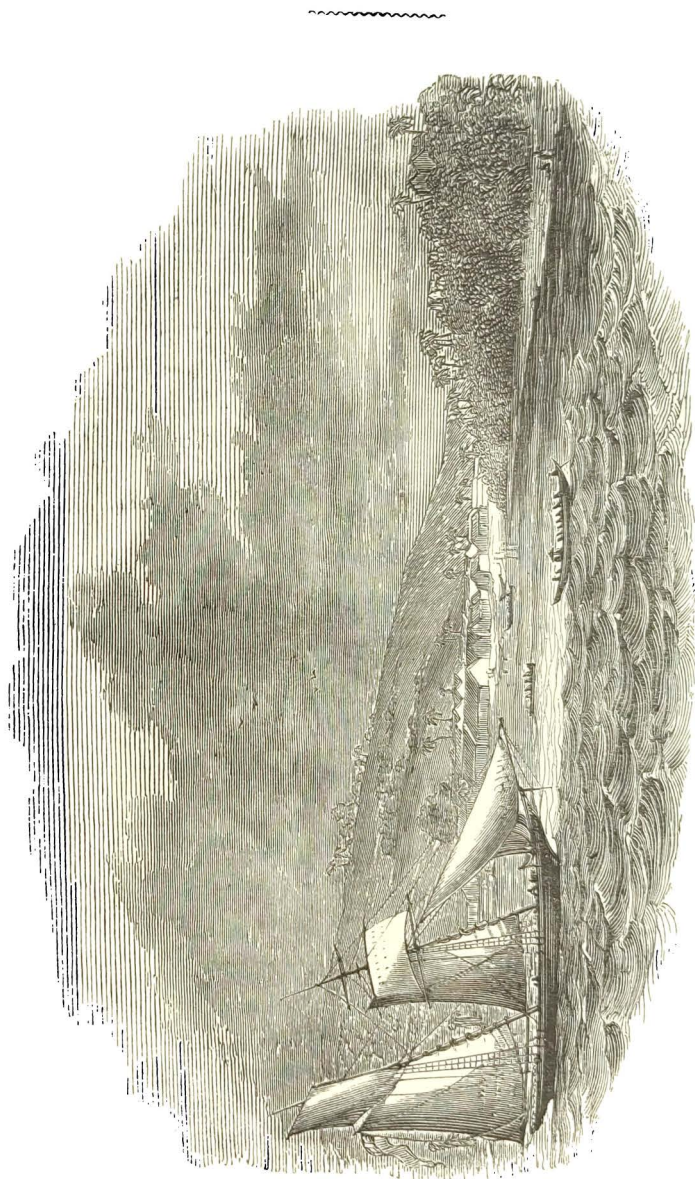


# THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1845).



THE DOVE, IN THE OLD CALABAR RIVER.

## ASIA.

## CALCUTTA.

Our most recent intelligence from India is contained in a brief letter from Mr. Thomas, who says, "We are, on the whole, in tolerable health, but anxiously looking out for intelligence as to the results of the death of our late dear brother Yates, following so soon after the death of Mr. Mack. Surely some will hear the voice of the God of Missions in these dispensations, and be willing to offer themselves to be, as it were, baptized for the dead."

The contemplated transfer of mission property to Mr. Marshman took place on the 1st of September, when the sum previously agreed upon as the price was received. It had been previously arranged that the chapel, and the ground on which it stands, should be excepted in the bill of sale, and made over to Mr. Marshman and the College Council in trust for the use of the baptist church at Serampore. Two clauses were introduced into this document, the first intended to prevent its ever becoming a unitarian place of worship, the other to the effect that should the church become extinct, the right of property shall revert to the Mission. "The amicable adjustment of this matter," says Mr. Thomas, "which has been to me an object of anxious desire for many years, has now been happily effected; and I trust it will be followed with much mutual benefit and good feeling. I will merely add, that throughout the whole Mr. Marshman has acted in the most honourable manner."

## THE LATE DR. YATES.

Extract from the Minutes of the District Committee in connexion with the London Missionary Society, on occasion of the deaths of the Rev. Dr. Yates and the Rev. J. Mack, transmitted to the secretaries of that Society by the Rev. T. Boaz, under date Calcutta, September 5, 1845, and by them forwarded to us.

The brethren of the Calcutta District Committee to the London Missionary Society would place on record their unfeigned sorrow at the removal of their late esteemed and valued fellow missionary, the Rev. Dr. Yates of the Calcutta Baptist Mission. His death they deem a loss to the general church; to him, however, it is, they are confident, great gain.

The varied talents possessed by Dr. Yates, all consecrated fully and meekly to the service of Christ in this heathen land for upwards of thirty years, rendered him no ordinary man in the mission field.

His firm and implicit confidence in the truth he lived to propagate renders it certain that he is now in glory with that Saviour in whose service it was the delight of his heart to live and die on earth.

The brethren of the Calcutta District Committee desire to express their sympathy towards their fellow labourers, as well as the

widow and children of their late much respected and faithful brother.

May the Lord sustain, guide, and bless them, and may he in his good and wise providence raise up many as well qualified for the work as the one whose death all who feel aright must lament.

In the estimation of the brethren of the Calcutta District Committee, the death of the Rev. J. Mack, of the Baptist Mission at Serampore, is also an occurrence calling for an expression of sympathy and respect.

They wish to place on record the high value they entertain of the talents, acquirements, and labours of their late esteemed friend and brother.

His unwearied and efficient labours in almost every department of mission effort during a period of twenty-three years, is worthy both of respectful record and universal imitation.

To his immediate colleagues and his afflicted

widow, they desire to tender their sincere sympathy in this, to them, and trial. Serampore and its holy band of missionaries has long been dear to the heart of the Christian church; and it is pleasant to think that the last of its attached missionaries was every way so well qualified to sustain its reputation.

The following note, appended to a sermon preached on occasion of Dr. Yates's death by Mr. Leclie, and published in the Calcutta Christian Observer, illustrates so well his character as a translator, that we think it right to present it to our readers.

Whilst penning the few preceding remarks on the character of Dr. Yates, I felt that it was due to his memory to say something of him as a *translator*; but rather than attempt any thing of this kind myself, I judged it best to apply to the Rev. J. Wenger, who, more than any of us, has, for a number of years past, been particularly associated with the deceased in biblical labours. In kind compliance with my request the following was handed to me,—a communication which, I think, will be read by all with peculiar interest:—

“The remarks which I have to offer on the subject of Dr. Yates's character as a translator of the scriptures refer exclusively to his Bengali version of the bible; for in his labours in Hindustani, Hindi, and Sanskrit, I took no active part, nor am I qualified to form an opinion respecting them.

“I was associated with him in October, 1839, almost immediately after my arrival in this country. The first work in which I took a part was the List of Biblical Proper Names in English and Bengali, which he was anxious to see completed and printed before the Old Testament should be put to press. During the progress of that work I soon perceived that Dr. Yates was a man accustomed to labour with great expedition and imperturbable regularity, and that I should find it no easy matter to keep pace with him.

“About the beginning of March, 1840, the Old Testament was at length put to press: but the lamented death of the late Mr. Pearce, on whose assistance we had calculated, together with the difficulty of making a fair commencement in so great a work, seriously retarded our operations until the month of May. The manuscript put into the compositors' hands, was the third transcript of the version, and it must have cost Dr. Yates an immense amount of labour to prepare it. We now, however, treated it simply as a version submitted to us for revision, improvement, and publication; and consequently we both undertook, separately, to compare it with the original. In this I had to take the first turn; and whenever I thought any passage was not correctly rendered, I used to write my remarks, and to put down, in Roman characters, what I had to propose as an improved rendering, in the margin of the proof. These remarks were then forwarded to Dr. Yates, who weighed them, and either rejected or adopted, or modified my proposed renderings.

When a clean proof had been taken of this, he compared it with the original, and corrected accordingly, if I did not object. In this way we went once through the whole of the Old Testament, and a second time through the Psalms, the Proverbs, Isaiah, and Daniel; also once through the whole New Testament for the edition of 1841, and a second time through the Gospels, the Acts, and the first three Epistles for the edition which is now in the press.

“During this process, extending over a space of more than five years, numerous subjects presented themselves, on which our opinions were at variance. Now, considering that Dr. Yates was my senior by many years, a thorough Hebrew and Greek scholar, well acquainted with the works of the ablest commentators, and infinitely my superior in point of acquaintance with the Bengali, nothing would have been more natural for him than to have, in many instances, set aside my remarks, or attributed my strictures to youth and inexperience. But never once did I in this matter (nor indeed in any other) perceive any thing which approached to a shadow of pride. And considering that he had had all the trouble of originally preparing the version, it would not have been surprising if he had occasionally felt hurt at my finding fault with his work; but never once did he show any such sensitiveness. If the version had been the work of a total stranger, I do not think he would or could have shown a more candid disposition in listening to what I had to say. It is true that once when I had stated in the margin of a passage in the New Testament that many people strongly objected to his rendering of it, he wrote underneath, ‘I know it, my son, I know it:’ but this was owing to his firmness, not to sensitiveness. So long as he himself could not see any thing wrong in a passage, nothing could induce him to alter it. He showed the most majestic disregard of all mere authority, whether of antiquity, or of numbers, or of a great name. He was shaken neither by clamour, nor by friendship, nor by importunity. But from the moment that he perceived that a passage was erroneously rendered, and discovered where the error lay, he was quite ready to make the requisite improvement. And in this matter he was most open to conviction: he would listen to and consider with the greatest candour any reasons that were offered, and when they failed to convince him the first time, he would allow

me to repeat them again and again, before coming to a final decision. In fact his humility was quite as admirable as his firmness. He appeared to be sitting, like a child, at the feet of Truth, anxious to treasure up her every word, and to yield implicit obedience to her commands.

"As a translator, his first and foremost characteristic was a sincere and conscientious desire to ascertain and express the true and full meaning of the original. He was most careful, I may say most scrupulous, in cross-questioning his native assistants, in order to find out whether the Bengali words and phrases he used, did or did not convey to the native mind exactly what he intended to say; and he gave himself no rest until they did.

"A second object in his translations was to avoid all that was unmeaning, perplexing, or superfluous. He tried to make the word of God plain, short, and sweet. And for this he had a peculiar talent. Often have I admired the beautiful simplicity, the transparent clearness, or the rich brevity of his renderings. And I have spent hundreds of hours in vain attempts to improve upon certain passages which I thought were not satisfactorily rendered. When I flattered myself with having succeeded in making them more exact, I found they had become unidiomatic, awkward, and unintelligible; and when I thought

of abridging them, they became obscure. I am satisfied that those of his renderings which might, by some, be objected to, are, in many instances, the least objectionable of any of which the Bengali language will admit.

"He also aimed at a style uniformly pure and dignified. He allowed of no vulgar expressions, and excluded with equal firmness of determination all high-flown Sanskrit terms. 'Will not be understood' was the remark, by appending which he almost invariably condemned the use of such words, when suggested or defended by myself.

"That he was a perfect translator, I am far from affirming. I differ from the view he took of many passages. And sometimes he acted the part of an interpreter rather than that of a translator; but I am quite certain that he did so unconsciously, excepting those few places where a mere translator would talk mere nonsense.

"If, however, a finely balanced mind, endowed with splendid talents and enriched by solid and extensive erudition; if an immovable firmness of conscientious conviction, rooted in an ardent love of truth, and chastened by humility unfeigned; if these qualities, accompanied by untiring industry, a tender conscience, and fervent prayer, constitute a biblical translator, then such a translator was William Yates."

We subjoin the following quotation from the Bengal Hurkaru, as a pleasing testimony to Dr. Yates's scholarship, usefulness, and singleness of purpose, from an independent quarter, though we do not desire to be understood as offering any opinion in reference to the wish it expresses.

We alluded, a few days back, to the death of Dr. Yates, on board the *Bentinck*, and then stated that we hoped to be able to present a detailed account of his valuable labours in this country. We give some particulars from the *Christian Observer* and the *Christian Advocate*. We must offer a word or two ourselves, by way of calling the attention of government to the claims of Dr. Yates's family.

We allude not to the excellence of his character: many excellent men, we are glad to say, have laboured usefully in this country: nor do we allude to his length of service as a missionary in India—though few have worked as Dr. Yates worked in that capacity for twenty-eight years. We allude not to these things, but to Dr. Yates's great and important services to government and the people, and the cause of education, in his translations, in his grammars and dictionaries, and in his school books. Dr. Yates facilitated the progress of many in the vernacular languages; he laid open the character of the Sanskrit language, and he worked for the School Book Society, which provides government with school books for their colleges. All this he did year after year with a patient industry which was peculiarly his own. He worked

for others and not for himself, in a land whither nearly all men come to provide for themselves and their families, or to raise themselves in society. We have heard many speak of this good man with respect and honour; we never heard any one utter a word to his disparagement. He was a learned, humble, pious man, and was eminently a public benefactor. On this ground, therefore, we think that government should not allow his family to be dependent merely on the small annuity of a missionary society. It would be an act highly honourable to the government of India spontaneously to mark its sense of Dr. Yates's useful career. Such men ought not to be under the ban of public authority, or neglected by the country to whose welfare they devote themselves. Their families are placed in straitened circumstances, not through follies and extravagance, but simply through self-denial and devotion; they die poor, not because they have no ability or industry to exert in public professions, but because they consecrate all their ability and all their energies to the great end of promoting true religion. It is an honourable thing to the British nation that it recognized the claims on its respect of Howard the philanthropist, and, in later times, of Dr. Morrison, in China.

We do not see why the Indian government cannot, with strict consistency, do honour to the memory of a man like Dr. Yates, who did so much to benefit the Indian people.

We do not speak thus in consequence of having received any intimation that pecuniary help is peculiarly needed by Dr. Yates's

family—although we believe the fact to be, that Dr. Yates never made, or sought to make money, and never had an income out of which it was possible to save any considerable sum : we speak spontaneously from a sense of justice, and because we have heard quite enough of Dr. Yates to cause us to revere his memory.

### BARISAL.

From this, the principal town of the district of Bakargang, to the east of Calcutta, Mr. Bareiro writes, July 4th:—

I am happy to state that the cause of Christ is progressing, although persecution has not spent itself, but, on the contrary, is assuming more frightful forms. My last communication on that subject informed you that I was trying all my private influence to put a stop to it, and that if my endeavours proved unsuccessful, I should necessarily have to complain. I am sorry to say that I have been obliged to advise such of the converts as were seriously exposed to persecution, to seek redress legally. The magistrate, who left this place a few days ago for a change of air, passed an order on the petition of one of them requesting the plicedar to see the converts protected there. A Hindustani barkandás of the police went to one of the converts, and under the pretext of going to lend him protection, exacted five rupees from him, which he was ill able to give, but necessity compelled him to pawn his cattle, and to make up the sum for his protector! Most of the people about the police have been so much accustomed to live by extortion and plunder, that they have lost all sympathy with either poverty or helplessness. Alas! all this is owing in a great measure to want of education, and above all to the character early formed by a religion which sanctions such practices. Five days ago this convert and others of the same place came and related to me their fresh grievances, and in the evening of the same day seven other converts from another place made their appearance with their tale of sorrow, accompanied by four very hopeful inquirers. One of the converts, a carpenter by trade, has been compelled to work gratis for the plicedar, and two others have been imprisoned, maltreated, and deprived of their clothes. The circumstances of these poor people have again been laid before the magistrate.

The converts have been very much discouraged, and my mind is now full of anxious care on their account, but the grace of God has taught me to "cast all my burden upon him who careth for me"—I therefore do not despair, especially as I see the finger of God in all that relates to the conversions which have taken place here. Though the horizon may be overcast a little, ere long it will be clear, and fill us with gladness and thankfulness. I cannot but be thankful even now,

although I may not be glad; for, in spite of the endeavours of the enemy to dishearten the people thus, four of them are here, earnestly wishing to join us, having all the prerequisites to enable them to do so; they are unmoved by threats and persecutions, and say it is better to lose life in this way than in any other. Is it not the Lord's doing? One of the inquirers is a kind of a head-man in his village, and his conversion will probably be the prelude of several others, most of whom have declared, having become acquainted in some measure with our faith, their willingness to follow his steps; other people in that neighbourhood entertain the same views, and are only waiting to see the result of the persecution raised against the poor converts, most of whom cannot even get a little fire from the houses of their neighbours, not to say any thing of their landlords, who, no doubt, are convinced in their minds that they will not be able always to exact those fines, &c., to which they subject their other tenants. The thought of this loss of gain, coupled with the enmity of the carnal man, has thrown them into a rage which is only partially restrained by fear of the law. The baptism of the inquirers has been deferred to the next month, the state of my mind, that of the converts who have accompanied them, and the shortness of the time, making it necessary. The minds of the converts have been refreshed by this visit, which has served to chase away in some degree the disheartening gloom they were subject to; their minds are now easy, and some of them have wept tears of thankfulness before me for the goodness of the Lord in inclining the hearts of others to join the flock at a time when hope seemed nearly to have fled. The servants of the Lord in this country and elsewhere who may happen to read this, will, I am confident, feel equally thankful with us for all that the Lord has done, is doing, and will do here for his glory. I can sincerely say that I believe the work here performed, and in the way it is progressing and will still progress, is wholly owing to the Lord. As far as my Christian knowledge and experience go, it bears his own impress and seal, and owes nothing whatever to me, who was totally blind as to its success.

After referring with gratitude to a liberal donation, which had been forwarded to him by distant benefactor, Mr. Bareiro proceeds to say :—

I hope other disciples of Christ will assist me by their purse and prayers, and thus enable me to have a chapel and a school at Kotwálipará, and above all a piece of land which at present is a great desideratum, inasmuch as it will be the means of giving the converts, whose number is increasing and will increase, “ a local habitation and a name,” and thus shelter them very much from the oppression and ill usage they are now subject to. Besides, those who are now pressing to come in, cannot all be baptized at the station. This applies especially to the women, of whom there are many, but to receive whom here I see many difficulties on account of the want of such a place—for the women, situated as they are, cannot travel to this from nearly three days’ journey by water, and yet such ripe believers should not be kept out long. Put the Lord will supply all that is wanted for the work upon which he has so graciously smiled. The many difficulties which beset

this work before, did not deter me, much less can they now when they have been so much lessened, with prospects of their entire removal in time.

The native preachers were out on a preaching excursion towards Kotwálipará for eight days. I sent them out with a double view, which was not only to preach, but also to see and hear of the welfare of the converts. On their way to that place and back to this, they had several opportunities of preaching in markets, but could not do much in that way on account of the rain, and the places being under water. On their way to Kotwálipará they visited a place called Peraripur, where two of the converts are, who were much refreshed by their presence. They have hitherto been comparatively free from oppression, but the converts say they will now come in for their share. I hope such an apprehension will not be realized, but that every thing will go on smoothly.

## DINAJPUR.

Indications of an increased disposition to learn the way of life are mentioned by Mr. Smylie, as recently manifested in this district.

The desire for our books increases, and ever and again I meet with some pleasing token of their having been read, and portions stored up in the mind. A brahman called the other evening for a book. I asked him, as I generally do others, what the name of the book he last read was? To which he answered, “ The Way of Salvation.” And what did you read in that book? “ Jesus Christ is the Saviour of the world, and in no other way can pardon be found. I read of his sorrows and sufferings, of his death and resurrection. I am very anxious to get a large book, that I may be more fully instructed.” As I had no large copies of the scriptures, I gave him several tracts. Since he received them, he has returned for a fresh supply; as I was engaged with others at the time, I allowed him to look over what I had with me, and he took such as he had not seen before. He left, expressing his sorrow at not being able to get a large book. A great change has evidently come over the older brahmans; they are much more inclined to be serious. Those who were acquainted with their character a few years since, know they were inclined to any thing rather than thoughtfulness. When any of them did accept of a book, it was with all that levity which leaves so much pain behind it in the Christian mind. The younger brahmans still retain much lightness, but it is less profane;

there seems to be some degree of good-will in it. I have often been distressed to see the dry grin of jealousy, doubt, and fear, when they came up for a book; also the extreme fear of coming in contact with the touch of a European. I find, by experience, this is in a great measure gone, and so far from being afraid, they are well pleased with a good hearty welcome, and shake of the hand, or a kindly tap on the shoulder.

Brahmans, who were bitter enemies a year or two since, are now quite changed; a far better feeling has evidently sprung up within the last twelve months, and things seem to be bearing forward to what I have always said and thought would be the case, i. e. a nation born in a day. It is yet remembered that some three years ago I was grieved with a young brahman who often came to my stand in the bazar, and made some of the most unreasonable and bitter attacks I ever had to withstand. Finding no fair reasoning could move him, and that he continued to come almost every day, it occurred to me that the best way would be to lay the character of Shiva before him the next time he came. I did so: saying, “ Go to Shiva’s temple, consider what that foul image is intended to represent, and if you possess any sense of propriety, you will be ashamed at carrying things so unclean in your mind; your mothers teach their little daughters to make such things; no wonder

you dare not allow them to leave their place of confinement." This was what he did not at all relish ; he left, but not in a good mood. An evening or two ago he came to my stand. I asked him how he did ; at this he expressed astonishment, saying, "What ! do you know me after all this time ?" "I do ; and if I met you twenty years hence I would know you." He became very friendly, and has called several times since.

About the beginning of May, when passing through the bazar, I was for several evenings met by two young females, but being cautious, I gave them no countenance. They continued to come nearer to my stand every evening, and at last one of them came near, in a very modest way, and asked for a book. I said, "Is it possible you can read ?" She replied, "If your honour will favour me with a book I will read it." Her very modest, mild address, proved her at once to be a Hindu. I think I handed her the True Refuge, with some other book, part of which she read excellently, bowed and retired. An evening or two after this I found her with her companion, who appeared exceedingly bashful, waiting for me. As soon as I came up to my stand, she bowed and said, "I have read the book you gave me, and from that I find there is a book called holy scripture : where can that be had ? I am anxious to get it, that is the book I want." I said, "I believe there is one copy at home in my house, and if you will call there or come here to-morrow you shall have it." The next day she was ready at the stand before my arrival, and I handed her the book. She expressed great thankfulness, and said she liked our books very much. I requested her to call at my house, and I

would explain to her the contents of the book ; however she excused herself by saying, I do not know your house ; to which it was replied every body knows the Padri's house ; and on the sabbath she came to our house with an old woman who found her inquiring the best way she could. The old woman told her, "I can bring you to the praying sahib's house, every body knows that sahib. When I met her, she fell at my feet, and would have put the dust of my shoes on her head, but I prevented that. After some conversation we had worship. The subject was the lost sheep. She was all attention, and immediately the service closed she talked of what she had heard. I left her with a female who could talk with her, and retired. When they had spent an hour or two together, she was brought to me by Mrs. Smylie. She told me her house and family were at Premasagar, and that the young woman I saw with her was her daughter, and had just been married ; that they have a number of disciples in the city whom they visited yearly to instruct them and get something. She said, I will now go to my house ; but after what I have heard I will never remain there, for me there is no salvation there ; now I can never remain in my house, I will surely come back and reside in this place. The old woman said it was I who led you to the praying sahib's house. I gave her several books, and she was evidently not altogether inclined to leave us. She is still young, and her appearance is intelligent and prepossessing. May the Lord in his great mercy bring her to his fold. The thought of her returning among Hindus was very painful, but what could be done ! She may be the means of doing good at home.

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## MUTTRA.

The following paragraph is taken from the latest number of the Calcutta Missionary Herald that we have received:—

We regret exceedingly to learn from a letter lately received from the Rev. T. Phillips, at Muttra, that in consequence of the unusually heavy and continuous rains with which that station and the surrounding country has been visited, the roof of the chapel, recently erected at that station, has fallen in, and also that considerable damage has been done to the walls. At the time the accident happened, a debt of about 600 rupees remained to be liquidated, and now considerable costs must be incurred before the building can be restored so as to answer the design of its erection. To enable him to clear off the debt and meet

these new costs, Mr. Phillips has no resource but to appeal to the liberality of the Christian community. Many, no doubt, who desiderate the prosperity of the Redeemer's cause in this heathen land will re-ard this afflictive providence as affording a new opportunity of evincing their attachment to the gospel, and their desire that those who have devoted their lives to its propagation should not be hindered in their work.

Contributions toward the object will be most thankfully received ; they may be remitted to Rev. T. Phillips, at Muttra, or to the Rev. J. Thomas, Baptist Mission Press, Calcutta.

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## CEYLON.

We have learned with great regret that the state of health of our friend, Mrs. Owen Birt, requires her return to this country. It is expected that she will leave the island in December.

## AFRICA.

## OLD CALABAR.

Mr. Clarke has again visited this district, sailing in the Dove, with Captain Milbourne. The following is an account of his reception at Creek Town:—

On entering we met young Eyo, who dined with us yesterday. He is a fine, mild, intelligent youth, and is very kind. He said his father was at Cameroon Town, adjoining, and he would send for him. We waited long, and conversed in the meantime with this interesting youth. Yesterday I showed him a map of Africa, and to-day asked if he should like to go to England to receive instruction. He said his father could not spare him, he had so much for him to do; but when, said he, are you going to send a teacher here? I do want to see a school in my father's town. I said his father had not yet consented to give land; but I hoped he would soon do this, and that there would in a short time be a school in this place. Captain Milbourne and I put many questions to him respecting the rivers, &c., but his information on these points seemed to be not very extensive. I gave him a jubilee memorial, and he was glad to learn from Captain Milbourne that he had two books for him from two kind ladies in England. He spoke as being much opposed to war; and blamed King Eyamba for keeping up the war with the Bosim country up the Cross River. King Eyo at length appeared, accompanied by the chief of Cameroon Town, and was very friendly. The substance of our conversation was as follows.

*John Clarke.* We have come to you, King Eyo, and to the people in this part of Africa, to make known what is contained in the word of God. You have a bible, sent you by Mr. Horsefall; that book is God's book, and can show you the way to heaven. It would be well for you to learn to read it for yourself, or to get a person to read a part of it to you daily; and to pray to God to enable you to understand it, for it contains all God has made known to man for his salvation and everlasting happiness.

*King Eyo.* Yes, I have a bible, but when I try to read, I do not understand; and I want some one to tell me the right meaning of all.

*J. C.* King Eyo, you know it would be very foolish for a captain to go to sea without

a compass: when the dark night and the storm came, and no sun, nor moon, nor stars could be seen, he would lose his way, and run upon rocks; and his ship, and his life, and the lives of all on board, would be lost.

*King Eyo.* Yes, true, a captain could not find his way without a compass.

*J. C.* Well, the bible is the compass which shows us how to steer for heaven; and if a man has no bible, or does not read the bible, he must lose his way, and lose his soul, and will never reach the good place where God is, but will be sent to hell, to be punished with the wicked. If you take my advice you will study your bible; for the bible is the word which God has given to us to show us how to escape misery, and obtain happiness, after the body is dead. Look, King Eyo, at that palm-tree. Could any man make that tree?

*King Eyo.* No; no man could make that.

*J. C.* If you were told a man made that tree, would you believe this?

*King Eyo.* I would not believe it.

*J. C.* Well, King Eyo, that book tells you of what should happen many years after the book was written: could any one look forward and tell what would happen but God?

*King Eyo.* No man could do this.

*J. C.* This is one proof that God gave this book to man; and we have many more, which you will see if you study this book. It will direct you how to be ready for death, and then you will not be afraid to die.

*King Eyo.* All black men are afraid to die; all black men like to hear that they will live a long time.

*J. C.* Yes, King Eyo, because you do not know God, nor Jesus Christ his Son. If you knew God, you would be willing to die to-night, and you would wish to live only to serve God by doing good to your fellow-men. We have left our country and our friends to come to Africa, to live among you, to do you good; we do not expect to return to see our friends any more.

*King Eyo.* Do you not expect to go home to England again?



*J. C.* No, King Eyo, I for myself do not. I wish to live as long as God pleases, and to die with you, and I do not ask you for any thing but a drink of water when I am thirsty, and a little yam when I want food. All my wants, and the wants of the other missionaries, are supplied by good people in England, who never saw you, but who love your soul, and who pray for you, and who wish you to know God. They have raised money too, to buy the iron vessel you see in the river, and are constantly supplying us with what we need to go forward in making known to you in Africa the great things contained in the word of God. I have been a missionary for sixteen years, and have no salary for coming to you to tell you of these things, and do not want any thing but food to eat, and clothes to put on.

*King Eyo.* Have you no salary for coming here?

*J. C.* No, King Eyo; I have all I require, and do not come here to make money. If I were to live fifty years longer, and labour as a missionary, I would not save £100. It is to tell you of God, and of Christ, and to show you how to escape the anger of God, that we labour; and if you are turned to God, this is our great reward.

*King Eyo.* Well, you must begin by teaching the children to read book.

*J. C.* No, King Eyo, we must go on with all our work at once. We must tell you of the Son of God, who so loved us that he came down from heaven to this world, and became man, and was poor, and despised, and hated for us. Women had to supply him food. He had no house of his own, though the world is his. He was scourged, he was mocked, he was put to death, he rose again on the third day, he was seen by more than 500 persons, and after forty days ascended up to heaven in the sight of his disciples.

*King Eyo.* Did he go up to heaven in the dark?

*J. C.* No; it was in the light of day. All he did, he did by day. He opened the eyes of those who had been born blind; he opened the ears of the deaf; he caused the dumb to speak, and the lame to walk. A man who had been in the grave for four days he called forth, and raised him again to life. All these things, King Eyo, you may have read to you in the book of God. This is our great work, to tell you of God's love in sending his Son — of Christ's love in dying for sinners, and of the way in which God pardons the sinner who repents, and asks for mercy, for the sake of the sufferings which Jesus Christ endured in the place of the wicked. Are not these wonderful things, King Eyo? You think them very strange, but if God touches your heart, as he has touched our hearts, you will not wonder that we can leave England. When you remember that Jesus Christ left his Father's bosom in heaven, and all the holy inhabitants of that happy world, to

live in this world, and to die for us, you will not wonder that we give up all thoughts of riches in this world. When you know that Christ, the Lord of all, became poor for us, you will then feel as we now feel, and be willing to give up all for God. God told to man from the beginning of the world that he would send a Saviour, and 700 years before he came described how men would reject and kill him; so that all was seen by God from the first, and appointed by God, from love to the sons of men. The world stood 4004 years before Jesus Christ was born into it. He lived thirty-three years, and it is now 1845 years since Christ was born. Look at these glasses, King Eyo; one has 1832, the other 1839; this is the year from the birth of Jesus Christ.

*King Eyo.* I did not know; I thought it had been the year from the time the world began; but I hear the world is going to be drowned with water.

*J. C.* No; it has once been drowned, and then only four men and four women were saved in a large ship, which God instructed one of them, called Noah, to build. He and his three sons, Shem, Ham, and Japhet, and their wives, eight persons in all, were saved; so that twice you and I have had one common father. First, Adam, who was the first man that God made.

*King Eyo.* Adam the name of the first man?

*J. C.* Yes; and Eve was the name of the first woman. Our second common father was Noah; his three sons were Shem, Ham, and Japhet. Some people in other parts of the world, and the Jews, from whom Jesus Christ came, are the children of Shem; you people in Africa are from Ham; and we who come from England, and other cold parts, where they have at one time of the year a very long night of three months, and again at another part of the year a very long day of three months.

*King Eyo.* Yes, I hear of this cold country.

*J. C.* By your living in this hot country, and from other causes, you are black; and I, from my parents before me for so long a time living in a cold country, am white; but we are brethren notwithstanding, and have one God, who made us; and soon this God will be known all over the world. I hope you will soon know him; if not those after you will, for the bible tells us that all will serve him, and that Jesus Christ shall reign over the whole earth. But the world is to be burnt up; the lightning is ready to consume all things when God pleases to give the command.

*King Eyo.* And will all men be burnt up too?

*J. C.* They will be brought to judgment, and the good will go to God, and the bad to punishment which will never end, and be far worse for them than to be destroyed with the world.

*King Eyo.* Will the world be all destroyed entirely?

*J. C.* There is to be a new heaven and a new earth: we do not know if God will destroy all bad from this earth, and use it again when it is purified, but all things upon it are to be burnt up. Then our second great work is to give you the word of God in your own language. We first take down in writing your words and learn to understand them, and then make small books like these (showing him, and reading with him two books in Fernandian and one in Isulu. With these he was deeply interested, and read with me the Isubu, or Bimbian, for some time.) This is our plan, King Eyo, and we have two missionaries at Bimbia who speak the language well, and teach the people in their own tongue. One of them is putting the word of God into that language, that those taught in the schools may read it in their own tongue as well as in English. We have a printing press too, so that we can print these books without sending them to England to have it done there. The third part of our work is to teach all who will learn to read; we teach them to write also, and many other things calculated to do them much good. We seek the good of all: our word is for the young as well as for the old; for the female as well as for men; for the poor as well as for the rich: and those who listen to us will hear much at first which they will not like, for men love what is bad, but if they attend to what we teach them they will find it in the end for their everlasting benefit; and at present no men

should be angry at us for telling them what is in the book of God; for in being angry with us, they would in reality be angry with God himself. If God were to speak to you from the sun in a voice more terrible than that of thunder, if fear did not prevent you, would it not be your duty to listen to every word; and if much was spoken against your present ways, ought you not to be satisfied that God knew what was right and what was wrong in them, and that you as a creature of God, to whom the words were spoken, ought to hear? God speaks in this book in a way which does not give you cause for such fear, but you should hear all as a voice from heaven, and not be angry with those who tell you what God hath spoken. God sees and hears us now, and knows what is in both our hearts; and when we die we must both appear before him to give an account of all we have done here. We have done much that is bad, but God is ready to pardon us. He has pardoned me, he has pardoned Captain Milbourne, and he is ready to pardon you, King Eyo, if you go and ask him to do so for the sake of his Son Jesus Christ.

*King Eyo.* Well, I want my people to hear all this.

*J. C.* I am glad to hear you say so. Appoint a day to call them all together, and I will come, if not sick, and talk to them.

*King Eyo.* The third day, on Calabar Sunday, come: all my people will not come, but many will.

Soon after this we left, to descend the river with the tide.

On the appointed day Mr. Clarke repaired to King Eyo's Town again, and was kindly received.

About 300 people were collected to hear me at the market-house. I declared the gospel to these poor people in short sentences, and King Eyo was my willing, and, I hope, faithful interpreter. Often the people appeared to feel wonder and astonishment. All were very quiet; and all were in perfect stillness when I prayed, and many repeated aloud, at the conclusion, the word *Amen*. This they did in a solemn manner, as if they knew its meaning, showing the good effects of Dr. Prince's teaching here last year, and the improvement made among them by a Fantee man, who was here long, and taught them some things which were good. I spoke to them of God as the Creator and Preserver of all; of his omnipresence, omniscience, &c.; of sin; God's hatred to it; his punishment of those who commit it; his inflexible justice; his wonderful love in sending his Son Jesus Christ; the evidence we have that God sent

his son; the works of Christ; his death; the purposes effected by it; how we came to know of it; how we were affected by it; why we were sent to Africa to make it known; who sent us; who supported us; who supplied us with a vessel, &c., &c., and urged all to consider these things. I felt much, and I was so grateful for such a company (called by the king of the Brass Egbo), in such a place, that the tears filled my eyes, and praises to God were the aspirations of my soul. The king, when I had done, said he was very glad; when could I send a teacher? He had spoken to his head men, and all agreed that I should have land on the highest part of the town whenever I was ready to build a house. I said he should be visited whenever we came to Calabar, and when I got a white teacher to live there, he could visit him frequently. He said he should like to have one to live in his town as soon as possible.

Superstition and cruelty, however, domineer over all, producing universal wretchedness. The Egbo men, as they are called, appear to exercise uncontrolled

and wanton tyranny; and the practice of giving "trial drinks," which are in fact poison, to persons suspected, or professedly suspected of crime, is horribly prevalent.

Whenever Egbo runs the streets, the town is as if deserted of its inhabitants. For two days, when I went on shore, all the doors were shut. All poor slaves, and those who had not bought their Egbo privilege, were prisoners within. If caught by Egbo outside, the flagellation is terrible; the monster will scarcely leave his victim while life remains. They pretend to believe that Egbo is a supernatural being from the bush. Egbo, too, means the devil in their language; but the people must know that Egbo is one of their oppressors. A young lad had just been made an Egbo-man, and would not give the road to a captain of a vessel that was passing. The captain tapped him on the thigh. It being eight o'clock, p.m., he thought the darkness would screen him, and encouraged by others, he threw sand and mud in the captain's face. He then ran, but soon fell down. The captain eaned his shoulders, and took him to Eyamba. He offered at once to take off his head, or flog him severely. The captain chose neither; he said the caning was enough. To let him go, and simply blow Egbo, and warn all the people of the evil consequences of touching a white man as he passed along their streets. This I had from the captain himself, the morning after it happened.

The misery of the slaves is not that they are overworked, but that they are not secure of life for a day. They may be flogged, most

cruelly, by the Egbo men. They may be cut down by any one, if a price is paid to the master; and many of them walk the streets with fearful marks from the severe flagellations they have received. The numbers of slaves on the farms around are very great, and respecting their actual condition I cannot yet speak decidedly. Unless petty tyrants take the place of the greater ones, the slaves are probably better off than in the town; but where such constant suspicion, superstition, anger, and exercise of almost every evil principle prevails, there can be little real compassion for each other, or comfort or peace within. The youths are trained up to cruelty, and before they become men are generally hardened in it. Offerings of goats and young chickens are very common. The chicken is torn limb from limb on the foot-path, and a few articles of food, a bunch of palm nuts, and a wood-ants' nest, are placed beside it. The goats is slain at the death of any free person of poor condition, and it is dragged while struggling and bleeding to the "devil house." The blood is sprinkled on most of the broken utensils, and some of it flows in front of the whole. An egg is often put down as an offering to the spirit.

I again conclude, beseeching you to reflect deeply on the sad state of Calabar, and send us help to carry on the war against the powers of darkness.

On the first Lord's day in August seven persons were baptized at Clarence by Mr. Sturgeon. The season was rainy: several of our friends were labouring under indisposition; but none of them are spoken of as in a dangerous state.

## WEST INDIES.

### TRINIDAD.

A letter from Mr. Cowen, dated Port of Spain, September 18th, contains the following passages:—

I have been much cheered by the noble testimony borne to the power of truth over her heart, by a poor African woman named Maria Jones, who was buried with Christ by immersion in our beautiful gulf at Corbeau Town the sabbath before the last. She meekly yielded to the authority of her Lord and Master, which was superior with her to every other consideration. Maria was in communion with the Scotch Church, and was sprinkled on her admission as a member. She used to attend one of our mixed schools some years ago, in which she made such progress, though then sixty years of age, that she soon learned to read, and can now read with tolerable fluency the word of life. Since her conversion to

Christ, she has been remarkable for utter devotedness to him in ardent love. Although able to read her bible, her mind was never drawn to the question of believers' baptism until recently. She lives some distance in the country, and only occasionally visits town; on which occasions the poor grateful creature used never to fail to come to my house with some token of kindness to the children, for which she always received from Mrs. Cowen some act of kindness in return.

I am sorry brother Law has not as yet made his appearance, though I trust he is now on his way. This is a fine seasoning time, were he here. If it were possible for you to send hither a brother acquainted with

the Cooly language, I think he would be well received by them, and by the planters generally, as an interpreter of their strange tongue. Our governor proposes importing one or two persons of respectability to act as magistrates for the Coolies, or between them and their employers, and to be salaried by the colony. It appears they do not approve of the conduct of the Cooly head men, and the above plan has been proposed in preference.

Death has lessened our number by one, at Savanna Grande, since I last wrote. My faithful Solomon Jackson, whose heart was fully alive to the great importance of our work here, has been called to his eternal reward. He was one of the first of our denomination I discovered in the island, and although unlearned as to this world's literature, was nevertheless intelligent, earnest, and humble in furthering our cause among the people around him. Many a mile poor Solomon trudged after me, carrying my little bag of clothes and tracts, conducting me through the intricacies of the forests, and interesting me with his history of many dark transactions which transpired in his day, and of many of which he himself was the victim.

When he would become excited with his tale of thousand wrongs, he would suddenly stop in the way, lift up his eyes and hands to heaven, and bless the Lord with a heart overflowing with gratitude, that he had lived to see a baptist missionary going through their villages; one to whom they could look as a friend, and to whom they could relate the ills they endure. Many a time he has told the poor, ignorant, priest-ridden people of colour in his neighbourhood, "The missionaries are your best friends; they'll not only teach you religion, but will be ready to help you in any way they can." Then he would lift up his heart with intense desire, and say, "Oh, how I do long to see the fine lot of baptists and missionaries in Jamaica; but I had rather go to England after all. Only for my family, I'd work my passage to England, I'd learn the names of the gentlemen that spent their lives in getting the slaves free, and although I was no slave since I left America, I'd go to each one, would fall on my knees before him, and would'nt I thank him?" But poor Solomon is gone, I trust to be where no more sorrow shall be experienced by him.

## HOME PROCEEDINGS.

### DESIGNATION OF MISSIONARIES.

On Wednesday evening, October 29, 1845, a service was held at Henrietta Street Chapel, on occasion of the departure of Messrs. Flanders and Francies for Hayti. The service was commenced with reading and prayer by Mr. Pritchard. Mr. Angus then described the field of their future labours. Mr. Overbury asked them to state the views and feelings with which they were about to enter upon their work. After a touching and gratifying reply, Mr. Francies, sen., commended them to God in prayer. Dr.

Hoby bade them farewell in the name of the Committee, exhorting them to be "faithful unto death," and Mr. Birrell of Liverpool closed the service. They are accompanied by their wives and families, and a female friend, Miss Harris, who has resided many years in France, and goes as teacher. They sailed from Gravesend on Monday, November 3rd, in the Hopewell, Captain Hoseason. They intend to disembark at Jacmel.

### FOREIGN LETTERS RECEIVED.

|               |                |                    |                              |
|---------------|----------------|--------------------|------------------------------|
| AFRICA .....  | BIMBIA .....   | Merrick, J.....    | July 9.                      |
|               | BUSUMBU .....  | Merrick, J.....    | July 24.                     |
|               | CLARENCE ..... | Clarke, J.....     | July 15, July 28 to Aug. 12. |
|               |                | Newbegin, W.....   | July 30.                     |
| AMERICA ..... | MONTREAL.....  | Marsh, D.....      | Oct. 10.                     |
| ASIA.....     | AGRA .....     | Williams, R.....   | Aug. 18.                     |
|               | CALCUTTA ..... | Boyd, Beeby, & Co. | Sept. 6.]                    |
|               |                | Thomas, J.....     | Sept. 6 and 16.              |
|               | CANTON.....    | Shuck, J. L.....   | Aug. 5.                      |
|               | COLOMBO.....   | Birt, M. O. J..... | Sept. 15.                    |
|               |                | Davies, J.....     | Sept. 15.                    |
|               | MAULMAIN ..... | Osgood, S. M.....  | May 21, July 10.             |
|               | MUNGHIR.....   | Parsons, J.....    | Sept. 1.                     |
|               | MUTTRA .....   | Phillips, T.....   | Aug 16.                      |
|               | PATNA .....    | Beddy, H.....      | July 31.                     |

|                |                     |                    |                            |
|----------------|---------------------|--------------------|----------------------------|
| BRITTANY.....  | MORLAIX.....        | Jenkins, J.....    | Oct. 6 and 28.             |
| FRANCE .....   | CAEN.....           | Harris, M.....     | Oct. 6.                    |
| JAMAICA .....  | BETHANY .....       | Dutton, H. J.....  | Sept. 19.                  |
|                | BROWN'S TOWN.....   | Clark, John.....   | Sept. 15.                  |
|                | CALABAR .....       | Tinson, J.....     | Sept. 10.                  |
|                | FALMOUTH .....      | Knibb, W.....      | Sept. 16.                  |
|                | JERICHO .....       | J. Tunley.....     | Oct. —.                    |
|                | KETTERING .....     | Knibb, W.....      | Sept. 16, Oct. 4.          |
|                | KINGSTON .....      | Colonial Bank ..   | Oct. 9.                    |
|                |                     | Harry, T.....      | Sept. 20.                  |
|                |                     | Kingdon, J.....    | Oct. 8.                    |
|                |                     | Oughton, S.&ors.   | Oct. 8.                    |
|                |                     | Rouse, G.....      | Oct. 8.                    |
|                |                     | Wood, J. H.....    | Oct. 8.                    |
|                | MOUNT ANGUS .....   | Teall, W.....      | Oct. 3.                    |
|                | MOUNT CAREY.....    | Burchell, T.....   | Sept. 20, Oct. 6.          |
|                | MOUNT HERMON.....   | Hume, J.....       | Sept. 18.                  |
|                | OLD HARBOUR .....   | Taylor, H. C.....  | Sept. 17 & 20.             |
|                | ST. ANN'S BAY ..... | Abbott, T. F.....  | Aug. 18, Sept. 17, Oct. 6. |
|                | SPANISH TOWN.....   | Hewett, E.....     | Oct. 6.                    |
|                |                     | Phillippo, J. M. . | Sept. 23.                  |
|                | STEWART TOWN .....  | Dexter, B. B.....  | Sept. 20.                  |
|                | YALLAHS .....       | Kingdon, J.....    | Sept. 18.                  |
| TRINIDAD ..... | PORT OF SPAIN ..... | Cowen, G.....      | Oct. 6.                    |

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Friends at Camberwell, for a box of clothing, for *Rev. J. Kingdon, Belize* ;  
 Mr. Palmer and friends, Sevenoaks, for a parcel of clothing, for *Rev. J. Merrick, Western Africa* ;  
 Mrs. Ivimey, for 24 volumes of the Baptist Magazine ;  
 Friends, at Watford, for a case of clothing and books, for *Rev. T. Burchell, Mount Carey* ;  
 The Misses Oliver, Bath, for a box of haberdashery, for *Rev. W. Knibb, Kettering* ;  
 Mr. Phillips, Pontypool, for a parcel of the Patriot and Baptist Magazine ;  
 The British and Foreign School Society, for a case of slates and school materials, for *Rev. A. Henderson, Belize* ;  
 Mr. Baldwin, Berkampstead, for a box of magazines ;  
 Mr. Thomas, Whitechapel, for a parcel of the same ;  
 The Stepney Missionary Working Association, by Mrs. Barclay, for a box of clothing, for *Rev. J. Clark, Brown's Town* ;  
 The Sunday School Union, for a parcel of school materials, for *Rev. A. Henderson, Belize* ;  
 and a similar parcel for *Rev. E. J. Francies, Hayti* ;  
 Mr. Newbegin, Norwich, for a box of clothing, &c., for *Mr. W. Newbegin, Western Africa* ;  
 Ladies at Leominster, for a box of clothing, for *Africa* ;  
 Mr. Harrison, Birmingham, for a parcel of magazines ;  
 A friend, Hammersmith, for a parcel of Baptist Magazines ;  
 Friends at Biggleswade, by B. Foster, Esq., for a parcel of clothing, &c., for *Rev. J. Clarke, Western Africa* ;  
 Friends at Eye, by Mr. Cason, for a box of fancy articles, for *Rev. M. W. Flanders, Hayti* ;  
 Mrs. Fountain, Ealing, for a parcel of drapery, for *Rev. W. Hume, Fuller's Field* ;  
 Mrs. Beal and friends, Lion Street, Walworth, for a parcel of clothing, for *the same*.

The thanks of the Committee are respectfully presented to W. Bell, Esq., for three valuable volumes on Chinese Literature, for *the Mission Library* ;  
 Also to Miss Brunier, Fisher Street, for a Tent, for *the use of the African Mission*.

Mr. Merrick has received boxes of clothing from friends at Chenies, at Lion Street, Walworth, from the Misses Watson, Brunswick Terrace, from friends at Aberdeen, from Maidstone, and from St. Albans ; great part of which has already been useful not only in clothing the heathen, but in paying for work performed by them at Bimbia. The bonnets made by Mrs. Upton's scholars have not only proved a source of pecuniary assistance to the Bimbia Mission, but have enabled the female inhabitants of the town of Clarence to assume a European garb, to which they were hitherto unaccustomed. Mr. Merrick hopes soon to do himself the pleasure of writing to the various friends who have so liberally supplied him with clothing, &c.

## CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1845.

| £ s. d.  |         | £ s. d.  |          | £ s. d.   |         |
|--|---------|--|----------|---|---------|
| <i>Annual Subscription.</i>  |         | Walworth, Horsley Street—                                      |          | <b>ESSEX.</b>   |         |
| Marten, Mrs. R. G. ....  | 1 1 0   | Juvenile Society .....   | 1 10 6   | Colchester .....  | 17 18 4 |
| <i>Donations.</i>  |         | <b>BEDFORDSHIRE.</b>   |          | Harlow—   |         |
| Allen, Mr. George, for   |         | Blunham—   |          | Proceeds of Lecture   | 4 19 0  |
| Schools .....  | 1 0 0   | Collection .....   | 2 0 2    | <b>GLOUCESTERSHIRE.</b>   |         |
| Bible Translation Society, for Translations                                | 500 0 0 | Contributions .....  | 3 9 11   | Gloucester—   |         |
| Big, Mrs., Tottenham, for Schools .....                                    | 1 0 0   | Do., Sunday School .....                                       | 0 17 5   | Cross, Rev. W. J. ....  | 2 2 0   |
| Burls, Mrs., Edmonton, for Grand Ligne Mission .....                       | 5 0 0   | Do., Girls' 1st Bible Class .....                              | 0 10 0   | Do., for Jamaica Special Fund.....  | 1 1 0   |
| Fowler, Mrs. L., Tottenham, for Schools .....                              | 1 0 0   | Houghton Regis—  |          | Wotton under Edge—  |         |
| Gilpin, Mr. C., for do. ....   | 0 10 0  | Brown, Mr. ....  | 50 0 0   | Perrin, W. Esq.,  |         |
| Gurney, Samuel, Esq., Upton, for African Schools .....                     | 10 10 0 | Luton—   |          | Kingswood .....   | 1 0 0   |
| Horn, Mrs., Tottenham, for Schools .....                                   | 1 0 0   | Collection, &c. ....   | 49 0 0   | Rogers, Mr. John.....   | 1 1 0   |
| Howard, Mrs. E., do., for do. ....   | 1 10 0  | Contributions .....  | 5 4 0    | <b>HAMPSHIRE.</b>   |         |
| Kitchen, Mr. J., do., for do. ....   | 1 0 0   | Wootton—   |          | Newport, I. W.—   |         |
| Miles, Mr. E., for do. ....  | 0 10 6  | Contributions, by Rev. Dr. Hoby .....                          | 3 0 0    | Collections.....  | 12 8 2  |
| Moreland, Mr. John, for do. ....   | 1 0 0   | <b>BERKSHIRE.</b>  |          | Contributions.....  | 8 19 11 |
| Norton, Mr. Thomas, Peckham, for do. ....                                  | 1 0 0   | Reading—   |          | Ryde, I. W.—  |         |
| Norton, Mr. William, do., for do. ....                                     | 0 10 0  | Collection .....   | 28 13 9  | Contributions .....   | 1 10 6  |
| Pewtress, Thomas, Esq., for Jamaica Special Fund .....                     | 25 0 0  | Contributions .....  | 10 9 8   | Wellow, I. W.—  |         |
| Smith, W. L., Esq., for do. ....   | 20 0 0  | Do., Juvenile Society .....                                    | 12 7 1   | Collection .....  | 1 2 6   |
| Tritton, Joseph, Esq., for do. ....  | 20 0 0  | Do., Sunday School .....                                       | 3 0 0    | Contributions .....   | 1 4 8   |
| W. M. ....   | 10 0 0  | Do., for African Mission .....                                 | 5 2 0    | Yarmouth, I. W.—  |         |
| Woolston, Mrs. S., Peckham, for Schools .....                              | 0 10 0  | Wallingford .....  | 20 11 10 | Collection .....  | 1 11 4  |
| <i>Legacies.</i>   |         | Wantage—   |          | <b>HERTFORDSHIRE.</b>   |         |
| Christmas, Edward, Esq., late of Dereham .....                             | 10 0 0  | Collection .....   | 7 11 6   | Watford—  |         |
| Constable, Mr. George, late of Southampton, by Mr. Thomas Fox .....        | 22 10 0 | Contributions .....  | 7 13 3   | Collection, for Jamaica Special Fund.....   | 12 9 8  |
| Palmer, Mrs., late of Wallingford, by Mr. Wells .....                      | 10 0 0  | <b>BUCKINGHAMSHIRE.</b>  |          | <b>HUNTINGDONSHIRE.</b>   |         |
| <b>LONDON AND MIDDLESEX AUXILIARIES.</b>                                   |         | Waddesdon Hill—  |          | St. Neots, on account...  | 6 15 2  |
| Bow—   |         | Contributions.. .....  | 2 10 2   | <b>KENT.</b>  |         |
| Maywood, Miss, Collected by .....  | 1 16 6  | <b>CHESHIRE.</b>   |          | Milton—   |         |
| Brixton Hill, Salem Chapel—  |         | Chester—   |          | Dent, Mr. for Jamaica Special Fund.....   | 1 0 0   |
| Collection (including £5 from J. Sarl, Esq.) for Jamaica Special Fund..... | 11 0 0  | Harling, Mr. .... A. S.  | 1 1 0    | Sheerness—  |         |
| Devonshire Square—   |         | Young Lady's Missionary Box .....                              | 0 14 0   | Contributions, Zion Chapel, Mile Town, by Mr. J. Senger, for Jamaica Special Fund ..... | 5 0 0   |
| Hawkins, Mr. Thos., for Jamaica Special Fund .....                         | 10 0 0  | <b>DERBYSHIRE.</b>   |          | Smarden—  |         |
| New Park Street—   |         | Derby, Agard Street—   |          | Contributions .....   | 3 5 4   |
| Arnold, Mrs., Collected by, for Female Education in India .....            | 5 15 7  | Juvenile Society .....   | 2 14 4   | Woolwich, on account, by Rev. J. Cox .....  | 10 0 0  |
|  |         | <b>DEVONSHIRE.</b>   |          | <b>LANCASHIRE.</b>  |         |
|  |         | Bideford—  |          | Accrington—   |         |
|  |         | Collections.....   | 5 15 0   | Collections.....  | 12 15 6 |
|  |         | Contributions .....  | 15 18 9  | Juvenile Society .....  | 9 19 7  |
|  |         | Chudleigh—   |          | Bacup, Old Chapel—  |         |
|  |         | Rouse, W. Esq., and Mrs. Rouse, for Jamaica Special Fund ..... | 25 0 0   | Collection .....  | 5 3 4   |
|  |         | Plymouth, George Street—                                       |          | Juvenile Society .....  | 9 0 0   |
|  |         | Contributions, on account .....                                | 30 0 0   | Bolton, Moor Lane—  |         |
|  |         | Prance, W., Esq., for Jamaica Special Fund .....               | 2 2 0    | Collections .....   | 7 12 2  |
|  |         | Torquay—   |          | Juvenile Society .....  | 2 3 2   |
|  |         | Tetley, Dr., for Jamaica Special Fund .....                    | 2 0 0    | Sunday School Box... ..   | 0 4 8   |
|  |         |  |          | Bury—   |         |
|  |         |  |          | Collections.....  | 4 1 11  |
|  |         |  |          | Contributions .....   | 2 0 0   |

|   | £   | s. | d. |
|---|-----|----|----|
| Cloughfold—   |     |    |    |
| Collection .....  | 2   | 17 | 0  |
| Juvenile Boxes.....   | 8   | 13 | 0  |
| Hastingsden—  |     |    |    |
| Pleasant Street—  |     |    |    |
| Collection .....  | 4   | 14 | 4  |
| Juvenile Society ...  | 5   | 19 | 2  |
| George Street—  |     |    |    |
| Collection .....  | 2   | 16 | 0  |
| Heywood—  |     |    |    |
| Collections.....  | 6   | 10 | 9  |
| Sunday School .....   | 2   | 0  | 4  |
| Liverpool—  |     |    |    |
| Cropper, Mrs. A., for<br>Jamaica Theological<br>Institution ..... | 2   | 10 | 0  |
| Rochdale—   |     |    |    |
| Collections.....  | 45  | 16 | 7  |
| Contribution .....  | 158 | 7  | 1  |
| Kelsall, H., Esq., for<br>Jamaica Special<br>Fund .....           | 250 | 0  | 0  |
| McKenzie, Mr., for<br>Africa.....                                 | 0   | 10 | 0  |
|   | 454 | 13 | 8  |
| Acknowledged before   | 35  | 16 | 6  |
|   | 418 | 17 | 2  |

LEICESTERSHIRE.

|   |    |   |   |
|---|----|---|---|
| B. J. H. ....   | 5  | 0 | 0 |
| Leicester, Charles St.,<br>on account.....              | 43 | 0 | 0 |
| Cort, James, Esq., for<br>Jamaica Special<br>Fund ..... | 10 | 0 | 0 |

NORTHAMPTONSHIRE.

|                          |    |    |    |
|--------------------------|----|----|----|
| Middleton Cheney—        |    |    |    |
| Collection .....         | 3  | 0  | 0  |
| Ringstead—               |    |    |    |
| Collection .....         | 2  | 0  | 0  |
| Contributions.....       | 1  | 0  | 0  |
| Rushden—                 |    |    |    |
| Bates, Miss, Box by..... | 1  | 6  | 6  |
| Whittemore, Mr., do.     | 1  | 6  | 0  |
| Stanwick—                |    |    |    |
| Collections, &c.....     | 3  | 10 | 10 |
| Sunday School .....      | 1  | 13 | 8  |
| Thrapston—               |    |    |    |
| Collections.....         | 6  | 11 | 4  |
| Contributions.....       | 11 | 7  | 4  |
| Do., for Africa .....    | 1  | 5  | 0  |
| Do., Sunday School       | 2  | 11 | 5  |
| Towcester—               |    |    |    |
| Collection .....         | 3  | 1  | 6  |
| Contributions .....      | 9  | 16 | 0  |
| Woodford—                |    |    |    |
| Collection .....         | 0  | 18 | 4  |
| Contributions .....      | 1  | 0  | 0  |

NORTHUMBERLAND.

|                               |   |    |   |
|-------------------------------|---|----|---|
| Newcastle on Tyne, Newbridge— |   |    |   |
| Collection .....              | 1 | 0  | 2 |
| Contributions .....           | 0 | 10 | 0 |

SOMERSETSHIRE.

|  |     |    |   |
|--|-----|----|---|
| Bristol—   |     |    |   |
| Contributions, by Rev.<br>J. Jenkins, for Chapel<br>at Mortlais .....              | 5   | 19 | 0 |
| British School .....   | 0   | 13 | 8 |
| Sherring, R. B., Esq.,<br>for Jamaica Special<br>Fund (second dona-<br>tion) ..... | 100 | 0  | 0 |

STAFFORDSHIRE.

|   |   |   |   |
|---|---|---|---|
| Walsall—                                  |   |   |   |
| Wilkinson, G. & H.,<br>Collected by ..... | 2 | 9 | 8 |

SUSSEX.

|   |    |    |   |
|---|----|----|---|
| Battle—                                 |    |    |   |
| Collections.....                        | 5  | 1  | 6 |
| Contributions .....                     | 1  | 15 | 7 |
| Brighton—                               |    |    |   |
| Collection at Pub-<br>lic Meeting ..... | 13 | 6  | 9 |
| Bond Street—                            |    |    |   |
| Collection .....                        | 10 | 12 | 6 |
| Contributions .....                     | 21 | 12 | 3 |
| Do., Sun. Schools                       | 2  | 3  | 5 |
| West Street—                            |    |    |   |
| Collection .....                        | 10 | 5  | 4 |
| Contributions .....                     | 8  | 17 | 6 |
| Do., Sun. School                        | 1  | 2  | 6 |

|                       |   |    |   |
|-----------------------|---|----|---|
| Hallebam—             |   |    |   |
| Collection, &c.....   | 6 | 0  | 0 |
| Hastings—             |   |    |   |
| Collection .....      | 9 | 17 | 6 |
| Contributions .....   | 3 | 12 | 4 |
| Do., for Africa ..... | 0 | 3  | 6 |
| Do., for Dove.....    | 1 | 11 | 0 |
| Do., Sunday School    | 0 | 17 | 8 |

|                                       |   |    |   |
|---------------------------------------|---|----|---|
| Horsham—                              |   |    |   |
| Contributions .....                   | 1 | 0  | 0 |
| Do., for Jamaica<br>Special Fund..... | 0 | 10 | 0 |

|  |    |   |   |
|--|----|---|---|
| Lewes—                                 |    |   |   |
| Collections, &c. (two-<br>thirds)..... | 17 | 4 | 7 |
| Contributions.....                     | 6  | 6 | 0 |

|                     |   |    |    |
|---------------------|---|----|----|
| Midhurst—           |   |    |    |
| Collection, &c..... | 7 | 7  | 0  |
| Newick—             |   |    |    |
| Collection, &c..... | 3 | 15 | 11 |

|                     |   |    |    |
|---------------------|---|----|----|
| Rye—                |   |    |    |
| Collection, &c..... | 4 | 10 | 0  |
| Uckfield—           |   |    |    |
| Collections.....    | 4 | 13 | 2  |
| Contributions.....  | 7 | 12 | 10 |
| Do.....T.           | 1 | 0  | 0  |

|                  |   |    |   |
|------------------|---|----|---|
| Wivelsfield—     |   |    |   |
| Collection ..... | 0 | 14 | 4 |

WORCESTERSHIRE.

|                       |    |    |   |
|-----------------------|----|----|---|
| WORCESTERSHIRE, by    |    |    |   |
| R. Harwood, Esq.....  | 69 | 15 | 8 |
| Evesham, Mill Street— |    |    |   |
| Collections.....      | 10 | 15 | 0 |
| Contributions .....   | 6  | 16 | 0 |
| Do., Sunday School    | 0  | 8  | 1 |
| Do., for Africa.....  | 1  | 0  | 0 |
| Pershore—             |    |    |   |
| Collections.....      | 19 | 5  | 0 |
| Contributions .....   | 28 | 8  | 4 |
| Do., Sunday School    | 0  | 3  | 2 |
| Westmancofe—          |    |    |   |
| Collection .....      | 3  | 10 | 0 |

YORKSHIRE.

|                                     |    |    |    |
|-------------------------------------|----|----|----|
| Bingley—                            |    |    |    |
| Burton, Rev. J... A.S.              | 2  | 0  | 0  |
| Blackley—                           |    |    |    |
| Collection .....                    | 1  | 1  | 9  |
| Bradford, Westgate Chapel—          |    |    |    |
| Collection, Public<br>Meeting ..... | 15 | 11 | 4  |
| Halifax—                            |    |    |    |
| Collections.....                    | 20 | 19 | 1  |
| Contributions .....                 | 17 | 4  | 0  |
| Leeds .....                         | 77 | 6  | 9  |
| Steep Lane—                         |    |    |    |
| Collection .....                    | 3  | 4  | 2  |
| Sutton—                             |    |    |    |
| Collection .....                    | 8  | 1  | 11 |

|                                    | £ | s. | d. |
|------------------------------------|---|----|----|
| Contributions.....                 | 5 | 18 | 1  |
| Do., Jamaica Special<br>Fund ..... | 1 | 0  | 0  |

NORTH WALES.

DENBIGHSHIRE.

|                     |   |    |    |
|---------------------|---|----|----|
| Bontnewydd—         |   |    |    |
| Collection .....    | 0 | 5  | 6  |
| Contributions ..... | 0 | 2  | 3  |
| Denbigh—            |   |    |    |
| Collection .....    | 0 | 7  | 4  |
| Contributions.....  | 3 | 15 | 11 |
| Llandrnmog—         |   |    |    |
| Collection .....    | 0 | 3  | 10 |
| Contributions ..... | 0 | 8  | 1  |
| Ruthin—             |   |    |    |
| Collection .....    | 0 | 5  | 8  |
| Contributions ..... | 3 | 8  | 6  |

SOUTH WALES.

|  |    |   |   |
|--|----|---|---|
| SOUTH WALES, by Rev.<br>B. Price ..... | 20 | 0 | 0 |
|--|----|---|---|

CARMARTHENSHIRE.

|  |   |    |    |
|--|---|----|----|
| Llanely, Bethel—                               |   |    |    |
| Collection, for Jama-<br>ica Special Fund..... | 0 | 14 | 0  |
| Newcastle Emlyn—                               |   |    |    |
| Collection .....                               | 1 | 9  | 10 |
| Do., for Jamaica<br>Special Fund.....          | 1 | 0  | 0  |
| Contributions.....                             | 6 | 14 | 0  |
| Do., Sunday School                             | 2 | 0  | 0  |

GLANORGANSHIRE.

|   |    |    |    |
|---|----|----|----|
| Merthyr Tydvil, Zion—                       |    |    |    |
| Collection, for Chapel<br>at Mortlais ..... | 3  | 15 | 10 |
| Swansea—                                    |    |    |    |
| Contributions .....                         | 3  | 13 | 0  |
| Mount Pleasant—                             |    |    |    |
| Collections.....                            | 7  | 18 | 0  |
| Contributions .....                         | 10 | 16 | 0  |
| Do., Sun. School                            | 0  | 7  | 6  |

PEMBROKESHIRE.

|                      |   |    |    |
|----------------------|---|----|----|
| Bethabara—           |   |    |    |
| Collection .....     | 2 | 13 | 8  |
| Contributions .....  | 1 | 10 | 0  |
| Do., Sunday School   | 9 | 0  | 1  |
| Monachogddu, Bethel— |   |    |    |
| Collection .....     | 3 | 17 | 0  |
| Penybryn—            |   |    |    |
| Collection .....     | 0 | 13 | 10 |
| Contributions .....  | 0 | 8  | 0  |
| Do., Sunday School   | 1 | 16 | 3  |

SCOTLAND.

|  |   |   |    |
|--|---|---|----|
| Porth—   |   |   |    |
| Collection, for Jama-<br>ica Special Fund..... | 6 | 0 | 11 |

IRELAND.

|   |    |   |   |
|---|----|---|---|
| Dublin—   |    |   |   |
| Collection, for Jama-<br>ica Special Fund ..... | 5  | 0 | 0 |
| Purser, John, Esq.,<br>for do.....              | 15 | 0 | 0 |

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|  |     |   |   |
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