

MISSIONARY HERALD,

CONTAINING

INTELLIGENCE AT LARGE

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

CLXIX.

JANUARY, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

MONGHYR.

From Mr. Leslie to Mr. Dyer,
dated Monghyr, May 14, 1832.

MY DEAR SIR,

More than a month has elapsed since I ought to have written to you. My only excuse is (and I am sure it will prove a valid one), that I have really been very busy in missionary labours. Though Monghyr is comparatively a small station, yet it is almost inconceivable how much there is to do. Mr. Moore has not been very well lately; and I have consequently had a more than usual share of English preaching. This, with the Hindoosthane services, schools, &c. have pressed so much upon me, that I felt, a short time ago, as if I could not bear up under them. In addition to these, I have had to superintend an enlargement of my native chapel,—no easy matter I assure you, when the workmen are all rogues, and so void of conscience withal that they will take their daily pay without working for it. It was, therefore, necessary that I should be with them some hours every day to keep them at their work. This was a two months' business. And last, though not least, I have regularly spent two and three hours daily, for the last three months and

upwards, in studying the hill language. This is an arduous job. There are neither lexicons, grammars, a character, books, nor any thing else to assist me. They have not even a name for a book in their language. My teacher is a hill-man, and understands the Hindoosthane tolerably well. Through the medium of this language I communicate with him; and have been able to compile a vocabulary of considerable size, and in part a grammar. My teacher being able to write the Hindoo character, I employed him during the hours he was not engaged with me, to write in this character, but in his own language, all the tales, songs, &c. &c. he was acquainted with. This he has done to the amount of four or five quires. I have read the whole with him,—begin now to understand the most of what he writes,—and hope, in a few months more, to be able to converse with him in his own tongue.

I forget what I told you in my last letter of my object in endeavouring to acquire this language. When at Bhungulpore, last December, a place about forty miles from this, and in the neighbourhood of which the hills are situated, I had an opportunity of seeing great numbers of the people. I felt it a melancholy thing to be unable to speak to them,—their language differing as widely from Hindoosthane as from English,—and being relieved, by the arrival of Mr. Lawrence from the care of the Digah station, I thought

I ought to try to do something for the entirely uncared-for people of the hills. I accordingly made inquiries whether any one of them could be found who understood Hindoosthane, and who would be willing to accompany me to Monghyr, for the purpose of teaching me his language. A man was found; and he has proved much more efficient than I expected. He is, as far as regards activity, very different from the people of the plains,—being very laborious; and is also a man of unusually quick perceptions. If he be a specimen of the hill-people, they must be a very superior race to the Hindoos. In addition to his teaching me, and writing so much as he has done, he has constantly attended all our religious services, and read a considerable portion of our Scriptures. And from frequent conversations which I have had with him, as well as from witnessing his daily conduct (he living on the premises), I cannot help coming to the conclusion, that the Spirit of God has begun to work effectually on his mind. I have met with few men who have attained so speedily an understanding of the doctrines of the Gospel, and with no man whose heart seems to be so filled with it. The doctrines, the character, and the work of Christ, have riveted his attention. He tells me that he has found the truth,—that he will never renounce it,—that he is desirous of following Christ in all his ordinances,—and that he is sure that if the Gospel were made known to his people, they would all receive it. Alas! he knows not yet that old Adam is too strong for young Melancthon. But so full is he of the Gospel that he has been several times to about a dozen of his people who are at present in Monghyr, to tell them of the glorious tidings. I have had unfeigned joy in the man; and fondly hope that God intends to use him as an instrument in calling the hill-people to a knowledge of the Saviour. Oh! that my hopes may not be blasted. He has begun to pray, and even to ask a blessing at his meals. All these things I have learned by questioning him; for he is so modest and backward that he tells me nothing of his own accord. He is now engaged in translating into his own tongue the Gospel by Matthew, and has got through fifteen or sixteen chapters. The other day, when translating the parable of the man out of whom the unclean spirit had been cast, I asked him if he knew what was meant. He replied nearly as follows: "Previous to a man's knowing and professing Christ, one devil may be said to dwell in his heart. But should he afterwards deny Christ, his state becomes so bad, that seven devils may be said to have entered him; and his punishment will, consequently be seven times greater than it would have been had he never professed Christ."

The hill-people have no caste—have no idea of a future state—have no idea of God—and worship no idols. They, at stated times, pay homage to the sun and moon, and offer sacrifices. They bury their dead. I do not know the extent of the population; but my teacher tells me they are very numerous. I hope to visit them next cold season, when I will send you a particular account of them.

As to my native chapel, it was found by far too small for the usual number of attendants. I have, therefore, enlarged it to twice the former size. And I am happy to say it continues to be well attended. The enlargement cost 250 rupees, which was contributed and collected by several of the young ladies who attend our English chapel.

The man of whom I formerly wrote as having given up his caste, and as very hopeful, still continues: but I have not introduced him, as I intended, into the church. I know of nothing wrong in his conduct; but I fear he has not the warmth of a new and real convert. He has prayed several times at our prayer-meeting; and his prayers appeared to be humble and scriptural enough. But I have observed something like a covetous spirit about him. And all covetousness is idolatry. This feature is also very conspicuous in a Hindoo. At present I feel discouraged and disappointed in him. Time, however, will shew what he is. Delays here do no harm. If true religion be in the heart, delays will not drive it out.

I hope the Committee and Society are not tired waiting for God; and I would hope also that they believe that God is as much glorified by their persevering in his cause when success is denied as when it is granted. It would be a sorry thing, indeed, if we were never to work but when the sun shines. I am often cast down, and feel as if all my labour were in vain (who knoweth a missionary's heart?). Yet I am revived when I recollect the word of God: "All flesh shall see his glory." I have sometimes thought that societies expected too much; and that consequently too great an anxiety was felt by Committees to have something to present to the eye of their constituents—thus making the affair of missionary societies like the transactions of business: just as if Committees said, "See, here is so much for your money." But this is not right. If not a single soul were converted, the command to use the means ought to be motive sufficient to keep the church of Christ using her exertions. I have, also, sometimes tried to imagine what would be the effect upon your London meeting of a blank report—of your Committee coming forward, and saying: "Friends, the Almighty frowns. You have this year sown, but you have not

reaped. Success is denied. The rain has been refused. Our prayers are not heard." Would there be any to clothe himself in sackcloth and ashes? Would there be a sitting down to mourn as under an awful visitation? Would there be heard the voice of weeping, and the voice of inquiry, saying, "Is there not a cause for the Almighty's frowns? Have we not offended him? Come, let us humble ourselves before him. Have we not forborne to contribute as God had prospered us? Have we not neglected to wait upon him in faith and prayer?" O! when will the church cease to look only to be pampered? When will it mourn, between the people and the altar, for Zion? I am persuaded we must have a mourning day before we have a rejoicing one. Zion must sit in the dust before she is exalted. She must mourn for children before she receives them. There must be fasting and praying days before the devil of idolatry is cast out. Read Zech. xii. 1—14.; Isa. xlix. 14—23. My paper is filled, and I can write no more. My health is good. I had one attack of my old fever last February; but not so severe as some former attacks. Yours affectionately,

A. LESLIE.

DIGAH.

It gives us pleasure to insert the following communication from our Missionary brother, Mr. Lawrence.

Digah, Feb. 26, 1832.

MY DEAR SIR,

We have to record the goodness of our heavenly Father, who upholdeth us in our goings, for having permitted us safely to arrive at the place of our destination. On the 27th Jan., 1832, nearly two months after we left Calcutta, we reached Digah. Our passage up the rivers Hoogly, Jellinghy, and Ganges, has been long and tedious, owing to the wind, with the exception of two or three days, and a very strong current being against us. The natives have no other method of getting the boats along than by towing them, and not by horses, as in England, but by men, which of course must be very slow work. We seldom were able to proceed more than eight kos, about sixteen miles, per day. At Kolgong brother Leslie kindly met us, and remained with us more than a week, till we reached Monghyr. Here we were most cordially received by all 'the friends,' whose kind attentions will ever endear them to our hearts. While mingling in their society, and joining with them in their devotional exercises, we could scarcely imagine ourselves in a heathen country. Brother Leslie has a most

respectable English congregation, as well as a numerous attendance at his native chapel. The work of the Lord appears to be prospering in his hands. While the vast plains of Hindoostan are exhibiting nothing but a moral wilderness, here is a spot where we may witness the fulfilment of the prediction, "The wilderness and the solitary place shall be glad for him; and the desert shall rejoice, and blossom as the rose." We stayed at this interesting place about eight days, and then proceeded to Digah, thinking it most advisable, as it would be attended with considerable less inconvenience and expense, not to protract our stay longer at Monghyr. Of our arrival at Monghyr I suppose you have heard by brother Beddy, who wrote to you, he informs me, while we were there. After much deliberation he has resolved, if the Calcutta brethren approve of the measure, to remove hence to Patna. The city, as you are aware, has an immense population. And as it is impossible for the missionary who resides at Digah to labour efficiently at Patna, the distance being nine or ten miles, it seems desirable that one should reside there, rather than that two should be stationed at Digah, and that large city be left without a ray of light. Mr. Pyebah, who formerly resided at Patna, under the patronage of the Society, in accordance with the advice of brother Leslie, I have removed to this place, that he might be more immediately under my own observation, as well as assist me in acquiring the language. He generally helps me an hour or two every day at this, and preaches constantly among the natives. I frequently accompany him, that I may benefit by hearing him speak. The attention of the natives is at present very encouraging. Nearly all are willing to admit that what is said is very good; but, oh! that they did feel it to be so! The seed, however, must be sown in faith; it is for us to labour, and for God to bless. We long to be able to talk to them in their own language of the wonderful works of God. We feel that to accomplish this will require no small portion of time and labour. Though we can talk but little at present, I think we have no reason to be discouraged with our progress. Brother Beddy has been in India many years, and of course has the advantage of us; he can speak the language pretty freely, though he is not able yet to preach. We have Hindoostanee worship on the premises on sabbath morning; also at Dinapore in the afternoon, where the attendance, we hope, is increasing. Both are conducted by Pyebah. On the sabbath evenings brother B. and myself preach in turn in the large hall of his bungalow; the number of attendants has been few. For several months past there have been no English soldiers in the canton,

but we are now daily expecting the arrival of a very large regiment from Agra, in which there is a church, consisting of several members, and pleasing prospects of usefulness amongst the soldiers. On their arrival we shall immediately re-open the chapel for English service.

(Concluded from last month.)

CEYLON.

February, 1832. This has been the harvest month in and around Colombo. In consequence of the natives being much occupied in cutting down, and collecting together their paddy, village preaching has been, in a great measure, suspended; as I found, on visiting two or three places at the commencement of the harvest, it was impossible to collect people together to hear the word of God. But although, for a time, my attendance at some of the village stations has been discontinued, I do not know that a day elapsed in the month in which I did not preach the word of God. I have begun Divine worship in a most neglected and desolate part of the outskirts of the town, near the great popish chapel in the "Cotenchery." I first of all tried it on a Lord's-day morning, at 7 o'clock, but found, at that early hour, I could only collect a very few people together, but, on attempting it on a week day evening, a large number of the people are disposed to listen to the way of salvation by Christ. I have transferred to this place one of our village schools. It was before in a very unfavourable situation for scholars; it is now on the verge of a considerable population, is most accessible for the inspection of visitors, and carried on with less expense than before. I have commenced this school on a plan different from all our other schools. Most of them, i. e. those in Colombo, being in the midst of a popish population—the parents of the children have prohibited the attendance of most of them on our worship on the Lord's-day,—by which means one great end of Missionary schools—the leading the children to keep the sabbath holy, has been frustrated. I have remonstrated with the teacher on the subject, but I have found that to insist on these children coming to our chapel on the Lord's-day, would be to keep them from school altogether; and thus hinder their acquiring the knowledge of reading, and the elementary religious instruction they receive in the school. As this is the case, I have been obliged to submit, concluding that it is better that children should be taught to read the word of God, and commit it to memory,

although they could not be brought to hear the gospel—than be left in utter ignorance of the Christian religion. But on the establishment of this school, I was determined to try a new principle, and to make the attendance on public worship on a Lord's-day, of all whose age and health will enable them to come, a *sine qua non* of their reception into the school. If the experiment failed, we could only recur to the same principle as existed in our other school,—if it succeeded, it might have a beneficial effect on the scholars of this school, and on those of others. I am happy to say that, at present, it seems to work very well, but I shall be able to judge better respecting it in the course of a few weeks. One of our village schools from the commencement of the month, I have been compelled to discontinue, in consequence of the great negligence of the teacher. I trust that this act of salutary discipline has excited the fear and quickened the attention of the other teachers.

To a fresh mode of distributing tracts—and spot of preaching the gospel of Christ—I have been recently led. The bridge across the Calavy, which flows at the end of Colombo, is constructed of boats:—each day, from the hours of 10 to near 12, one or two boats are removed from the main part of the bridge to enable boats above and below the bridge to pass it. One day as I was returning from a village itinerancy, the bridge was opened, and I was struck with the number of people who were collected together to wait the junction of the boats of the bridge. I preached to them a short sermon; and thought that it presented a fine opportunity of doing good, which might every day be embraced, of making known to many, who would otherwise be inaccessible to us, the unsearchable riches of Christ. Accordingly on days in which I have no other engagement to preach, I go down hither, and usually find a congregation assembled, not, indeed, waiting for me, but come for another purpose. I go up to some of them with tracts in my hand, and ask them whether they can read—put a few questions to them concerning the way of salvation—tell them I wish them to be happy for ever, and wish to shew them the way to heaven, and inquire if they should like to hear of it. Some of them will assent—then, under the shade of a great tree, I preach to them for about half an hour, and get some one to conclude in prayer. Afterwards I distribute tracts among them—and if any time remain, before the junction of the bridge, go up to different little companies who would not join in hearing the word, and talk to them on their eternal welfare. It may be concluded that many will keep

alsoof and refuse to come to hear—others will hear a little time and then go away—but many continue the whole of the time, and their number is frequently augmented by fresh persons coming to the spot, and although much of the seed may fall by the way side, yet, when it is considered how people from all places flow to the spot, and hear the word, and take home tracts which they would otherwise never have obtained, is it too much to hope, that, at another day, fruit may be gathered to eternal life from these labours by the way side?

This month has been a memorable one to the besotted inhabitants of this country, if they did but know the day of their visitation. About twelve months ago there came over from the continent of India the translation of a letter, which is said to have fallen from heaven at the temple of Vishnoo, in Hindustan, which asserted that, on a certain day in the present year, a great prince should be born at the North Pole—that the iron age of the world should be turned into the golden one—that the average age of men should be 125 years—that on the evening of the day, or rather on the ninth hour of the night following the day, a great earthquake should take place, when all tyrants and wicked men should be destroyed, and all good people should be preserved—that all people who doubted this would commit great sin—but all who believed it, and told others of it, would procure to themselves the greatest merit. The people who will believe any thing (except the word of God), however foolish and absurd, in immense crowds believed this lying report—they were filled with consternation and alarm—they, in the past year, in a most unusual manner frequented the temples—bringing large offerings—coming from great distances—and when they have paid their devotions at one temple, going to another, trying to avert from themselves the evil, and to secure the good announced in the prediction.

It was thought to be of great importance, since the minds of men were madly bent upon idolatry by this delusion, to lay hold of the circumstance, and try to use it to advance the spiritual benefit of the people. Accordingly, at the request of some of my missionary brethren, I drew up a tract, entitled "The Lying Prophecy, and the Truth of Jehovah," in which I assured them that time would fully unfold the lying nature of the declaration; and urged them, in strong and affectionate language, no longer to be led aside by such delusion, but to forsake idolatry, and seek salvation through Christ alone. I then gave them an account of the way of salvation by Christ, and the method in which they must embrace it, if they would be saved. The tract

was put into a Singalese dress by brethren, who had been longer in the island than myself; and two editions of it have been printed at Cotta, and one at the Wesleyan press at Colombo; amounting in the whole to 6000 copies, at the expense of the Tract Society. It has been much sought for by the populace, and has called forth an answer from one of the priests of Boodha, who has poured all manner of contempt on christianity. This is, however, a very hopeful thing, as it evinces the priests are concerned for the safety of their cause; and will more fully fix the attention of the people upon it. As the answer was addressed to the Cotta Missionaries, in consequence of the tract coming from their press, It called forth the energies of Mr. Lambrick, who has prepared an elaborate exposition of the errors of Boudhism, and defence of christianity, in a tract which has gone through the press, and is now getting into circulation. The good Lord bless it to the good of souls. Well, on the 17th of this month, the prophecy was to be fulfilled. It was the day fixed upon for all the wonderful predicted things to take place; but it has passed off like other days. There has been no earthquake—no golden age—no destruction of the wicked—no merit to the believers in the "lying word."

Since the expiration of the period, I have drawn up another address to the Singalese people, entitled the "Lying Prophecy detected, and the Truth of Jehovah established," in which I have endeavoured to continue the impression, and appeal to them respecting the vanity of these refuge of lies. The good Lord prosper these efforts to destroy idolatry, and hasten forward the coming of his kingdom.

JAMAICA.

The history of our mission in this island, during the year which has just closed, has been of such a peculiar character that, before we proceed to give the few particulars of information which have lately reached us, we think it right to submit a few remarks on its more prominent features to the consideration of our readers.

In such a review, the most obvious facts are those which relate to the injuries which the Society has sustained. We know not the guilty conspirators by whose secret machinations the negroes were at length driven into acts of disobedience and insurrection. They may, perhaps, remain un-

discovered till the judgment day. But enough has transpired to warrant the conclusion that one main part of the design was to get rid of the detested Missionaries: and, if this design has utterly failed, the failure has surely not been owing to any want of zeal on the part of those who formed it. Scarcely had the alarm been given, before the public journals of the island began to pour forth the most violent and outrageous abuse on the 'sectaries.' They were furiously denounced as rebels and incendiaries—shooting was declared to be too honourable a death for them—their persons were insulted—their lives attempted—their houses broken into—their chapels destroyed—and a combination formed, including members of the legislature, judges, magistrates, clergymen, officers of militia, and others, for the avowed purpose of expelling them from the island, even at the hazard of life itself! Posterity will learn with astonishment that such a scene of atrocious persecution occurred in a leading British colony in the nineteenth century. Nor must it be forgotten that no redress has hitherto been obtained for one of these grievances. As far as we know, the Colonial Union exists in full force at the present moment; innocent and faithful ministers of Christ are inhaling pestilence and death in loathsome jails; and thousands of Christian negroes mourn the utter privation of those means of religious instruction which they have learnt to prize beyond every thing besides.

It was unavoidable that opposition so violent and persevering should bring the Mission and its agents more fully before the public eye. That something considerable had been effected by the operations of these despised sectarians was obvious. They could therefore no longer remain hid. The legislature and the public, both at home and abroad, have instituted a rigorous scrutiny into their character and their proceedings; and the result has been gratifying to a degree which few could anticipate. It seemed almost impossible that free-born Christian men could have resided for years in the midst of a slave population, without being betrayed into some unguarded act, or letting

fall some incautious word, which a malignant foe might wrest to their prejudice; but every effort, though aided by perjury in its blackest form, completely failed, and the result of every investigation has been not only to evince the utter groundlessness of the vile slanders heaped on our Missionaries, but to exhibit far more conspicuously than by any other method, the consummate prudence, as well as the transparent integrity with which the delicate task of teaching Christianity to bondsmen was performed.

Nor must we forget the admirable heroism displayed by the religious negroes in resisting the infamous attempts to induce them to criminate their instructors. No doubt, it was confidently expected that, among many thousands, there would be no difficulty in finding a competent number, who might be persuaded, or bribed, or terrified, into accusations fatal to the character, if not to the life of their ministers. But it was not so. The integrity of these poor negroes was proof against all the temptations by which they were assailed. They were ready to suffer, if they could not otherwise avoid it than by bearing false witness against their best friends. What a proof does this afford, both of the nature, and the effect of the instruction they had received!

It is worthy of especial remark that the finished specimen of colonial depravity which the Jamaica persecution has afforded should have been furnished just in the very time when it would prove most useful. A band of patriots had long been employed in efforts to deliver the negroes from their bondage, but so long as the Missionaries were allowed to prosecute their labours without molestation, few, comparatively, of the religious public, actively co-operated with them. But since the slave-owners, in their blind and headlong fury, have bid defiance to the Gospel itself, the case has altered. The tidings arrived most seasonably to affect the composition of the Reformed Parliament. The colonists provided lecturers to inform and stimulate the public mind in the persons of Christian ministers who escaped their murderous fury. The result our readers well know—and they perceive in it a

new and striking exemplification of the consolatory truth that God makes even the wrath of man to praise him.

As to the future, we think there is much to encourage, though we would not have our readers be too sanguine. To extinguish an evil so deeply rooted and so inveterate as is slavery, is a work of far greater difficulty than many are aware of; but we ought to be very thankful that our national councils will now include a number of enlightened and able men fully determined to accomplish the task. We add, with peculiar satisfaction, that the value of religious instruction, as the great means of directing the mind of the negro, whether bond or free, is duly appreciated; and that its wide and unrestricted diffusion is regarded as one of the principal guarantees of the future tranquillity of our colonies.

We have great satisfaction in observing that a number of our Christian churches, of several denominations, in town and country, have agreed to meet on Wednesday, January 16th, for the purpose of special prayer for the Mission in the West Indies, and other objects of national interest—and we know that we are giving utterance to the feelings of some of our influential legislators when we express the earnest hope that “wisdom profitable to direct” may be implored for those on whom it will devolve to prepare and arrange those measures which, through the Divine blessing, may issue in the abandonment of slavery not only by Great Britain, but by the whole civilized world.

The last mail from Kingston brought us but little information immediately affecting our Missionaries; but, on the whole, the prospect appears somewhat less gloomy. “We are beginning,” say they, “to hope for brighter days.” Mr. Nicholls was about to proceed to Montego Bay, and expected to obtain a licence for preaching there, and it was hoped, operations would be resumed, by degrees, in other quarters. Application had been made to the Attorney General to remove the trial of Mr. Kingdon to Kingston, as there was strong reason to apprehend he could not have an impartial jury at Montego Bay, but the result of the applica-

tion was not known when the packet sailed. One Dawson, the jailer at Savanna-la-Mar, who had pre-eminently distinguished himself in the disgraceful attacks on our friends there, has been called to the bar of the Supreme Judge, “an event,” says Mr. Kingdon, “which we hope may have a good effect on survivors.”

The House of Assembly met on the 30th of October, when the Session was opened by an able speech from the new Governor of a very conciliatory character. In one part of it his Excellency appears to refer to the recent aggressions at Savanna-la-Mar and Montego Bay, and describes them as indicating a spirit most injurious to the welfare of the colony.

“It will be my duty,” said his lordship, “and one from which I will not shrink, to suppress the violent and illegal outbreaks of this spirit, whenever it shall appear, and by whomsoever fomented; but its lasting ill effects can only be averted by mutual forbearance and conciliation amongst the parties themselves.”

We are happy to connect with this manly avowal on the part of His Majesty's Representative, a paragraph from his answer to a congratulatory address, presented by the Scotch Missionaries, Messrs. Blyth and Waddell; the import and bearing of which must be well understood by all classes in the island. “I am convinced, I hope in common with the vast majority of the inhabitants, that it is by the *diffusion*, not the *suppression* of religious instruction, that tranquillity can ever be satisfactorily restored: that it is by such means, and through the influence of ministers, of whatever denomination they may be, who temper zeal with discretion, and command respect for their own character, whilst they communicate general instruction to their flocks, that the minds of the mass of the population can be opened to a sense of their duties as responsible beings, be taught patience under the continuance of their present lot, and can alone be adequately prepared for an altered condition.”

How far one class of the Jamaica population agree with their Governor in these just and enlightened views may be ga-

thered from the persevering efforts to prevent our Missionaries and those of the Wesleyan connexion, from preaching at all. Licences are refused, and then if the minister proceeds to discharge his duty both towards God and man, by "diffusing religious instruction" he is forthwith thrown into prison. We are sorry to add that the opinion of the present Attorney General for Jamaica favours the view which the magistrates have taken of the manner in which the Toleration Acts apply to that island. The subject has been referred to the legal advisers of the Crown at home for their opinion, but this has not yet been officially communicated. It would be not a little curious if all this investigation should result in the discovery that neither the act of 52 Geo. 3, nor of 1 Wm. and M., nor the persecuting acts of Charles 2, are legally of force in the colony. In that

case, we apprehend, our Missionaries would be protected by the common law, and might, we presume, exercise their functions without restraint, provided the peace be not broken. We hope, in a little time, all these harassing questions will be satisfactorily set at rest.

SOUTH AFRICA.

A letter has been received from Mr. Davies, dated September 1, at sea, lat. 8. S. long. 25. 41. W. informing us that the voyage so far had been exceedingly favourable, and that divine worship had been regularly observed on board each returning sabbath. It was expected they would reach the Cape in about a month from that date.

Contributions received on account of the Baptist Missionary Society, from November 20, to December 20, 1832, not including individual Subscriptions.

	£.	s.	d.		£.	s.	d.
Bristol Auxiliary Society, for current year, by R. Leonard, Esq.	200	0	0	Collingham, Newark, and Sutton, by Rev. Mr. Burchell -	41	6	10
Lymington, Collected at public Meeting	10	0	0	Oxfordshire Auxiliary; by Mr. Sam. Huckvale:—			
Sway, Collection, by Rev. J. Mursell	7	7	6	Abingdon.	19	5	11
East Essex Auxiliary, balance, by T. Blyth, Esq.	6	3	6	Bourton (moiety)	8	13	9
Harlow, Collection, by Rev. Thos. Burchell	21	4	0		27	19	8
North of England Auxiliary, by Rev. R. Pengilly	8	0	0	Lincolnshire, &c. by Rev. W. Knibb:—			
Huntingdonshire Auxiliary, by Mr. T. D. Paul:—				Horncastle	5	18	6
St Neots	12	12	7	Boston	17	5	0
St. Ives	35	17	0	Lynn	2	5	6
Bluntisham	36	5			25	9	0
Somersham	51	2	0				
Ramsey	18	9					
Spaldwick	1	5	9				
	110	1	7				
Previously acknowledged	20	0	0				
	90	1	7				

DONATIONS.

Q. Q.	-	-	-	1	0	0
S. B.	-	-	-	1	0	0
"Poor Sinner," by Rev. Joseph Ivimey	-	-	-	1	0	0
Miss Leycester, Toft Hall, by Rev. J. Birt	-	-	-	1	0	0
Rev. J. Stephenson, Lymsham, by Rev. J. Edwards	-	-	-	1	0	0
Mr. Paul, Ashwood Lodge, by Miss Keed	-	-	-	1	0	0
Mr. Wm. Roworth, Nottingham	-	-	-	1	0	0

TO CORRESPONDENTS.

A box, containing 260 articles of various kinds, such as children's frocks, caps, drawings, &c. intended for the East, has been thankfully received from the "Jersey Ladies' Working Society," as also a box of books from Birmingham to be forwarded to Mrs. Pearce, Calcutta.

MISSIONARY HERALD.

CLXX.

FEBRUARY, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

SEWRY (Beerboom.)

Under date of the 26th of October, 1831, Mr. Williamson gives the following particulars respecting Missionary operations at his station.

Our morning service is at 9 o'clock, and is attended by all the native Christians residing near us, forming a congregation of about fifty persons. The service consists chiefly of the explanation and application of a portion of Scripture, accompanied with singing and prayer. The greater number of this congregation return again in the evening, when they are catechized on the discourse they have heard in the morning, and dismissed with prayer. This plan, even since its adoption, about two years ago, I have found exceedingly beneficial, and greatly regret its not having been adopted at an earlier period. It secures attention, affords a greater facility of understanding what is illustrated, and admits of more close personal application. Besides the passage being read over several times, and the observations upon it recalled to mind by most in the

course of the day; the subject is altogether, I trust, too well impressed upon the mind to admit of being soon forgotten. On Thursday mornings we have an address from one of the native assistants, and an English prayer-meeting in the evening. On Sabbath morning I preach a sermon to the native Christians before breakfast, and at 10 o'clock conduct a service in English, with those who attend on Thursday evenings, and who, besides ourselves, consist chiefly of the European writers of the station. At 12 o'clock, the school sircars make their appearance, and again depart, after having satisfied themselves on passages of the Gospels they have met with in the course of their weekly reading, but which they have not well understood. In the afternoon I hear the Christian Children's Scripture Catechism, and question the young men on the morning's sermon. The Sabbath is closed with a general prayer-meeting in Bengallee in the evening.

Both morning and evening, the native assistants preach, either in the bazaar of this place, or in some of the neighbouring villages, except when they go to a distance of five or six miles, to visit some of the larger villages, where markets are held on market days. You will naturally enough expect that I should take a part in these labours, and, with the exception of Lord's-days, I make it a point of visiting at least some one place or other, either in the morning or evening. We have ge-

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nerally the best congregations in Sewry Bazaar, to which place I usually repair as soon as the sun will allow me, and this is just the period when public business closes for the day. The congregations are generally from twenty to fifty. Respectable natives are seldom seen among us. Some, however, do occasionally approach rather late in the evening, when it is beginning to get dark; being ashamed of us in open day. Among the heathen, the above is our more confined course, during the rains and preceding hot weather. In the cold season, besides visiting three considerable melas (fairs) at which all of us remain at least a week, we make frequent excursions, in various directions, among villages too distant to be visited at other seasons, seldom distancing Sewry more than twenty or twenty-five miles. In these more distant journeys we are always well supplied with books and tracts, which we give away both carefully and freely.

The schools are regularly examined at least once a month. The masters are paid chiefly by the progress of their pupils, whose knowledge of Geography, but especially of the Gospels, is already very considerable, and much more than I could have believed only a short time ago. But the Christian Grammar School, which still continues to occupy the greatest share of my attention (the higher classes having no proper master as yet, I am obliged to teach them myself) afford us the most encouragement. The elder boys have already got over the Sanscrit Grammar (a good three years' work, and comprising the chief difficulties of that difficult language). Besides, they are good general scholars, have already made good progress in Scripture knowledge, and are generally steady young men; so that, were they truly pious, they would be a very superior class of native assistants in the great work to any we have yet been able to obtain. The annual examination of the schools will take place about the close of the year, and we trust the exhibitions will be gratifying both to ourselves and to their supporters in this country, the ladies and gentlemen of the station, who, we expect, will as usual favour us with their attendance.

A subsequent letter dated 15th of May last, announces that Mr. Williamson had abandoned the idea of connecting himself with the Serampore College, and proposed, with the concurrence of the Committee, to retain his station at Sewry.

CEYLON.

Mr. Daniel's Journal for March, 1832.

As the harvest is now concluded, I have this month begun my itinerating excursions. But as the people are busy in threshing their corn, the attendance has not generally been so large as before.

This month two tracts, which I have prepared, are passing through the press; the one is against Mahomedanism, which has been translated into Tamul by a very intelligent Tamul native—1000 is to be published at the expense of the Tract Society. The other is against Popery, on the topic of image worship—1000 have been printed in Portuguese—2000 are to be printed in Singalese, and 2000 in the Tamul language. This is the first attack by means of the press which has been made on Mahomedanism and Popery in the southern part of the Island. It may seem strange that, much as Popery and the religion of false prophet prevail here, no efforts ere this have been made to assail these errors, and lead their wretched victims to the only Saviour. It is designed that the tract on Popery shall be followed by a succession of others at proper intervals. During the present month, Mr. Gogery preached a sermon on behalf of our mission. The collection would have been thought in England a very poor one, £3. 9s., but in this place it exceeded my expectations. The people here, in general, are miserably poor, and the higher class of society could be scarcely expected to be present on such an occasion.

Our Sabbath Singalese Sunday School has during this month much increased. Some time since, I found it difficult to secure the attendance of the young people for such a purpose. We have endeavoured to revive this department of Sabbath labour, and have found ourselves cheered by a larger number than could be expected, considering the religious prejudices which exist in this benighted place.

The word of God has been continually preached during the month, both in our stated chapels and many places in Colombo, and the villages around. We now sow the seed, and we want the Spirit of God to produce the harvest. We pray for it. Let British Christians then aid us in this high employment, and O that in answer to our prayers, we may see the world filled with the knowledge of the Lord, as the waters cover the sea.

BURMAH.

From the "Lowell Evangelist," a paper edited by one of our ministering brethren in the state of Massachusetts, with which we have been favoured by a friend in New York, we copy some particulars respecting this highly favoured mission, which, we are persuaded, will be very gratifying to our readers.

In a report from the Committee of the General Convention of Baptist Churches, dated in June last, it is remarked,—

The present month completes the nineteenth year, since Mr. and Mrs. Judson sailed from Madras, to seek for an asylum and a field of labour in the Burman empire. The circumstances under which they arrived at Rangoon, and there commenced their enterprise, were apparently the most unpromising, and, had not their hearts been strongly fortified by the love of Christ against the force of "*things which are seen and temporal*," even they could not have withstood the dreary influence of the discouragements which frowned on their pathway. But they knew in whom they had believed, and were willing still to confide in his integrity. Relying upon Him as their Righteousness, Wisdom, and Strength, and imploring and expecting the promised agency of the Holy Spirit, they applied themselves immediately and vigorously to their Missionary work; and we are now permitted to witness results which, in the early years of the Mission, the most sanguine and romantic hardly dared to anticipate—results which have rewarded the friends of the enterprise a hundred fold for all their efforts and sacrifices, and practically refuted all the predictions of disappointment and defeat which "*the fearful and the unbelieving*," have so freely and confidently uttered.

Truc, Gaudama has not been dethroned from the affections of Burmah's millions.—"The age of dark hearts" has not yet passed away. Jehovah is not yet acknowledged as the ONE GOD of the Universe, nor is Jesus received as the one and only incarnation of the Divinity, nor are the pagodas converted into places of Christian worship. But the work of mercy is begun, and God has smiled propitiously; and much has been accomplished—much even to that eye which recognizes only the immediate effects of missionary labour, and immensely more in the estimation of him

who looks into futurity, and measures the utility of these immediate effects by the chain of remote and ultimate consequences, which his vision contemplates, not only as embracing a single empire, but as encircling the globe and stretching away into eternity.

Previous to the commencement of this year, 348 had been baptized upon a profession of faith, and added to the several churches. Of this number 192 were baptized the last year. 150,000 tracts, containing more than a million of pages, had been printed, and upwards of two-thirds of them distributed to the people who solicited and seemed anxious to read them.—Mr. Judson, beside performing a large amount of other missionary labour, had succeeded in translating more than half the Bible into the Burman language, and several of the translated portions had been printed and circulated in the form of tracts, and the Holy Spirit had rendered them subservient to the conversion of a number of souls. Probably by this time, brothers Bennett and Cutter, the printers, are engaged upon the whole New Testament, which has long been ready for the press, and, should the life and health of Mr. Judson be spared, it is believed the day is not far distant, when the entire Scriptures shall be given to ten millions of pagan Burmah.

Various considerations unite to indicate most forcibly the duties of the American churches in reference to this Mission. It has been, from its origin to the present period, the child of special Providence; it was entrusted to our care; and so far as the events and intimations of special Providence can supply the place of explicit revelation, they seem to assure us, not only that it is incumbent upon us to make an effort for the regeneration of Burmah, but especially that such efforts shall not be unavailing. The whole history of the enterprise encourages us to "*believe in hope*," and to exert ourselves for its sustentation and enlargement, anticipating the continued blessing of heaven until not only Burmah, but the whole eastern hemisphere shall have turned to the Lord. But not only to our faith and our hope does that eventful history appeal;—it has begun to seize strongly hold of our sensibilities, and address itself to the tenderest sympathies of our nature. The soil of Burmah is already hallowed by the tombs of seven of our Missionaries,—and thirteen survivors are rapidly wearing out their energies in the severe but delicious services of garnering up the whitening harvest, and preparing a stock of implements for the use of their successors, and four others are taking their departure from Boston to join

the mission, and live, and labour, and die for Christ and the heathen. Soon it must be said that every State has a son or a daughter in Asia, and then will a mass of feeling be enlisted in favour of the Mission which shall prompt to a fervency of prayer, and a largeness of liberality, that correspond somewhat with Christian obligation.

The demand for additional labourers is great and constantly increasing. "Nearly all the Missionaries, says Mr. Jones, in a recent communication, 'are alone in their respective stations.'" Thus insulated and single-handed in their operations, what can they effect?—Multitudes of new stations are ready for occupation *as soon as we can have men for them*. Behold the Karens also hungering, if not starving, for the Bread of Life, and multitudes of Talcings getting only crumbs of it through the medium of a language which many but very imperfectly understand. But it is not a little mortifying to perceive how slow is the process by which this Mission receives its scanty reinforcement. There is too much reluctance to submit to personal sacrifice to go ourselves or to let our children go and preach the kingdom of God to the benign nation which is now inviting us to its shores. Our fathers and mothers, much as they love their money, will cheerfully surrender it to the *funds*, rather than consecrate even one of their converted children to the *work*. And even their converted children are less ready to enter the service, than their early ardor and zealous professions of love for souls would seem to promise. How happens it, when the claim is so just, and the call so imperative, that such a diminutive proportion of our young men, who profess to be called of God to preach his gospel, are inclined to enlist in the Missionary enterprise?

Is it dread of hardship? Is it love of home and its endearments? Is it fear that life would be briefer in Burmah than in America? What is it that operates so like enchantment, binding us closely to our native soil, dimming the eye to the condition of perishing millions, and deafening the ear to their wail, and hardening the heart against the appeal with which humanity and religion would fain touch some tender chord of our nature? Says Mr. Judson, "it is most distressing to find, when we are almost worn out, and are sinking, one after another, into the grave, that many of our brethren in Christ at home are just as hard and immovable as rocks—just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot sit still and see the dear Burmans, flesh and blood

like ourselves, and like ourselves possessed of immortal souls, that will shine for ever in heaven, or burn for ever in hell—we cannot see them go down to perdition, without doing our very utmost to save them. A spirit of religious inquiry is extensively spreading throughout the country, and the signs of the times indicate that the great renovation of Burmah is drawing near." And then he expresses a wish for at least twenty more Missionaries, versed in the language, and for means to publish tracts and bibles, and to establish schools. "But those rocks and those icy mountains have crushed us down for many years." Yet he indulges the charitable hope that we, unfeeling and inactive as we are, might have our granite softened, and our ice dissolved.

Under date of December 29, 1831, Mr. Judson takes the following review of the progress of the mission up to that date.

On looking over the result of the past year, I find that 79 persons have been baptized at Tavoy, 136 at Maulmein, and 5 at Rangoon—217 in all;—of whom 89 are foreigners, 19 Talcings or Burmese, and 109 Karens; 1 has been excluded from the native, and 1 from the European church in Maulmein.

The following table exhibits the number baptized in Burmah from the beginning—

Year.	Place.	Native.	For.	Tot.
1819		3		3
1820	Rangoon,	7		7
1821		3		3
1822		5		5
1823		None.		—
1824	War.			
1825				
1826	Enmah,	3		3
1827	Amberst,	1		1
1828	Maul. and Tav.	29	4	33
1829		39	12	51
1830	Rang. Maul. and Tavoy,	42	8	50
1831			128	89

Total 373; of whom 260 are natives and 113 foreigners. Of the whole number, 11 have been excluded, and 11 have died in the faith.

The adult school, which has prospered well, will be suspended at the close of the year, most of the scholars having learned to read and committed to memory several important portions of the tracts and scripture. In view of my leaving Maulmein, on a second tour among the Karens, the two deacons, Ko Dwah and Ko Shwaybay have been appointed to conduct the daily

evening worship, and the public worship on Lord's-days. The former acts also as teacher to Mrs. Bennett, and the latter is employed in copying translations. Ko Manboko, the other deacon, and his wife, go to the aid of brother and sister Wade, at Mergui, where pastor Ing is also stationed.

Moung Sanloon and Moung Shway-moung are appointed to itinerate in the direction of Yay; and Moung Poo, from the school, and Moung Zah, to itinerate between this and Amherst, chiefly in the vicinity of Pahouk. Ko Shan and family go to reside at Taranah, a populous Taleing village, on the Gyeing, a village a few miles above Maulmein, where he has a son settled. Moung En expects soon to revisit Rangoon; Moung Dway has gone to Bengal with brother Bennett. The three Karen families, who have been in the adult school, and Moung Doot, who is now here on a visit from his station at Wadesville, I shall take with me, together with Ko Myatkyan who speaks the Karen well, Moung Zuthee, Moung Taumagnay, Moung Tsan-loon, the schoolmaster, and Moung Ouk-moo, just from school, "all good men and true." Brother Kincaid lives in town, and is chiefly occupied with the Europeans;—so that sister Bennett only remains in charge of the homestead, and the female disciples, who mostly stay behind, while their husbands are out on service. Scanty are our resources, and we are obliged to put every thing into requisition. May the Lord soon send us more help from our native land; or if that be not his will, may he cause his strength to be made perfect in our weakness.

A. JUDSON.

JAMAICA.

Soon after our last Number went to press, we received a letter from Mr. Kingdon, dated Montego Bay, November 8, which removes all fear respecting his personal safety, though the kind friends who defended him, at the risk of their lives, from his murderous assailants, are still immured in jail. When shall these scenes of violence and outrage have an end? Mr. Kingdon writes as follows:—

"Respecting the Savannah-la-Mar riots I am happy to say that justice has

so far prevailed, that the Grand Jury here have found a bill against many of our assailants, for having acted riotously with fire arms, but not for having fired. Had there been an upright jury, the latter bill would not have been ignored; and so great is the prejudice against us, that I doubt not that our friends will have every bill found which may be sent in against them. The Attorney-General is plainly convinced of our having been most barbarously attacked; but still, he is bound to act on the affidavits sent in to him against our party, and therefore, he intends to indict two for firing or ordering to fire, and several others for riot: he will not send in any bill against me, being convinced that I was not concerned in the conflict. If the bills for felony be found against Mr. John Deleon and Mr. Dolphy, their trials will be removed to Kingston; we hope, at all events, they will be postponed till the Grand Court in February, when it will be decided where they shall be tried; if in any place in the Island justice would be done, it would be at Kingston, where a greater number of coloured persons would be amongst the jury. There we fear not the result; but here there would not be any hope of a fair trial."

He adds, a few hours afterwards:—

"I am deeply grieved to say, that the Grand Jury have found True Bills against my kind friends Mr. John Deleon and Mr. Dolphy, for felony. But the Attorney-General declared, in open court, they could not be found guilty when tried in Kingston, and tried to the uttermost to get them bailed; but the Chief Justice would not bail them; so that, unless the Chief Justice alter his mind, or the Governor have the power to interfere, they will remain immured in the jail here till February Grand Court! From thence, the trial will be removed, I hope, to Kingston. I kept this open to the last, to give you the result of the inquiry before the Grand Jury."

While our brethren are illegally harassed and threatened, and a systematic determination is evinced by the Magistrates to prevent their preaching the gospel, we beseech our readers to remember the far greater trials of the numerous flocks who have so long been deprived of their

earthly shepherds. As bearing upon this point, we insert the following letter, which has been for some time in our possession, from the church at Falmouth, over which our brother Knibb presided, till he was compelled to leave them. We have not corrected the few grammatical errors in this artless composition. Its pathos and piety will, we doubt not, appeal very forcibly to the hearts of thousands.

Falmouth, Jamaica, April 16, 1832.

From the Baptist Church to the Friends and Fellow-Christians in Great Britain.

“We doubt not, ere this, you must have heard of the distressed state of Mission and Churches in this Island. Immediately after the breaking out of the late recent rebellion, our Church in this place was levelled with the ground—our Minister was torn from us, and taken to prison, at a time when not the least shadow of a charge was brought against him. He humbled himself, he suffered imprisonment, not because he was guilty, but for the sake of Him who died to save a perishing world.

“Within the last three months, we have endured prosecutions of every description—we have been deprived of the public means of grace—Sabbath after Sabbath, no place of public worship to go to—no minister to unfold to us the words of eternal life—many of us, for years gone by, were in the habit of going to the Established Church of England, but was ignorant of the one thing needful, and would have been in gross darkness, were it not for the preaching of Dissenting ministers; many of us had a name to live when we were spiritually dead—we had the name of Christians when we were strangers to vital religion.

“We love all Christians, of whatever denomination or name they may be called, that love our Lord Jesus Christ in sincerity and in truth; we, as a church, therefore, beg and intreat, that the friends will leave no means untried for the promotion of the Redeemer's kingdom, in this wicked land.

“We know that our pastor did all that lies in his power to quell the late recent rebellion, and we are confident that the head and front of his offence is, for preaching the gospel; he never shun to declare the whole counsel of God; he

never hesitated to say that all men by nature are sinners in the sight of God, whether rich or poor, high or low—profanation of the Lord's day, &c. &c.; these doctrines are too humbling for the Jamaica nobles. Look at the different resolutions that have passed in the different parishes for the expulsion of the Sectarian Missionaries from our land: what can we expect from such men as those who compose the *Colonial Church Union*?

“In April 1831, our church in this place consists of 885 members—we are now wandering like sheep without a shepherd: we trust that the friends in Great Britain will assist us in our great troubles, that we may again have a house erected for the worship of the living God, and that we may again be enabled to have him who has been labouring among us for more than two years. He has been a friend to the destitute, a counselor in all our distresses, a faithful and affectionate pastor.

In our last Number we adverted, with great satisfaction, to the proposed Meetings for special prayer, on account of this persecuted Mission, on Wednesday, the 16th ult. These meetings, we are thankful to learn, were attended very numerously, in different parts of town and country, by the great body of Evangelical Dissenters. Several clergymen, also, we have been informed, testified their brotherly sympathy on the occasion, by convening their pious friends together for the same purpose—a *Church Union*, rather different from the impious Association which arrogated to itself that name in Jamaica! May the many fervent petitions offered up in the solemn assemblies on that day, be heard and answered; as well on account of the wicked persecutors of the servants of Christ, as for the objects of their cruel enmity.

We deem it not unsuitable to add, that at the first Meeting of the Central Committee of the Baptist Missionary Society, which

occurred after the 16th, the Treasurer, J. B. Wilson, Esq., in the chair, the following Resolution was unanimously agreed to:—

“ That this Committee have witnessed, with much satisfaction, and acknowledge, with lively gratitude, the friendly promptitude with which so many of their Christian brethren of the Independent and Calvinistic Methodist denominations, together with those in the connexion of the late Countess of Huntingdon, united in observing Wednesday last, the 16th inst., as a day of public intercession on behalf of the persecuted Missionaries in Jamaica, and their oppressed and scattered congregations. The Committee trust that a divine benediction will follow these united services, and that so gratifying a proof of the sympathy felt in the welfare of one part of the Christian community, will prove an earnest of still increasing harmony and concord, among all who revere the authority, and hope in the mercy of our Lord Jesus Christ.”

P. S. Although the regular Jamaica Packet has not yet arrived, intelligence has reached us, by the way of New York, up to the 24th

of November last. In conformity with instructions from the Government at home, Earl Mulgrave sent a message to the House of Assembly, recommending them to provide means for rebuilding the Sectarian Chapels, so wantonly and illegally destroyed during the late insurrection. With this recommendation, it is said, the Assembly refused to comply; so that the subject will now come under the immediate notice and arrangement of His Majesty's Government. The *Jamaica Courant* has been indulging in his usual strain of invective on the occasion, describing the chapels as ‘dens of iniquity,’ ‘set apart for preaching and teaching sedition,’ &c. Our readers will be tempted to smile at these miserable efforts of imbecile malignity: we are sure they will unite with us in hoping that none of our missionaries will ever degrade themselves so far as to draw forth the commendations of men of this stamp!

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Mr. J. C. Marshman.....	Serampore	July 30, 1832.
	Rev. J. D. Ellis.....	Calcutta.....	July 28,
	Do	Do	Sept. 20,
	Messrs. W. Pearce&Ellis.	Do ..	Aug. 1.
	Rev. John Lawrence. ...	Digah.....	June 23.
WEST INDIES....	Messrs. R. Brooks&others	Kingston	Oct. 12.
	Rev. T. F. Abbott	Montego Bay	Oct. 5.
	Messrs. Nichols&Abbott.	Do	Nov. 6.
	Rev. John Kingdon.....	Do	Nov. 13.
	Francis Gardiner... ..	Kingston	Oct. 11.
	Joseph Burton.....	Do	Oct. 5.
	Do	Do	Nov. 12.
	Walter Dendy.....	Do	Oct. 3.
	Joshua Tinson. ...	Do	Oct. 10.
	Do	Do	Oct. 12.
	Do	Do	Nov. 6.
	H. C. Taylor.....	Spanish Town.....	Oct. 11.
	Do	Do	Nov. 12.
	Samuel Nichols....	Kingston.....	Oct. 12.
	John Clarke.....	Spanish Town.....	Nov. 10.
	W. Whitehorne....	Kingston	Nov. 12.
SOUTH AFRICA....	William Davies.....	Cape Town.....	Oct. 19.

Contributions received on account of the Baptist Missionary Society, from December 20, 1832, to January 20, 1833, not including individual subscriptions.

Legacy of Mr. John Hill, late of Westminster (Executors Rev. R. H. Shepherd and Mr. W. Harding) - - - - -	100	0	0	Cheltenham, Collection and Subscriptions, by Mr. J. B. Winterbotham - - -	69	18	0
Newbury, Subscriptions and Collections, by Rev. T. Welsh - - - - -	44	19	0	Monmouthshire, Ladies' Society, by Mrs. Conway (Female Education) - -	20	0	0
Twickenham, collected by Mrs. Buchanan - - -	1	12	0	Bratton, Collection and Subscriptions, by B. Anstie, Esq. - - - - -	16	5	1
Woolwich, collection at Salem chapel, by Mr. Abethel - - - - -	11	8	9	Beaulieu, Collection and Donations, by Rev. I. B. Burt - - - - -	9	5	0
Rotherham, female children at the British School, by Mr. Dexter - - - -	1	0	0	Oxford, by Miss Collingwood:—			
Stepney, collected at Miss Whitfield's school - -	0	10	0	For Calcutta School - - -	12	5	6
Datchet, collected by Mrs. Bailey - - - - -	2	0	0	Jamaica ditto	10	8	6
Watford, collected by Rev. Thomas Burchell - -	13	14	0				
Exeter, by the Rev. John Mason - - - - -	30	0	0				
Sheerness, collection by Rev. G. W. Moulton -	11	5	0				
South Devon, by Mr. John Nicholson:—							
Dartmouth - -	2	0	2				
Bovey Tracey - -	6	3	0	Chesham, Penny Society in Rev. J. Hall's family - -	0	10	0
Ashburton - -	2	6	6	York-street, Walworth, part of a collection by Rev. George Clayton - - -	33	5	9
Modbury - - -	1	2	6				
Kingsbridge - -	19	2	0				
	30	14	2				
Dorking, friends, by Mrs. Jackson - - - - -	2	0	0				
Missionary Box, by Misses Spurden - - - - -	1	1	0				

DONATIONS.

Friend, Rotherham, by Mr. Dexter - - - - -	2	0	0
James Gorst, Esq. Somers Town (for Schools) - -	15	0	0
S. M. - - - - -	1	1	0
James Taylor, Esq. Stoke Newington - - - - -	5	0	0
A. Z., by Rev. Joseph Ivimey - - - - -	2	10	0
J. G. Piffard, Esq. by Mr. W. Beddome - - - -	5	0	0

TO CORRESPONDENTS.

Magazines and other pamphlets have been kindly forwarded to the Mission House, by Robert Wigney, Esq. of Brighton; Rev. Jonathan Carver, Necton, Norfolk; and Mrs. Hobson, of Camberwell.

A box of various articles for the Native School at Digah, under the direction of Mr. and Mrs. Lawrence, has also been received, from the Rev. Samuel Brown and friends, of Loughton.

Of the sum of £78 4s. 6d., acknowledged in the Herald for December, from our friends at St. Mary's, Norwich, £3 18s. 6d., was a contribution from the church at Necton, under the pastoral care of Mr. Carver.

MISSIONARY HERALD.

CLXXI.

MARCH, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

Our readers will sympathise in the details of personal affliction contained in the following letter from Mr. George Pearce. We apprehend that Mr. and Mrs. Penny, and Mrs. Pearce, may soon be expected in their native land.

Calcutta, Aug. 26, 1832.

My dear Brother,

Too long a period has elapsed since I last wrote to you. At first a want of something interesting to write about, and latterly, severe domestic affliction has made me delay writing longer than I otherwise should have done. You will be sorry to hear of Mrs. Pearce's renewed indisposition: she has now been ill for nearly three months. At present, through the mercy of God, she is somewhat better, but her constitution, through repeated attacks of disease, and especially by the last, is almost undermined. Her medical attendant, who is a pious and conscientious man, has given it as his decided opinion, that she cannot fully recover her strength without a change of climate, and that her life will be in imminent danger if she remains longer in this country. In this opinion, I believe most, if not all, our immediate friends, fully coincide. It is, therefore, nearly determined for her to leave India as soon

as practicable. You will be happy to learn that this measure will be attended with little or no expense to the society, as I hope to be able to defray the expenses attendant on the voyage out and back, from my salary. I must make some sacrifices to do this, but I would rather do this than clog the operations of the society by drawing on its funds at a time when, in consequence of its losses in the West Indies, it must be in great straits for money. It is possible that Mrs. P. may leave in the course of another month, otherwise she will not probably sail till December. She expects to accompany Mrs. Penny, whose departure is, I believe, fully determined on.

Mrs. P. has been a great sufferer in India; not a year has passed in which she has not spent a considerable portion of it in bodily pain. Besides chronic diseases, she has had, every year, some acute disease or another. She experienced, in coming out to the country, a severe fall on board of ship, the effect of which she did not recover from in less than three years. This also was doubtless the cause of the other diseases from which she has suffered. She proposes to be gone about two years, and it is hoped that the change will be of essential benefit to her. Through the goodness of the Lord my own health continues good. It is proposed, but not settled, that during Mrs. P.'s absence I take up my abode with Brother W. H. Pearce, in Calcutta; in which case, my time will be occupied in preaching in the native chapels, and in visiting, occasionally, our village stations. Should this arrangement take effect, Brother and Sister Ellis will have charge of the Chit-pore station. All, however, will be

settled, probably, in a few days, when I hope to write to you at greater length, particularly in reference to my labours.

I have hitherto related only my own sorrows; but the present year has been a particularly trying one to several others of my dear colleagues. Brother and Sister Thomas have had a great deal of sickness among their children during the last three or four months. Their second child, a fine little girl, has been near death once or twice, and they are still full of apprehension for her. Mrs. Yates' and her children's health, have been in a very delicate state. She is now with them at Monghyr trying a change of air. Brother Penny is in a very critical condition, and there appears no hope for him but in a visit to his native land. Thus you see we are troubled on every side, and our hands exceedingly weakened. May the Lord graciously appear on our behalf. I had almost forgot to mention Brother Aratoon's case: he is also, and has been for a long time, very unwell. He continues to preach a little, but I fear he will not be able to continue that little long."

CEYLON.

The following extract from a communication sent us by Mr. Daniel, some months since, contains full and satisfactory information respecting the schools under his direction.

In my last quarterly communication I gave an account of our missionary labours here, as far as the preaching of the gospel is concerned. I intimated my intention of giving an account of the schools connected with the Mission in my present letter—this I shall proceed to do. As much money has been expended here in education, it is proper our friends in England should know what is done with it. The day schools connected with the Baptist Mission in Ceylon are fifteen: ten of them were under the care of the society on my arrival; five have been added since I have been here. Six hundred and fifty-four children, according to the last monthly returns, are in a course of education in them. I do not mean that this number is present at one time; for even in England our Sunday-schools are never in this state; and in Ceylon, where the great poverty of the people frequently requires them to call their children from the school to the Paddy-fields,

and where education is not valued by the natives as it is by even the lower classes in England, to secure a constant attendance requires all the vigilance of the master, the visitor, and the missionary. But this is the number who are on the class paper, and who are at different times in the school. Four entire schools and part of another, are female schools; six of them are in Colombo, and nine in the different villages about Colombo. In all the schools the children are taught to read the New Testament, to commit portions of scripture to memory, with catechisms, and other summaries of the truths of christianity. They are not only inspected by a visitor, but Brother Siers and myself go as frequently as we well can to most of them, examine, and talk to the children on the great things connected with their eternal salvation. When we visit the village schools, while we are hearing the children their lessons and questioning them, we order the master to send round to his neighbours to invite them to come and hear the word of God. Sometimes a considerable number attend. They have no communication with the children. After which, we carry on a public service, and preach the gospel of Christ. In some of our village schools I have been at other times much vexed with the inattention of the masters, or "goroanseys," as they are called, and have been ready to dissolve some of their schools; but when I see such numbers of persons in my itinerating excursions who, in reply to the question, "can you read," reply, "a pota bahæ," i. e. "we cannot;" when I think that on this account the knowledge of salvation "by one entrance is quite shut out;" when I think by the means of schools this defect is in some degree remedied, and that the word of God is read by them, and the way of salvation is made known; I have concluded that an imperfect education is better than none; and have, therefore, endured the deficiencies for the sake of the benefit rather than abolish the school. The following is a tabular view of our day-schools:—

Names of the Schools.	Division where situated.	Number of Scholars.
Grand Pass,	boys Colombo	. 60
Grand Pass,	girls do.	. 43
Checkwa-Street,	boys do.	. 59
Moderah,	girls do.	. 32
Pettah,	do. do.	. 29
Silversmith-st.	do. do.	. 45
Talwatta,	boys Senakorle	. 35
Paliagodda,	do. do.	. 34
Calary,	do. do.	. 44
Worgagodda,	do. do.	. 34

Natives of the Schools.	Division where situated.	Number Scholars.
Wabodah,	do. do.	. . 40
Byanwille,	do. do.	. . 49
Harpenden, boys & girls,	Hewagan Korle	35
Hanwella,	boys do.	. . 40
Katcopallella,	do. do.	. . 33

A Korle means a large division of the Country, equal to the size sometimes of an English County, under the administration of a Modeliar.

JAVA.

Extract of a letter from Mr. Bruckner, dated Samarang, 11th of September, 1832:—

I trust you have received my letter dated in the month of November last, in which I stated more fully the reasons which had obliged me to go to Batavia, as also the result of the matter.* I have experienced, in that affair, the aid of God perceptibly, and seen that he is not only able to support the mind under trials with sufficient consolations, but also to give an issue to them which makes us rejoicingly to trust in him. I have understood since, that a person who has great confidence with government had cunningly represented my distributing of Javanese tracts to government as intentionally done by me as an instrument of the English government in Bengal to move the Javanese to an insurrection; but these charges against me being cleared up, the effects of them were soon removed; and since that time I have been permitted to go on undisturbed in visiting the native villages around. The distribution of tracts among those natives seems to have had a salutary effect on their minds, as they have gained more confidence in me, and in my speaking to the people. Formerly, I could hardly collect a few persons with difficulty; but now, when I appear in any place, immediately a few come standing or sitting round me to listen, and I am constantly asked for tracts. The field here around is really large; within a few miles live upwards of 50,000 people, and I trust to God when divine truth has sufficiently been disseminated that the effects will be glorious. I go out among the natives during the week as many times as my measure of strength will permit. On Sundays I have twice preaching; in the morning to about thirty or forty persons in Javanese, and in the

afternoon in my house in Malay, when some soldiers attend who are from the eastern Islands, and do not understand another language. My tracts have been circulated over a great part of the island, and are still every where received with pleasure. A friend wrote to me lately that a great number of them had found their way to the people on the southern sea-shore; thus the contents of the gospel have become known in districts to which there is hardly an access for a Missionary. The natives uniformly declare that they can understand them very well, and like their contents upon the whole. I rejoice, indeed, that I was placed in such circumstances that I could get a goodly number printed of these little messengers, and have been the means to bring in circulation about 11,000. It would have required a long period before the principles of divine truth would have become so extensively known in this Island without these tracts."

SOUTH AFRICA.

A letter from Mr. Davies, dated Cape Town, Oct. 19th, announces their safe arrival at Table Bay on the 27th of September, after a voyage of seventy-two days from Gravesend, and sixty-eight from Plymouth. They had been favoured with fine weather and propitious winds nearly all the way; and Mr. Davies had attempted in various ways to promote the spiritual good of those on board. In the absence of our respected friend, Dr. Philip, who had gone to visit the Missionary stations in the interior, Mr. and Mrs. Davies were very kindly received by Mrs. P. Mr. Davies had preached at the Doctor's chapel, and also for the Wesleyan brethren, both at Cape Town and Wineberg, a beautiful village about eight miles inland. The friends at Graham Town had been apprised of Mr. Davies's arrival, and proposed to meet him at Algoa Bay, and conduct him and his family to their future

* See our Herald for June last, p. 43.

re sidence. May a divine blessing rest on this new effort to promote the cause of God and truth in long-neglected, much-injured Africa.

JAMAICA.

Late arrivals from Jamaica have brought additional proofs of the hostile spirit which continues to prevail among many of the Colonists. In addition to other brethren who, on various pretexts, have been forbidden to exercise their ministry, Mr. Baylis of Port Maria has now been silenced, The house in which he was preaching (at Oracabessa) was licensed, and Mr. B. was in possession of an island license himself, and yet the warrant under which he was arrested, charged him with preaching and teaching in an unlicensed house! The subject has been again urged on the attention of His Majesty's Ministers, and we hope some measures will soon be adopted to put an end to this vexatious state of things; for at this rate, as Mr. Tinson very justly remarks, every Missionary on the island might be stopped.

The House of Assembly was dissolved by His Excellency the Governor on the 17th of Dec., but, previously to the dissolution, a Committee had been appointed to examine whether any amelioration had taken place in the state of the slaves since 1823, and also whether any obstructions had been put in the way of their religious instruction! Several of our Missionaries had been examined before this Committee, after being previously sworn to answer any questions that might be proposed. The object of this arbitrary, and, we apprehend, illegal requirement, soon became apparent, for the great majority of the questions

had no reference whatever to the professed object of the inquiry; and appear as though designed, if possible, to elicit such information as may render the Missionaries objects of contempt. It remains to be seen whether this Committee will be renewed when the House shall have re-assembled.

It is most gratifying to learn that, amidst all the violent efforts which have been made to check, and, if possible, to put an end to the labours of our Missionaries, the work of God is still proceeding; and many present themselves for Christian communion, undismayed by the perils to which their profession will expose them. This will appear by the following extract of a letter from Mr. Clarke, dated Spanish Town, November 10, 1832.

With the Church here I have much cause to be highly gratified; a more peaceable and interesting people, I think, could not be found anywhere. In every thing I attempt for their spiritual advantage, I am encouraged by their zeal and readiness to meet my desires. Once I have gone through all the classes in individual examination, and am just about to go through them a second time. I have had the assistance of my Brethren, Taylor and Dendy, in examining a large number of candidates for baptism, and on Sabbath the 21st ult., I had the pleasure of baptizing seventy-seven, who had been very strictly examined and cordially approved of by us, in connexion with the Church. It is no small encouragement to see that God is still blessing our feeble attempts to do good: and surely, when we reflect upon the almost certain punishment the poor slaves have to endure on professing attachment to religion, and, notwithstanding, see them coming forward, with their temporal danger full in view, we may conclude that they have been made sensible of their greater danger; and that God has still thoughts of mercy and of peace towards the oppressed and distressed bondmen.

You will be informed by Mr. Taylor, respecting the situation in which he is now placed, as it regards preaching the Gospel: my own is not yet so bad; but how soon

I may be in the same case I cannot tell. I had the good fortune to obtain an island license soon after my arrival;—this may be deemed sufficient, and it may not. Mr. Burton has one, and is, notwithstanding, to be tried for preaching, at the next assize court. For some time past, the public prints have made much ado about my being allowed to preach, and have even affirmed that I should soon be prevented; but I have not yet been troubled, though the Head Constable and several others entered the Chapel last Sabbath evening, and remained during the sermon—one of them, I have been informed, carried loaded pistols. I believe their object was to take Mr. Taylor, had he attempted to preach.

A band of soldiers came a few days ago, to march me to the Court House, that I might enrol my name and enter as a soldier in the militia; but, on informing them that I had an island license, the serjeant thought that sufficient to exempt me, and so I was saved the trouble of having to appear before a Court of Inquiry. My mind is made up on both these subjects. I shall never carry arms, whatever may be the state of the island; or however they may be pleased to punish me for refusing—nor shall I desist from preaching, unless compelled by being put into prison: at the same time, I shall endeavour to honour those in authority on account of their office, and shall obey them, so far as I can do so with a good conscience towards God.

I have thought it might be interesting to you to know some of the answers given by a few of those lately examined for baptism; and so shall give them, as taken down during the examinations by Brother Dendy. You will please to bear in mind that many more questions were put to each than what are here given, and that satisfactory testimony was borne by those that knew them to their general conduct.

Joanna Thomas, a blind woman, a slave.

—Q. What made you first think of praying to God? A. Sister Davis spoke to me, and say, massa Jesus was good.—Q. Whose son is Jesus? A. The Son of God.—Q. How do you expect to be saved? A. By massa Jesus' blood.—Q. Do you love Jesus? A. Yes, He died for me, and loved me first.—Q. Are you a sinner? A. Yes, me never did good.—Q. Do you love sin? A. Mo feel hate to it, me no love sin; me used to love quarrelling, fighting, and me no live married.—Q. What book do you love best? A. The Bible.—Q. Whose book is the Bible? A. God's.—Q. Why do you love the Bible? A. There's no book like the Bible, it tell me true.—Q. Do you think you believe

in Jesus Christ?—A. Yes.—Q. Where is He now? A. Massa Jesus all about; He is in heaven, and all in the church.—

Q. Does Jesus know what you mean when you pray, but do not speak out? A. Yes, when me raise my thoughts to Him, massa Jesus can see inside my heart.—Q. Do you know any thing about the Lord's Supper, what do the bread and wine represent? A. Massa Jesus' body and blood, torn and poured out for me, the bread and wine mean.—Q. Is the wine the blood of Jesus? A. No, the wine come from shop.—Q. Suppose you were not to be baptized, nor to take bread and wine before you die, could you get to heaven? A. Baptism no tako me to heaven, blood of massa Jesus so, so, (meaning *alone*) can save me.—Q. Cannot good works help a little? A. No.—Q. Of what use is your ticket? A. To show me joined to Spanish Town Church.—Q. What kind of a place is heaven? A. A holy place, &c. &c.

Robert Bailey, an aged man, about 70, free.—Q. How long have you been concerned about your soul? A. Been praying two years.—Q. Do you hate sin? A. I do hate sin, massa.—Q. Why do you hate sin? A. Because it no good, it no what God likes.—Q. Did you always hate sin? A. I once did n't hate sin, because I did n't know any better then.—Q. Are you a sinner? A. Really me feel so from my heart; but I pray against it.—Q. Do you think that God has changed your heart? A. Yes.—Q. How long do you mean to serve God? A. As long as I live on this side.—Q. Where do you hope to go to when you die? A. I hope to go to heaven when I die.—Q. What kind of a place is heaven? A. It is a City of Glory.—Q. What will you do in heaven if you get there? A. Glorify God, and praise.—Q. Has God done much for you? A. Yes, He has changed my heart, and made me feel love good.—Q. Have you any thing to strive against? A. Yes, sin.—Q. Have you a good heart? A. I beg God to cleanse it.—Q. Are you ever tempted to do bad? A. I feel sometimes bad, and then I pray God to take it from me.—Q. Are there more Gods than one? A. One God, three persons.—Q. Who is God the Son? A. God and man, massa Jesus.—Q. What did Jesus come to do for us? A. He come to dead for sinners.—Q. Is God willing to save you if you believe in Jesus Christ? A. Yes, if I believe in Jesus—no one but the blood of massa Jesus can save.—Q. Why do you desire to be baptized? A. Massa Jesus commands.—Q. Will the water wash away sin? A. No.—Q. What can? A. Nothing but the blood of massa Jesus Christ.—Q. Were you to meet with

much persecution for Jesus Christ's sake, do you think you would give up your religion? A. I will never give up my religion.—Q. Can you keep *yourself* from giving up religion? A. No keep in own strength, but pray to God to give me grace.—Q. What does the bread mean at the Lord's supper? A. It puts me in mind of massa Jesus' flesh torn upon Mount Calvary.—Q. What does the wine represent? A. When I see the wine it puts me in mind of massa Jesus' blood spilt on Mount Calvary.—Q. Is there any book you love more than you love another? A. Yes, the Bible, God's book.—Q. Would you trust to dreams or to the Bible? A. To nothing but the Bible.—Q. You have had an inquirer's ticket, and if you be baptized you will receive a member's—of what use is the ticket? A. All it is for is only to show I a member.—Q. What is repentance? A. I glad feel change, sorry for sin—it is all bad, massa—sorry so long time in sin.—Q. Will Jesus Christ come again into this world? A. Yes, Sir, he will come to judge the quick and the dead.—Q. Who are the quick? A. We living.—Q. What caused you to think about your soul? A. A broder force me long since, and teach me, and set me off pray.—Q. What does the Holy Spirit do for you? A. Sanctify.

An old Female, formerly a slave, had freedom given to her by her owner.—Q. What led you to think about your soul? A. Heard the Word, beg God to touch my heart and make me better.—Q. Are you a sinner? A. Yes.—Q. What punishment do you deserve? A. To be sent to hell.—Q. What kind of a place is hell? A. A bad place.—Q. Who are punished in hell? A. Bad people.—Q. Who is the worst? A. The devil.—Q. Who can save you from hell? A. The blood of the Lord Jesus Christ.—Q. Who can make you holy? A. The Holy Spirit.—Q. Would the Holy Spirit have made you holy, if Jesus had not died? A. It is for Jesus's sake.—Do you think that God has changed your heart? A. Yes.—Q. What reason have you for thinking so? A. Because I loved sin, and used go among all bad people, and hated my God, now I love my God, and serve Jesus, and love to come to chapel, and sing, and pray.—Q. Is there any other Saviour besides Jesus? A. No.—Q. What is Jesus more than man? A. He is both God and man.—Q. Where is Jesus now? A. In heaven.—Q. Will He come again? A. Yes, to judge.—Q. Do you trust in Jesus Christ? A. Yes, to His blood.—Q. Will good works get you to Heaven? A. Can't do nothing (anything) for myself.

—Q. Will God receive you to heaven because you pray, or because Jesus died? A. Because Jesus died.—Q. Why do you wish to be baptized? A. Massa Jesus was dipped in water—wish to follow pattern—God commands to be baptized.—Q. What do the bread and wine used at the ordinance of the Lord's Supper put you in mind of? A. Put me in mind of the flesh and the blood of massa Jesus? —Q. How will you show your love to God? A. I will hail any of my fellow-creatures I see around me in sin, and will tell them to come to Jesus, and what the Lord has done for my soul.

To these interesting details we add a letter lately addressed to the Secretary by the Church at Montego Bay, and which, we are assured, our readers will feel to be equally honourable to the parties from whom it proceeds, and to their worthy pastor. Their testimony was not, indeed, necessary, to vindicate Mr. Burchell's reputation; but still it affords additional satisfaction to find a large body of conscientious persons unanimously coming forward to assert the utter falsehood of the charges so wickedly fabricated against him.

Montego Bay, 11th Dec. 1832.

To the Secretary of the Baptist Missionary Society.

Reverend and Dear Sir,

As we have lately heard with much pleasure of Mr. Burchell's safe arrival in England, we take this opportunity of addressing you as the Secretary of the Society to which we are attached.

As members of the churches of Montego Bay and Gurney's Mount, we feel it a duty we owe to our late beloved minister, and to our society in the mother-country, to establish, as far as we are able, the innocency of the former, and feel great regret that we did not, long ere this, address you on the subject.

We, as a people who have for many years received instructions, both private and public, from the Rev. Thomas Burchell, do firmly avow, that we have never heard him preach or teach any doctrine that could tend to excite negroes, or any other person or persons, to rebellion; on

the contrary, he always endeavoured to impress on the minds of negroes the necessity of being obedient to their owners, and on the free people submission to the powers that be; he himself set us an example; for, during the years that he resided in this Island, he always showed due regard to the authorities, as far as was consistent with his duty to the great Head of the church.

We feel very much grieved that there should have been such a desire among many in this our Island, to attach to his character so much infamy; and we now declare that we are ready to refute, on oath, the charges that have been brought against him; and the greatest body of our church, who are in a state of slavery, would be ready to do the same if their situation did not prevent, for they have repeatedly told us that our minister never, at any time, said anything that would induce them to resist the authority of their owners.

His enemies have persecuted him without a cause; but the Lord has helped him, and made a way for his escape.

We deeply regret the necessity of his departure from us; and if we could consult our feelings alone, we would desire no other minister but him, for he was kind to his people indeed, he was a pastor that we never will forget, but will ever remember him with the affection of children to a kind parent; he is in the hands of a kind Redeemer, who has saved him from cruel enemies in this Island, and

will, we trust, guide and protect him through life, and render him useful wherever he may be.

We should feel very thankful to God if he were pleased to open a way for him to return to us again; and, as a society without the means of grace, we entreat you, Sir, not to forget our situation, but to do all you can to call forth the prayers and exertions of our christian friends in England on our behalf, that we may enjoy religious toleration, and have the word of life preached again among us.

Signed on behalf of the Montego Bay and Gurney's Mount Churches, by fifty-two individuals.

As Mr. Burton is, for the present, prevented from engaging in his usual labours at Manchioneal, he was about to embark for the Bahamas, partly with a view to examine and report upon the condition of the large Baptist Churches which have long existed in those islands, and partly for the benefit of Mrs. Burton's health, which has been so much impaired of late, as to render some such change of scene and residence absolutely necessary.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Mr. John Marshman.....	Serampore	Sept. 5, 1832.
	Rev. George Pearce.....	Calcutta	Aug. 26.
	G. Bruckner.....	Samarang.....	Sept. 11.
WEST INDIES....	Samuel Nichols.....	Montego Bay.....	Dec. 14.
	Do	Do	Jan. 4, 1833.
	H. C. Taylor	Spanish Town	Dec. 17, 1832.
	John Clarke	Do	Dec. 12.
	John Kingdon	Kingston	Dec. 17.
	Do	Do	Jan. 7, 1833.
	Edward Baylis.....	Do	Dec. 11, 1832.
	Joshua Tinson.....	Do	Oct. 27.
	Do	Do	Dec. 17.
	Do	Do	Jan. 4, 1833.
	Joseph Burton.....	Do	Dec. 14, 1832.
	Do	Do	Dec. 15.
	W. Whitehorne	Do	Jan. 5, 1833.
	Walter Dendy	Do	Jan. 4.
	Dr. G. K. Prince	Do	Jan. 8.
	Messrs. Vaughan and others	Montego Bay.....	Dec. 14, 1832.
	Rev. Joseph Bourn	Belize.....	Nov. 26.

Contributions received on account of the Baptist Missionary Society, from January 20, to February 20, 1833, not including individual subscriptions.

Road, Friends, by Mr. Hands	2 0 0	North of England Auxiliary, by Rev. R. Pengilly :	
Newtown, Sunday Scholars, by Mr. Thomas Jones	1 5 0	Newcastle	72 0 5
Carlton Road, Church, by Rev. W. Brock	2 0 0	North Shields	5 7 6
Walworth, Female Society, by Mrs. Steward	3 12 6	Sunderland	12 12 0
Hackleton, Collection, by Rev. W. Knowles	3 0 9		89 19 11
Walgrave, Sabbath School, by Mrs. Smith	0 13 4	High Wycomb Auxiliary, by Mr. Carter, Treasurer	18 7 6
Thrapston, Collection and Subscriptions, by Rev. Samuel Green :		Reading Auxiliary, on account, by Mr. Williams	50 0 0
Mr. Abbott	0 10 0	Loughton, Missionary Association, by Rev. S. Brawn	6 11 9
Mr. Bateman	0 10 0	Committee of Youth's Magazine, for Schools, by W. B. Gurney, Esq.	25 0 0
Mr. Collier	1 0 0	Southampton, Collections and Subscriptions, by Rev. B. H. Draper	30 0 0
Mr. Green	1 1 0	Northamptonshire, Independent Association, by Rev. J. Robertson :	
Mr. Hill	1 1 0	Kettering, Rev. T. Toller	2 0 0
Messrs. Hill, jun.	0 10 0	Market Harbro', W. Wild	0 0 0
Mr. Lewin	1 1 0		7 0 0
Mr. Ladds, sen.	0 10 0		
Friend, by Mr. Ladds, jun.	0 10 0		
Mr. Marshall	0 10 6		
Small Sums	0 18 6		
Weekly Subscriptions, by Mrs. Stevenson and Miss Hill	5 0 8		
Part of the Public Collections after Sermons by Mr. Burchell	11 17 4		
	25 0 0		
Dunkeld, Auxiliary Miss. Society, by Rev. James Black	5 0 0		
Leeds, Subscriptions and Collections, by Rev. James Acworth	80 11 6		
Boroughbridge, Collection, (less expenses 12s.) by ditto	5 0 5		

DONATIONS.

Mr. B. Giles, Abergavenny	2 0 0
Friend, by Rev. T. Burchell	0 10 0
Mr. Marlborough	5 0 0
Q. Q.	20 0 0

LEGACIES.

Mr. John Deakitt, Birmingham, further on account of residue	1000 0 0
Mr. Edward Parker, Chipping Norton, (less duty and expenses)	17 13 4
Miss Mary Smith, Camberwell.	10 0 0
Mr. John Beldam, Royston (less duty)	18 0 0

TO CORRESPONDENTS.

After a Missionary journey, unexampled, we believe, for extent, duration, and continuity of labour, our brethren Carey and Knibb have approached within a day's journey of London, and are expected in town at the close of the present week (Feb. 19). We rejoice to find that the health of both has been preserved in a very merciful degree, in their continual travels and exertions, and that, after a brief repose, they hope to recommence their visits to our Churches in various directions, on behalf of the Society. A few days, however, must elapse before any arrangements can be made; and this intimation is given to prevent any uneasiness or surprise on the part of those friends who may have received no answer to their applications to the Secretary on the subject.

We hope, in our next number, to insert an account of the collections made in Scotland, &c., during the last few months. This has, of necessity, been delayed, for reasons sufficiently apparent from the foregoing paragraph.

MISSIONARY HERALD.

CLXXII.

APRIL, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

P. S. The Subscribers in London and its vicinity are respectfully informed that Mr. William Hunt, the Collector, will wait upon them in the present month, for the Annual Subscriptions now due.

FOREIGN INTELLIGENCE.

CALCUTTA.

We have just received the Thirteenth Annual Report of our Auxiliary at this important station, extracts from which will make up for the comparative scantiness of our recent information from thence.

NATIVE CHURCH.

Mr. W. H. Pearce, Pastor.

For the religious improvement of the members of this Christian society and other hearers, divine service has been conducted four times a week, during the year. From these services good has evidently arisen, though the state of things in the church has been such as to occasion the pastor alternate pain and pleasure. Grief has been occasioned by the apparently low state of piety in some, who are yet, it is believed, sincere believers; and by the

fall of others into open transgression, on which account it has been found necessary to separate three from the communion of the church.

As a counterpart to the pain these things have occasioned, the conversion of some from the error of their ways, and the holy temper and conduct of others, have afforded unmixed pleasure, and call for lively gratitude. Independent of accessions from villages to the south, which will be noticed hereafter, four persons have been added by baptism; and, including those residing at the *Kharee* station, the church now consists of forty-six members, being an increase of twenty-four during the year. The Committee are happy to report, that they have been at length enabled to commence the erection of a *puckah* place of worship for the accommodation of the Native Church, and that is in a state of forwardness. It is situated in South Colingah Street, on a piece of ground containing nineteen *cottahs*, obtained for the purpose for Sa. Rs. 2,391. The chapel is 36 feet long by 18 wide, and the estimated cost of its erection Sa. Rs. 2,225, making a total of Sa. Rs. 4,616; to meet which, Sa. Rs.

2,692. 7. have already been obtained, leaving Sa. Rs. 1,923. 9. yet to be supplied by the friends to Missionary operations among the Heathen.

PREACHING TO THE NATIVES.

Mr. C. C. Aratoon and a Native Assistant.

This department of labour in Calcutta has necessarily devolved, for the most part, on Mr. Carapiet C. Aratoon and a native brother, who, when in health, have usually engaged five days in a week, in making known the word of life in one or other of the Society's bungalows. Severe indisposition at one time compelled the former to desist from his labours, and he is even now in a very weak state of health. We trust, however, that he will soon be mercifully restored. His native assistant has also been a severe sufferer from fever, taken while engaged in the Society's service, during a residence of a few weeks at Kharee, in the rainy season. All the usual remedies failing to afford any relief, he was directed, as the only probable means of preserving his life, to proceed to Monghyr, in company with Mr. Lawrence, who had arrived from England, and was proceeding to occupy the Digah station. From letters recently received, there appears reason to hope that this valuable servant of the Society will shortly be able to resume his labours.

As to the effects of the public ministration of the gospel, it is impossible to speak with precision. It is as yet seed-time rather than harvest. And, in this point of view, it is pleasing to reflect, that by oral instruction, and the circulation of tracts and portions of the Scriptures, the way of salvation has been made known to great numbers, many of whom have communicated the intelligence to others. Thus the way of the Lord is being prepared, and some probably brought to seek and enjoy the blessings of redemption, who may never be known to those whose instrumentality has been employed for their benefit.

Although no decided instance of conversion has been known to take place from these labours during the past year, yet attention has been awakened in some, and serious impressions evidently deepened in others, by attendance on them. Some have long visited the bungalows with great regularity, and appear to listen with much interest, and some conviction. They are known to read the Scriptures; and not only to peruse Christian publications themselves, but circulate them to a considerable extent among their countrymen, by which means these publications

have found their way into places otherwise inaccessible.

In order to make known the gospel message to some of the followers of the false prophet, who might otherwise have little or no opportunity of hearing it, Messrs. Carapiet and Thomas proceeded a few weeks ago on a Missionary tour up the Hoogly, when they had many opportunities of communicating with respectable and intelligent Mussulmans, among whom they distributed upwards of 400 tracts, beside portions of the Holy Scriptures, in the Hindoostanee and Persian languages. What the result may be, futurity must develop; this much, however, may be said, that while, in the sentiments expressed by most, in their deplorable ignorance of the Christian Scriptures, (the names of which they are taught to mention with respect,) and in the spirit too frequently evinced, there was much to pain, there was also much, in the courtesy and candour of others, and in the readiness with which they received Christian publications, to encourage the mind, and make the labour truly pleasant. Some expressed a desire to reply to the tracts given them, but said they were afraid of involving themselves in trouble with the government. They were encouraged to write and publish their sentiments, and assured, that by letting politics alone, and confining themselves strictly to the subjects treated of in the tracts, they need be under no apprehension from that quarter.

BOYS' SCHOOL.

Mr. J. D. Ellis.

The 1st Deakin School, which is the only one supported by the Society in Calcutta, contains sixty boys. During the year, it was under the superintendance of Mr. J. Penney, but is now transferred to the care of Mr. Ellis, lately arrived. The elder boys have committed the first and second Catechisms to memory; they have read the Parables and Miracles, and have been examined as to their meaning; and with great pleasure unite in the singing of Christian hymns. They are now reading in the gospel of Luke, which they copy out and take home; and it is hoped, that as soon as the Native Chapel is erected, they may be regular attendants there on the Sabbath.

BONSTOLLAH.

Mr. Carapiet C. Aratoon.

Frequent indisposition, and important engagements in the city, have prevented

Mr. Carapiet from giving that attention to this station, which was otherwise desirable : and it has been recently deemed expedient to give up the school, on account of the small number who attended. It is, however, gratifying to know, that one person from this place has, within the last year, been baptized, and added to the church in Calcutta, and that another has renounced caste, and attends on Christian instruction.

LUCKYANTIPORE.

Mr. G. Pearce.

The state of things here is not so pleasing as could be desired. None of the people have gone back to idolatry, but their progress in divine knowledge and holy conduct has not been equal to what has been made at some other stations. Two reasons may be assigned as the cause : one is, that although repeatedly visited during the year, by the Missionary, they have been unavoidably left destitute of regular instruction ; and the other is, that in consequence of the failure of the harvest, two years in succession, they have been reduced to great poverty, and exposed to more than ordinary temptation. Measures have been adopted to supply them with a resident native teacher, under whose influence, and the superintendence of the Missionary, accompanied by the blessing of God, it may be hoped that a great improvement will take place.

To the professed Christians at this station, three persons have recently united themselves.

KHAREE.

Mr. W. H. Pearce and two Assistants.

After stating the various encouraging particulars respecting this station, which have already been made known to our readers, the Report continues.—

The work of grace still proceeded, and on the 1st of January of the present year, when Mr. G. Pearce accompanied their pastor to visit them, eight more, having given equally satisfactory evidences of real conversion, were baptized, and on the evening of the same day received into the church ; when not less than thirty, who a few months before were bowing down to stocks and to stones, and worshipping the works of their own hands, united to commemorate the love of Christ, while partaking of the emblems of his sufferings and death.

A few weeks ago, when Mr. Pearce

paid them his last visit, he was much gratified to observe the progress of true religion among them. At public worship, on the Sabbath, seventy-five adults, professing Christianity, were present, and all appeared to listen to the word with the liveliest attention and interest. The open sins, such as adultery, theft, and abusive language, to which many of them, in common with their neighbours, had before been addicted, were now unknown among all who named the name of Christ ; and chastity, industry, and kindness to each other and to the Heathen, were very conspicuous. Some in near, and others in distant villages, have expressed their desire to embrace Christianity ; and there is great reason to hope, that during the present year, the number of those who profess and feel the power of the gospel will be greatly increased.

The whole number of professing Christians now at this station, including their children now at school at Chitpore, and seven who had lately joined them, is about 140, of whom forty reside at Mookerjea Muhal, two miles distant from Kharee. The native preachers regularly visit them for the purpose of conducting worship, three times a week ; and as it is now a settled congregation, a small chapel is about being raised for their accommodation. The other brethren attend the larger chapel at Kharee, where Christian worship is held five times a week.

CHITPORE, NEAR DOORGAPORE.

Mr. G. Pearce and an Assistant.

PREACHING TO THE HEATHEN.

At this station the preaching of the gospel has been carried on with little interruption throughout the year by Mr. Pearce, assisted by a native brother. By their united labours, the word of salvation has been addressed to multitudes, both in the bungalows at the station, and in the surrounding villages. In the course of the year, several excursions have been made into more distant places, some of which had never before been visited by the light of truth. Thus "the seed of the word of God" has been scattered abroad : may he, who blesses the labour of the husbandman, and "crowns the year with his goodness," render it productive.

In addition to the two Bungalows already connected with this station, another is being erected at Saumbazar, which, it is hoped, will afford increased facilities for disseminating divine truth.

NATIVE CHRISTIAN CONGREGATION.

To the church no addition has been made during the year, but the congregation has been considerably augmented, principally from the Christian boarding school, and now consists of more than fifty persons in regular attendance. Divine service is conducted twice on the Sabbath, and once during the week; and the growth of Scriptural knowledge, especially among the juvenile members of the congregation, is truly gratifying.

NATIVE CHRISTIAN SEMINARY.

This very important institution, the design of which is to take the children of native Christians, and, entirely separating them from the society and contaminating influences of idolatrous neighbours, to educate them in Christian principles, has steadily advanced since the last annual meeting. At that time it contained twelve boys, it now numbers twenty-three. Of the nature of their studies, as also of the improvement generally made, a tolerable idea may be formed from the following account of the first annual examination, which took place on the 30th of November last.

On the day of examination, there were seventeen boys present, one of whom, about nine years of age, has since died. Of the whole number, three only could not read. The rest were divided into three classes. The lowest or third class, read with ease, "Animal Biography," in Bengalee, and gave the meaning. The second class read fluently in Pearson's Geography, and readily pointed out the continents, seas, countries, &c., on a map of the world. The first class read in the Gospel of Luke, and gave an abstract of its contents. The boys in this class discovered a considerable acquaintance with Geography, and could find out the longitude and latitude of any place mentioned to them on the map. The more advanced boys were examined as to their acquaintance with the facts, doctrines, and precepts of the Scriptures, and the result was truly gratifying, especially when it was remembered, that with two exceptions, none of them had had more than a year and a half's instruction, and when they entered the school they were ignorant of the alphabet. Twelve were examined in English, in which language they read and translated easy lessons, and some exhibited specimens of English writing.

Besides this seminary for boys, another on the same principles for girls has been commenced, and contains twelve children.

They are under the care of a native Christian and his wife, but daily attend on Mrs. Pearce for instruction. Of this institution, now in its infancy, a more enlarged and pleasing account may be anticipated at some future period.

ENGLISH SCHOOL FOR HEATHEN BOYS.

In this school there are from seventy to eighty youths, of whom nearly sixty are in daily attendance.

The school is conducted by a young man, educated in the Benevolent Institution, who, it is hoped, in addition to other qualifications, possesses true piety, joined with a desire to promote the salvation of the Heathen.

Beside books on Grammar, Geography, History, Astronomy, &c., the Scriptures, Watts' Catechisms and Hymns for Children, with one or two others on the Evidences of Christianity, are in daily use; and it is gratifying to state, that a considerable revolution of sentiment for the better, on religious subjects, has taken place among several of the more advanced youths. Hence there appears reason to hope, that under the divine blessing, the institution will prove extensively useful, not only in undermining idolatry, but in promoting the influence of true religion, in this Heathen land.

HOWRAH AND SULKEA.

Mr. Thomas and a Native Assistant.

The native and English services at this station are much the same as stated in the last report, except that the English week-evening services have been for a season discontinued. To the English part of the church, *one* member has been added by baptism, and another is about to be received by experience. To the native part, *two* have been added by baptism, and a *third* by restoration, who was formerly a member of the church in Lollbazar.

For the benefit of the Heathen, a Bungalow has been erected in Sulkea, on the Benares road, where twice a week the gospel is preached to a congregation varying in number from twenty to fifty. By the road-side and under trees, near home, and in the surrounding villages, "the word of the kingdom" has been proclaimed, and tracts and portions of the Scriptures extensively circulated. Of those who hear, too many resemble the way-side or stony-ground hearers, though in some instances a different result may be confidently hoped for; for Jehovah

has said, "My word shall not return unto me void."

Within the last few months, some appearances of a hopeful description have occurred in a village about four or five miles to the south-west. Several of the villagers have been repeatedly present at native worship on the Lord's day, and also on Wednesdays; but what the result may be, must be left for time to develop.

For more than twelve months, a number of poor people, varying from 100 to 150, or upwards, and consisting of the lame, the halt, and the blind, Fakirs, and others, has been accustomed to assemble once a week, on the Missionary's premises; amongst whom, after an address on the truths of revelation and prayer, usually in Bengalee, (it being best understood,) a portion of rice, provided by the charity of individuals, is distributed. These poor creatures, on the whole, behave well during the religious exercises; and some, in particular, seem to listen with feeling and interest to what is said, and to join the prayers offered in their behalf. Indeed, in many respects, they are an interesting congregation. They do not come, it is true, designedly for the word of life, but for food for the body; still, in respect to their poverty, they are fit objects of charity, and their assembling together in such numbers, affords an excellent opportunity of making known to them the way of salvation; and were it not for this, most of them would probably never hear a word calculated to lead them to the knowledge of the true God, and of his Son Jesus Christ, whom to know is life eternal. Surely the hope may be indulged, that some will have cause to celebrate the praises of redeeming love, first discovered to them by this simple means.

NATIVE ENGLISH SCHOOL.

The native English school has at present between thirty and forty names on the list, of whom about three-fourths are in daily attendance. Deaths and frequent sickness have deprived the school of some, and made the attendance of others irregular; and some of the more advanced youths have left to enter situations as a means of support. Those who remain have, for the most part, made considerable progress in the acquisition of the English language, and general and religious knowledge. Of several in the school, as of some who have left, it may be said that their faith in Hindooism has been shaken, and that they have evidently acquired such an acquaintance with the

main principles of Christianity, as may be sufficient, with the divine blessing, to lead them into the way of life.

INDIGENOUS NATIVE SCHOOLS.

Of the three schools of this description mentioned in the last report, *two* have been given up, owing to the negligence of the master. One continues, and contains about forty boys. Besides the First Reading-book, the Miracles and Parables of Christ, the First Catechism, and other publications of the Calcutta Christian Tract and Book Society, the gospels have been much read in this school. In the latter alone not less than 1800 pages have been read within the last six months, by which means the master, who is rewarded according to the number of pages the boys are able to read fluently and intelligently, has obtained a sum nearly equal to a moderate salary. The boys are examined periodically, and usually discover a good acquaintance with the meaning of what they read.

JAMAICA.

We have received no letters from this island since our last number, nor has any particular intelligence arrived, that we are aware of, through any other channel. The Christmas holidays passed over without any disturbance; and in some parts of the island, great pains have been taken to revive among the negroes the licentious and heathenish sports and amusements of the season, which had, in a great degree, vanished before the rising light of education and religion.

It is generally understood that Government have at length prepared a measure for the final settlement of the question of Negro Slavery; and Lord Althorp has stated in the House of Commons that it is his intention to bring it before Parliament on the 23rd instant (April).

NOTICE.

On Wednesday the 1st of May, the Annual Meeting of the Glamorganshire Auxiliary, in connexion with the Baptist Missionary Society, will be held at the English Baptist Meeting-house, Merthyr Tydvil. Mr. Carey, or one of the Missionaries from Jamaica, is expected as a deputation from the Parent Society. The service will commence on the preceding Evening.

Contributions received on account of the Baptist Missionary Society, from February 20, to March 20, 1833, not including individual subscriptions.

Rugby, by the Rev. Edward Fall.....	7 0 0	Shacklewell, Collection by Rev. J. M. Philippo.....	2 0 0
Sandy Lane, Friends, by Rev. P. Alcock.....	0 13 0	Olney, Collection, by Rev. E. Carey.....	15 6 9
Bridgend, Collected by Mr. Roberts.....	0 10 0		
Nairnshire, Miss. Society, by Rev. Oxford Auxiliary: Alcester, by Rev. J. Price.....	10 5 0		
Mitcham, Collected by Mrs. Pratt.....	2 2 0	Joseph Trueman, Jun., Esq., <i>Highbury</i>	10 0 0
Perth, Ladies' Society, by Miss Miller (<i>Female Education</i>).....	10 0 0	Mr. John Sabine, <i>Bury St. Edmunds</i>	10 0 0
Derby, Collection by Rev. W. Knibb....	8 6 8	Rev. J. Deane, by Rev. T. Price.....	5 0 0
		Mrs. Atkinson, <i>Swanwick</i> , by Rev. C. Stovel.....	1 0 0

DONATIONS.

Joseph Trueman, Jun., Esq., <i>Highbury</i>	10 0 0
Mr. John Sabine, <i>Bury St. Edmunds</i>	10 0 0
Rev. J. Deane, by Rev. T. Price.....	5 0 0
Mrs. Atkinson, <i>Swanwick</i> , by Rev. C. Stovel.....	1 0 0

JOURNEY OF MESSRS. CAREY AND KNIBB IN SCOTLAND AND THE NORTHERN PARTS OF ENGLAND.

Edinburgh:—Collection, Elder Street Chapel, Mr. Innes.....	14 3 10	Missionary Society.....	10 0 0
Tabernacle, Mr. Haldane.....	12 2 9	Collected by Mrs. Sturrock.....	5 0 0
Broughton Place Chapel, Dr. Brown.....	7 19 3	Andrew Johnston, Esq.....	1 0 0
Rose Street Chapel, Mr. Mc. Gilchrist.....	2 19 3½	Rev. J. Watson.....	1 0 0
Mr. Harper's Chapel, Leith.....	5 9 3½	Robert Methvin, Esq.....	1 0 0
Baptist Meeting, Pleasance.....	10 1 3½	Missionary Boxes, and small Subscriptions....	1 1 0
Mr. Johnston's Chapel, Roxburgh Place.....	6 9 8½		21 5 6
Mr. Kirkwood's Chapel, James' Place.....	7 3 6	St. Andrew's:—Collected at Public Meeting.....	2 12 6
Dr. Peddie's Chapel, Bristo Street.....	15 11 0	Miss Wilson.....	2 0 0
Leith Auxiliary Juvenile Bible and Missionary Society.....	6 0 0	Mr. Robert Haldane.....	0 10 0
Philanthropic Society.....	9 0 0		5 2 6
2nd Collection, Rose St. Chapel. Mr. Mc. Gilchrist.....	9 10 5	Anstruther:—Collected in Se-cession Church.....	4 4 0
Dalkeith Anti-slavery Society, per G. Gray, Esq.....	11 3 0	Missionary Society.....	1 0 0
Missionary Fund, Elder Street Chapel.....	5 0 0	Do. Prayer Meeting.....	2 0 0
John S. Blackwood, Esq., of Pitreavie.....	5 5 0	A few friends east of Fife.....	2 0 0
	127 18 3¼	A tenth.....	1 10 0
Dumfries:—Collected at Public Meeting.....	9 3 1½		10 14 0
Rev. Mr. M'Lean.....	1 0 0	Dundee:—Collected at Public Meeting.....	21 8 4
Mr. Dewar.....	2 0 0	Rev. Mr. Russell's Chapel.....	15 0 0
Mr. Reid.....	0 10 6	Baptist Chapel.....	4 7 0
Alex. Robinson, Esq.....	1 0 0	Church Street Wynd.....	3 8 9
	13 13 7½	Penny-a-week Society.....	2 0 0
Dysart:—Collected at Public Meeting.....	1 0 0	J. Todd, Esq.....	10 0 0
Kirkaldy:—Do. do.....	5 12 0	Auxiliary Society.....	23 15 11
Auchtermuchty:—Do. do.....	2 15 6½		80 0 0
	9 7 6½	Arbroath:—Collected at Public Meeting.....	4 4 9
Cupar, Fife:—Collected at Public Meeting.....	2 4 6	Mrs. Hunter.....	1 0 0
			5 4 9
		Montrose:—Collected at Public Meetings.....	16 4 8
		Congregational Prayer Meeting.....	1 1 0
		Friend to the Slave.....	1 1 0
			18 6 8
		Aberdeen:—Collected at George Street Chapel.....	3 3 0
		South Silver St. Chapel.....	3 2 10½
		Blackfriars' St. do.....	4 5 4

Rev. Mr. Angus' do.....	5	1	0	
John Street do.....	3	9	0	
Frederic Street do.....	2	0	0	
Public Meeting.....	10	17	11½	
Youth's Miss. Society.....	6	10	0	
Miss. Fund, Rev. Mr. Stirlings.....	2	10	0	
Ladies' Society, for Native Female Education.....	11	16	1	
			52	15 3
New Deer:—Friends at, by Mr. George Leslie.....	3	0	0	
Huntly:—Collected at Public Meeting.....	13	1	0	
Elgin:—Do. do.....	4	14	0	
Mr. Urquhart.....	1	0	0	
Forres:—Collected at Public Meeting.....	4	8	0	
			26	3 0
Inverness:—Collected at Rev. Mr. Kennedy's.....	4	2	0	
A Friend to the Slave.....	1	0	0	
Missionary Box.....	0	10	0	
Collected at Chapel of Ease.....	10	16	0	
Rev. Hugh Macbean.....	1	0	0	
			17	8 0
Perth:—Collected at Public Meeting.....	13	7	7	
G. L. Carnfut, Esq.....	1	0	0	
A General Baptist.....	1	0	0	
The Baptist Chapel.....	6	5	2	
Perthshire Miss. Meeting Collected at Rev. Mr. Mackray's Chapel.....	7	17	3	
			34	1 2
Entch:—Collected at Public Meeting.....	3	2	1	
A Friend to the Slave...	0	9	0	
			3	11 1
Musselburgh:—Collected at Public Meeting.....	3	0	0	
Juvenile Miss. Society...	3	0	0	
			6	0 0
Collections in Glasgow after deducting expenses.....	85	10	3	
James Johnstone, Esq.....	1	1	0	
Anthony Wigham, Esq., Schools.....	2	2	0	
John Barr, Esq.....	2	0	0	
Joseph Swan, Esq.....	2	2	0	
James Craig, Esq.....	1	1	0	
			93	16 3
Collection at Beith.....	4	11	0	
Salcoats:—Collection at.....	4	11	3	
			9	2 3
Irvine:—Collection at.....	3	13	4	
Rev. Mr. Campbell.....	1	0	0	
Mr. David Muir.....	1	0	0	
Mr. and Mrs. Watt.....	2	0	0	
Ladies' Bible Society, West Indian Fund.....	4	0	0	
Miss Allen.....	1	0	0	
Mr. J. Miller.....	1	0	0	
Mr. and Mrs. Mitchell... Collected by Mrs. Watt and Miss Gilkison.....	2	2	0	
Collected by Miss Barclay, West Indian Fund.....	5	12	0	
			22	12 4
Ayr:—Collected at.....	6	5	0	
Kilmarnock:—Collected at.....	5	4	4	
Mrs. Muir.....	1	0	0	
			12	9 4
Paisley:—Collected at Dr. Thompson's, Rev. Mr. Smart's and Methodist and Baptist Chapels...	37	13	4	

Mrs. Dunn.....	1	0	0	
Small Sums.....	0	10	0	
			39	3 4
Rev. Mr. French, Strathane Relief Church Missionary Association.....	5	0	0	
Greenock and Port Glasgow:—Collected at.....	35	12	0	
Anonymous, by Rev. C. Anderson, Jamaica.....	5	0	0	
			45	12 0
Stirling:—Collection at.....	20	0	0	
Falkirk:—Collection at.....	10	0	0	
			30	0 0
Berwick:—Collection in Baptist Chapel.....	47	6	2½	
Baptist Congregational Missionary Society.....	5	0	0	
A Friend, by Mr. Robson.....	0	10	0	
			52	16 2½
West Glendal Association... Ford Forge, for Jamaica... Miss Ainsley, for Schools	4	2	2	
	7	18	8	
	1	0	0	
			13	0 10
Alnwick:—Collections and Subscriptions, Rev. Mr. Rate's.....	30	0	0	
Rev. Mr. Paterson's.....	3	13	4½	
			33	13 4½
Newcastle:—Collections.....	58	5	5	
Do. do.....	8	12	6	
			66	17 11
Sunderland:—Collections... West Shields:—Do.....	12	12	0	
	5	7	6	
Durham:—Do.....	10	17	0	
			28	16 6
Scarborough:—Collections, Jamaica.....	11	7	0	
York:—Collections. Schools	16	17	8	
Bradford:—Do.....	40	10	6	
Leeds:—Do.....	67	6	0	
			136	1 2
Meltham:—Rev. Mr. Thomas	0	15	0	
Salentine Nook:—Collection	10	0	0	
Female Association.....	6	0	0	
			16	15 0
Huddersfield:—Collection at.....	15	6	3	
			15	6 3
Halifax:—Collected at.....	22	8	10½	
Rev. Mr. Hawkins.....	0	5	0	
Mrs. Whitehead, Collected	2	17	2	
Small Sums.....	0	14	1	
G. B. Brown, Esq.....	1	1	0	
Mr. Walker, Collected...	2	15	7	
			30	1 8½
Howarth:—Collected at.....	5	19	7½	
Missionary Boxes.....	1	12	5	
Rev. Mr. Saunders, & Mrs. Saunders.....	2	2	0	
Mr. John Greenwood...	2	0	0	
— Joseph do.....	2	0	0	
— James do.....	2	0	0	
Mrs. do. do.....	2	0	0	
Miss do. do.....	2	0	0	
Mrs. Clapham.....	2	0	0	
Mr. W. Greenwood and a friend.....	2	0	0	
			23	14 0½
Kettering:—Collection at... Girls' Sabbath School, (Rev. T. Toller's), for Schools in Jamaica...	13	0	0	
	1	5	6	
			14	5 6
Northampton:—Collection at Three Friends.....	27	0	0	
	3	0	0	
			30	0 0
Sheffield:—(On account of Auxiliary Society.....			50	0 0
			£1195	15 4

The Editor has pleasure in inserting the following letter from his esteemed friend, Mr. Carey, in reference to the journey undertaken by himself and Mr. Knibb. In the sentiments of grateful acknowledgments to the numerous friends both in Scotland and in England, who treated the Deputation with so much kindness, the Committee cordially unite.

Leamington, March, 1833.

My dear Sir,

In your notice of the proceeds of our recent journey through Scotland, it will greatly oblige my beloved colleague and myself, if at the same time you would record our grateful sense of the kindness we personally experienced, and of the liberality evinced towards our object in every place whither our steps were directed. This is the more imperatively demanded from ourselves and our Society, from the fact, that, though our own friends were everywhere liberal according to their number and their means, it was to the countenance and contributions of ministers and brethren of other denominations that our success was mainly attributable. At a period when the objects of general and of Christian benevolence are so greatly multiplied, and when each denomination has strongly urged upon it its own specific claims, it is matter of devout and grateful reflection, that all should so readily sympathize with the afflictions, and so promptly listen to the appeals, of a distinct though kindred institution.

And, whilst sensible of the pecuniary aid thus realized to the exhausted resources of our Society, it may be hoped that such assistance will prove to be the least important result of the journey. During the several years I have travelled for the Society, I have never seen a succession of such meetings as those which have been holden in Scotland and the northern counties. The number in attendance was frequently overwhelming; and the interest evinced, while my companion detailed the previous successes of the Western Mission, and described its late unexampled calamities, was such as to surpass description. I cannot but hope, that such recitals of the woes which unoffending thousands have endured, and are now enduring, will prove to have awakened a sympathy for the oppressed which will never expire until their wrongs be redressed; and an indignation against the system which has inflicted them, the force of which shall prove unmitigable, until it and all its cruel atrocities terminate.

I am,

Ever yours,

EUSTACE CAREY.

TO CORRESPONDENTS.

The thanks of the Committee are returned to Miss Cooke and Mrs. Rouse, of Hasketon, for fifty copies of the "Farewell Testimony" of their late venerable relative, Rev. W. Hurn; also to Miss Huntley, of Bow, and Mr. Harrison, of Hadlow, for Magazines.

A small parcel of Periodical Accounts has also been received at the Mission House from some place and person unknown, in the west of England, the carriage of which exceeded the value of the pamphlets. Our friends are requested to send no parcels of this description, except carriage free.

The letter of a "Friend to the Mission," who dates from the Midland District, has been handed to the Editor of the Baptist Magazine, to whom the greater part of it might have been properly addressed. The remarks of the writer are duly noticed; but why on this, and on a previous *interesting* occasion, conceal his name?

MISSIONARY HERALD.

CLXXIII.

MAY, 1833.

THE Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st instant, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of Subscribers, &c., in alphabetical order.

Particular attention is solicited to this notice ; for as all the Society's accounts for the year are examined and audited, by the gentlemen appointed for that purpose, in the first week in June, and the Report will, it is expected, leave the press in a few days after the Annual Meeting, it is clearly impossible that payments can be included, or lists of particulars inserted, which come to hand after the time specified.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 19, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.

FOREIGN INTELLIGENCE.

JAMAICA.

Since our last Herald was sent to press, two packets have arrived from this island, by which a variety of important intelligence has been received. A Royal Proclamation has been issued against the "Colonial Unions," and this was accompanied by a circular letter from his Excellency the Governor, requiring the prompt obedience and co-operation of the Magistrates in enforcing it. But the wild and daring contumacy of the planters was not to be so easily suppressed. A spirit of determined adherence to the re-

solutions of the Union displayed itself in several parts of the island, especially in the parish of St Ann's, where the persecuting scheme originated. These demonstrations of hostility against the government, have been met by Earl Mulgrave in a spirit of calm and dignified firmness, well becoming his office and character. The Custos of that parish has been removed from his office, with nine more of his brother magistrates, and the principal officers of the militia have been publicly cashiered. We trust these just and decided measures will produce a good effect; but it is more than ever apparent, that peace and good order cannot be established in the island, on any solid basis.

till the whole frame of society there be re-modelled. But we turn, from these general remarks, to give a condensed account of the occurrences more immediately affecting our Mission.

Mr. Tinson has forwarded us a very interesting account of an examination, lately held, of the school connected with the church and congregation in East Queen Street, Kingston, of which we subjoin the substance in his own words.

There are on the books—boys 97 ; girls 85=182. The average attendance is from 130 to 140. The general state of the school is highly creditable to the master; and the progress of the children such as could not fail to interest, if seen, all who are concerned for the moral improvement of the young.

Although the school is not so large as it was at one time, it is not the less deserving of encouragement. It has never fully recovered since the departure of Mr. Knibb; but it probably would ere this, had it not been for the severe persecution our mission has endured during the whole of this year.

Mr. Samuel Whitehorne is a decided Christian, a well-informed young man, and gives evident proof of his deep solicitude for the best interests of the children. He is manifestly anxious that they should not only *read*, but *understand*, the sacred volume: so that, by having their minds pre-occupied with the knowledge and principles of Scripture, less room may be left for the admission of worldly vanities.

There are upwards of seventy who can read the Scriptures, most of them correctly, and with ease. About thirty were particularly examined in Scripture history, with which they appeared pleasingly conversant; giving also appropriate replies to a number of questions on natural history, geography, &c. connected with the subjects of their examination.

Their writing, in books, and on their slates, from dictation, did them much credit, and would have been considered respectable in any school among children of a similar grade in England.

In arithmetic, there are from sixty to seventy who are familiar with most of the tables of weights and measures; and between thirty and forty of them displayed great promptitude and correctness in

setting down from dictation, and instantly working various sums in the four principal rules; and, as these were given on the occasion, not from any book, there could have been no previous preparation.

One little girl, only ten years of age, works sums in compound addition with a readiness that would abash the contenders for negro stupidity.

In grammar Mr. W. has adopted a plan used in the Scotch Sessional school, with such modifications as he thought necessary; by which he has endeavoured to combine pleasure with advantage. Many of the children appear to be much interested in the study; but, as the object of the school is not to make accomplished grammarians, I believe this exercise is not considered indispensable, but a sort of extra attention for the encouragement of the most deserving. There are nineteen in the highest class who are conversant with the different parts of speech, and with three or four of the first rules of grammatical construction.

The class examined in Scripture history exhibited considerable acquaintance with geography—describing with great readiness and accuracy the different countries of the earth, the divisions of Europe, with its boundaries, rivers, lakes, &c., and the counties of England, Ireland, and Scotland, with their relative positions and chief towns. But what appeared to me particularly pleasing, was the care taken to give a practical application of a moral and religious kind to all the instruction afforded, from the highest to the lowest classes.

The children are taught the rudiments of psalmody by Mr. W. Many of them have pleasant voices, and are very fond of singing. They sang several tunes very delightfully; at least it seemed so to me. Who could help being delighted to see such a company of children, of every description of colour, harmoniously uniting their little voices in the praises of Him who hath made of one blood all nations of the earth?

The state of the church at Hanover-street, under Mr. Tinson's pastoral care, is such as to afford him much encouragement. The ordinances of divine worship are continued among them without interruption, and some pleasing and useful additions have lately been made to their number. Eight were baptized in the first Sabbath in March, which makes

the whole number received during the year, fifty-one. Mr. Tinson has also been enabled to resume his occasional services at the subordinate station of Yallahs, where the congregation consists almost entirely of slaves. Threats have indeed been employed, but in vain, to deter him from these labours of love. "These are not times," remarks our brother, "to trouble one's heart about the frowns of wicked men. Life is short, and souls are daily plunging into eternity unprepared: therefore, as long as any opportunity is left us of preaching Christ, it becomes an imperative duty, irrespective of all personal considerations, to proclaim his love to perishing sinners. If God be glorified, what does it matter, though we be trampled in the dust?"

After labouring among the people at East Queen-street for four months, Mr. Gardner has been unanimously requested to continue with them. He reports, that since the commencement of the persecution, the love of some, as was to be expected, had grown cold; but that "the constancy of others is beyond all description." He expected (Feb. 4.) to baptize about thirty, who had given hopeful evidence of conversion. As an additional proof of the furious malignity shown, on all possible occasions, by the enemies of our Missionaries, we may mention that when Mr. Gardner sent to Savanna-la-Mar for his furniture and books, he found that the whole had been thrown into the highway, and nearly all destroyed. The little that was saved could not be sent to Kingston, as not a negro could be hired to carry it to the wharf: all were afraid to be seen with any thing belonging to a Baptist. The very founda-

tions of our chapel there have been dug up, and the stones carted from the spot at mid-day!

Although Spanish Town is the seat of Government, our friend Mr. Taylor has suffered much molestation in the performance of his duties there, and at the subordinate stations of Vere and Old Harbour. Since the issuing of the Royal Proclamation, these annoyances have abated, and at the date of his last letters he had resumed his country services. It must be noted, however, that he preaches to free persons only; slaves are prevented from attendance.

The circumstance of Mr. Baylis's imprisonment was briefly stated in our Number for March. The following extract from a letter received since, will give a clear view of the system now pursued by the magistrates. Our readers will not be insensible to the appeal at the close.

You have no doubt heard that the magistrates in Jamaica long contended that no dissenting minister was authorized to preach in any parish in which he had not been licensed at the quarter sessions. This question was for a time settled by the decision of the grand court in the case of *Rex versus Whitehouse and Orton*. It was then decided by our late chief justice Scarlet, and our late attorney-general James, that a missionary being licensed in one parish entitled him to preach in any part of the island. I came to reside in this parish shortly after that decision, and consequently did not deem it necessary to apply for a license here, as I had been duly licensed in St. Catherine's, and I have gone on preaching the gospel of peace without interruption, to the no small annoyance of many who wish to oppose the kingdom of Christ in every way they can. At last one Mr. George Vidal, clerk of the vestry, and a magistrate for this parish, employed two white men to attend the meeting at Ora-Cabessa, and then go to a Mr. L. R. Stephens, another magistrate of persecuting notoriety and swear that they heard me preach in an unlicensed house, and that I was not licensed for this parish. On these

affidavits a warrant was granted, and I was apprehended, and was by this L. R. Stephens bound over to appear at the next quarter sessions, and in the mean time neither to teach or preach under the penalty of £100. At the quarter sessions I was called on to answer to the charges of having preached in the parish without a license, and in an unlicensed house; and though I proved, by documents produced in court, that I had been duly licensed in the island, and that the building in which I preached was registered in the bishop's office according to the first of William and Mary, I was sentenced by the honourable Henry Cox, Lawrence Reid Stephens, and Robert Fairweather, esqs., to "pay a fine of ten pounds, to stand committed until such fine was paid, and not to preach again in the parish without being first licensed at the quarter sessions. I there applied for such license, but it was refused. Nothing can be more evident than the object these magistrates have in view, in claiming the prerogative of licensing ministers for their respective parishes, and yet invariably refusing to grant such licenses. They think by this means to put a stop to the spread of the gospel, and thus keep the negroes in brutal ignorance; and, I fear they will be too successful, unless some effectual measures are adopted by the British Government; for I think it is quite vain to look for redress from any persons in authority here. Surely the king of England does not wish men to hold his commission of the peace for the purpose of hindering the spread of the gospel, by fining and imprisoning its ministers! It is certainly disgraceful to Britain, that in this enlightened age, ministers of the gospel should be apprehended and sent to jail in the *king's name*, for no other crime than that of preaching the gospel of Jesus Christ; and that those who thus abuse the king's commission of the peace, should be allowed to do so with impunity.

I wish the friends of Missions in England would importune government until something effectual is done, for I think we have sufficient proof, that if we get redress at all, it must be from home.

Mr. Dendy removed, in the commencement of the year, from Spanish Town to Port Royal, and while there, was called to the painful task of surrendering his only child to the stroke of death, at the early age of six months. Subsequently, he removed to

Annatto Bay, from whence Mr. Barlow, who has been there for several months, supplying the place of our brother Flood, is about to return to England. Mr. Dendy had scarcely entered on his labours before he was arrested and conveyed to prison. The account of this transaction will be best given in his own words, dated Kingston Gaol, March 4.

On Wednesday, the 27th ult., one of the constables of St. George's came with a bench warrant for me to appear before the magistrates at Buff Bay Courthouse, the same day at twelve o'clock, a distance of fifteen miles from our residence. Brother Barlow accompanied me, when the following, as near as I can remember, took place:—

John Bell, esq., custos of St. George's; James Shenton, esq., magistrate of St. George's, and one of the late committee of the Hon. House of Assembly to inquire into the moral and religious improvement of the slaves, &c., were the magistrates present.

The constable who apprehended me was the informer and witness against me.

Magistrate. Mr. Dendy, you are charged with preaching at Annatto Bay without a license. Is it true that this was the case?—I am not bound to criminate myself; I presume, gentlemen, you consider you have evidence sufficient to establish it.

Here the witness was put upon his oath.

Witness, cross-examined by W. D. You say you heard me preach; were you on the outside or inside the chapel?—Outside.

Mr. D. How long did you remain?—No time.

Mr. D. No time! not any time! not one minute?

Here the magistrate told the witness he must specify some time.

Witness. A few minutes.

Mr. D. Where was I when you saw me?—In the pulpit, preaching.

Mr. D. You say you saw me in the pulpit; did you hear me read any text?—No. Any chapter?—No. Do you remember any thing I said?—No. How do you know I preached?—There is a difference between reading and preaching; I know the difference.

Mr. D. Are you positive I preached?—I think you were preaching.

Mr. D. You think I was preaching; and nothing more than think; I might be only reading; I frequently read without

keeping my eyes fixed upon the book before me. Did you hear me read the 9th chapter of Job?—No. Did you hear me make any remarks upon the fourth verse, “Who hath hardened himself against God, and hath prospered?” Did you hear me mention the cases of Pharaoh, and Herod, and others, who hardened themselves against God?

Mag. We do not want to be lectured.

Mr. D. I consider, Sir I have a just right to question witness; that I preached is not established, it is not proved.

Mag. But we believe you did; we take the word of the witness: but if you will say you did not, we will dismiss the case.

Mr. D. I am not called upon to criminate myself, neither do I deny the charge; you must act as you please.

Mag. We wish the case to be tried at the assize court.

Mr. D. I should be obliged, gentlemen, if you would inform me upon what law or statute you act?

Mag. We are acting upon the attorney-general's opinion; the highest law officer in the land; and if we do wrong, we are amenable to the laws.

The question was again pressed.—We are not obliged to tell a prisoner under what law or statute we act.

Mr. D. Gentlemen, I do not ask it as a right, but I should esteem it a favour if you would be so kind as to tell me upon what law or statute you act? (To this there was no reply).

Mag. We do not wish to put you to any inconvenience, but require you to enter into bail to appear at the next assizes, and not to preach again till the expiration of that time.

Mr. D. I am willing to find bail for the former, but as it respects finding bail not to preach again, *that I never will.*

Mag. What difference will it make to you or your congregation if you find bail not to preach; you cannot preach if you are in prison?

Mr. D. It will make this difference; it will not be my choice; and I consider it my duty to obey God rather than man. I am ready to find bail to any amount to appear at the assize court, but not to refrain from preaching. (Brother Barlow also offered bail for me).

Mag. That will not answer our purpose. You have seen the case of Nichols and Abbott?

Mr. D. Yes, I have heard of it.

Mag. There is no alternative; we must commit you.

Mr. D. Well, the psalmist has said, The wrath of man shall praise him, and the remainder of that wrath he will restrain.

Mag. We do not want personalities; we have no wrath towards you. I feel sorry that you should have chosen such a course yesterday in court when we were speaking of the matter. I said, sooner than you should be inconvenienced, I myself would be your bail.

Mr. D. I feel extremely obliged to you, Sir, for your very great kindness.

Mag. To the clerk of the peace. Make out the commitment.

It was made out, and then handed to the magistrates for signature. Previously to signing it, they very politely asked which jail I would prefer, Buff Bay, or Kingston.

Mr. D. Jail at any time, or under any circumstances, I should not suppose to be a very pleasant place. I am much obliged to you, Gentlemen, for the choice; and if I must go to the one or the other, I certainly should prefer Kingston.

Mag. I think Kingston will be much better for your health.

The following is a copy of my commitment:—

“*Jamaica, S. S., St. George's.*”

“Receive into your custody the body of Walter Dendy, (charged with having preached at the Baptist chapel on Anatto Bay, without license.) and him you are to keep in safe custody until discharged by due course of law.

“Given under our hands and
“seals this Feb. 27, 1833,
(signed) “JOHN BELL.

“JAMES SHENTON.”

*To the Keeper of the Gaol of
the County of Surry, Kingston.*

Although I was sent here to prevent my preaching, yet, yesterday (Sabbath) I very much enjoyed two opportunities with which I was favoured, of proclaiming the glad tidings of salvation, through a crucified Saviour, to the prisoners, who apparently listened with much attention. The Lord appeared to be with us indeed and of a truth. O that he would be pleased to bless these services to the good of those who attended; then, I shall have no cause to regret, but rather rejoice, that God in his Providence brought me hither; he can overrule, and I have no doubt, but that he will, all these events, for the promotion of his own glory. I have learned by experience, that God does not confine his presence to his people to times or to places, but that he will be with his people at all times and under all circumstances, and that, if we are in the path of duty, his grace shall be sufficient for us. He will make his strength perfect in our weakness.

Application for Mr. Dendy's enlargement, on bail, was made to the Chief Justice the day after this letter was written, and it was expected that he would be released in a few hours.

The following extract from Mr. Clarke, affords pleasing evidence that the gospel is continuing to produce its blessed effects, notwithstanding all the efforts which are made to suppress it. The letter bears date February 4.

I am still cheered with seeing the work of God prosper, in the face of all the opposition that the enemies of religion can give. I think in a former letter I mentioned to you that on the 21st of October, 1832, I baptized seventy-seven. I have since baptized, on December 23, at Spanish Town, forty-two; and on Jan. 13, 1833, at Constance Spring, Saint Thomas-in-the-Vale, fifty-one; on the same day on which I baptized in the country, the constable was sent to me by the magistrates to require me to produce my license; he did not come, however, until twelve o'clock at noon—and as I was just concluding public service, he did not interrupt me until I had pronounced the benediction. He then said: I am required by the magistrates to ask you to show your license. I replied, Present my respects to the magistrates, and say, I cannot attend to such a request made on the Sabbath day.—C. I am commanded then by the magistrates, to disperse the meeting.—M. The people are going immediately—the worship is over—you must have heard me pronounce the blessing.—C. I must see the meeting disperse before I leave. I then said to the people, who still kept their seats, You will go quietly to your homes, as you always do. C. I hope you are aware, Sir, that I am only obeying the orders of the magistrates. M. I am aware of that, and shall thank you to inform them that it is from conscientious motives that I refuse to obey their requirement; and not from any unwillingness to produce my licenses, nor from any disregard to their authority. If they will apply to me on a proper day, I shall be very ready to attend to them.—C. Very well, Sir, I shall do this. I ought to have written to you some time ago, but have not had time to do so; will you please to inform me where you may be found?—M. Baptist Mission House, Spanish Town.—C. Will you favour me with your first name?—M. John. This

constable is a man of colour, under the power of the Whites. He after this made an affidavit that he had heard me preaching to a number of slaves and free, in an unlicensed house, &c. I was summoned to appear before the magistrates for my great crime; the summons was served upon me the day before the issuing of the king's proclamation, and the governor's circular; and on the second day after these were published, I had to answer for my *illegal* conduct; having preached in a duly registered house—myself also having an island license to preach! They would not examine my license for the house—my license to preach was good, they said, for the parish of Port Royal, but for no other; so I must not preach again in St. Thomas-in-the-Vale until I obtained a license at the Quarter Sessions; or, if I did, I should be punished. I said, I wished to pay all due deference to magistrates, but could not promise to give up attending to what I believed to be my duty. I have not room in this letter, or I should have given what passed in the peace office.

I intend to go on as usual, and shall, D. V., on Saturday next proceed there to preach on the Sabbath. If the constable and his companions again come, I shall have my people instructed simply to offer passive resistance; and shall do the same myself. If he takes me out of the house by force, I shall not resist it—and if he takes the people out in the same way, I trust I shall find, that my advice and command will be quite sufficient to induce them to submit quietly to any treatment they may receive; then if they cause me to give bail to appear for trial, I shall give it, and go again and preach—and this as often as they may think proper to require bail; then, if I be fined, I shall not pay it, but go to jail, (preach to the prisoners if they will attend to hear me,) and then apply to the governor, who will, I have no doubt, soon grant me my liberty; and perhaps, in a short time, we shall know what the law is with respect to Dissenters in Jamaica; for we know not what it is at present.

The person who encourages the worship of God at Constance Spring, has also been had before the magistrates, and reprov'd sharply, and *commanded* to appear at the Quarter Sessions, as she would not be scolded nor frightened out of her adherence to the truth.

The island is in a very unsettled state; the governor has been insulted while passing along the streets—the papers daily heap abuse upon him—and the Unionists are making a stand against the proclamation lately received; no half

measures will do—nor will our esteemed governor resort to such means; he will, no doubt, take proper steps to put down rebellious meetings, and overawe those who resist his authority.

Mr. Kingdon has proceeded to Manchioneal, the station heretofore occupied by Mr. Burton; but whether he will be permitted to commence active operations immediately is uncertain.

The accounts from Mount Charles indicate a growing attention to the word, which is published there without interruption. Mr. Whitehorne makes the following statement, under the date of March 1.

I am glad to say that the number of attendants has so much increased, as to oblige me to give up exactly one half the accommodations hitherto reserved for the minister. I have not done this hastily, for almost every Sabbath, for the last six months, the chapel has been completely filled, and very frequently, there have been nearly as many outside as within. I have been repeatedly told that the people complained of want of room, and that many more would attend if this was remedied. When I have sufficient funds collected, I purpose putting up a small room somewhere in the yard, as the present apartments are exceedingly confined for a family.

I hope soon to visit a populous district, about eight or nine miles distant, to try to establish a branch there. The number of members and inquirers in my book at present, are nearly 600. I am sure that 500 of them attend several times (on different days, I mean,) each month. I have accurate means of ascertaining the attendants *by name* once a month. The tickets used at the ordinance, have the names of members written on them, and I always make a note on them whether the parties have attended or not, which serves to mark the general regularity of attendance or otherwise. And on another day, I meet the whole of the inquirers, about 150 in number, whose names I call over and bestow an hour or two in talking to them in various ways, and informing myself of their lives and proceedings.

We have reserved, to the last, our intelligence from Montego Bay, because circumstances have invested that station with more

than ordinary importance in the present juncture of Colonial affairs. Messrs. Nichols and Abbott have had much to undergo, and their last letter was dated from the Common Gaol; but the spirit of meek and cheerful endurance, which our readers will have remarked in preceding extracts from other brethren, appears to have been given them also. But we prefer giving their history in their own language. Under date of November 6, they write:—

“The anticipations expressed in T. F. A.’s letter of October 5, have been too fully realized,—our local authorities have openly avowed their determination not to acknowledge, or act upon, any English statute securing toleration to Protestant Dissenters; and we are firmly of opinion that the barriers which impede the progress of the gospel in this country will accumulate and strengthen, while the local authorities continue to be invested with discretionary power, unless an imperative mandate be issued from the Colonial Office, or other means adopted, having for their object the permanent establishment of civil and religious liberty. We have been induced to make these remarks preparatory to the following detail of facts, which we think will fully prove their correctness, and form one more ground for increased exertion on the part of our more highly favoured brethren in England.—S. N. arrived here on the 21st ult. after a tedious and uncomfortable passage from Kingston, and as the court of Quarter Sessions drew near, we devoted a considerable portion of the intermediate time to the consideration of the two toleration acts said to be in force in this island, by our new Attorney-general, viz.: The 1st William and Mary, and 10th Anne. From these acts we soon perceived no benefit would accrue to us. We therefore determined to be present at the Quarter Sessions, and to govern our conduct as to applying or not, according to the decision of the court, in the case of the Wesleyan Missionary, who, we knew, would apply. The court met on the 30th ult., when Mr. Murray, Wesleyan Missionary, offered to qualify, but met with a peremptory refusal. The bench was composed (for the occasion) of fourteen individuals, some of whose names have frequently come before you on the list of suborners of perjury,

and demolishers of chapels, John Coates, Esq., being President. Mr. Murray appeared before the bench, presented his official documents, and requested them to qualify him as a Dissenting Minister. Mr. Henry Waite Plummer, one of the magistrates, said they were determined not to allow any Sectarian Minister to preach—that there was no law granting it to them as a right—that he, for one, did not, and would not, allow any *English law* to be in force in this island, and that, consequently, they would not grant him a license. This objection being of a general nature, the answer given to Mr. M. was equally applicable to ourselves, so that the necessity of our applying was removed; and, as we expected that our refusal would be couched in insulting language, in consequence of the greater prejudice and ill-will existing against us, we deemed it prudent not to make the request. On the following day (Oct. 31st.) Mrs. Renwick's case was brought forward. She was charged with having permitted an illegal assemblage of slaves in her house on Sunday the 17th of June last, in contravention of the slave law. Mr. Grignon, on the part of the crown, failed to produce any evidence to convict her of the alleged crime, although two witnesses out of the three were obtained, as it appeared, during the time of trial. The head constable, the only witness who was present at the said meeting, declared in court his inability to identify a single slave, or to give any reason for *fancying* that slaves must have been present. Another stated that he saw a slave enter the yard gate on the morning of the said 17th of June, and that it was a very *natural conclusion* that the said slave went to the said meeting—an ex-constable stated that on the same morning he saw some persons enter Mrs. Renwick's yard, whom he had been in the habit of driving out of the streets at night, and, therefore, they *must* have been slaves. This was all the evidence adduced on the trial. On the part of Mrs. Renwick, it was maintained by her attorney, that the house was in T. F. Abbott's possession, and that, consequently, Mrs. R. should not have been indicted—he moved that the indictment should be quashed because informal and improper; but this was overruled by the court, and, at the conclusion of the trial, he moved for the arrest of judgment; but this was likewise refused. The jury, on the evidence herein specified, brought in a verdict of *guilty*, but recommended Mrs. R. to the leniency of the court, when Mr. Coates ordered her to pay a fine of £20 to the king, to deter others, as he said, from doing as she had done. We have been compelled to pay this amount

and other expenses connected with the trial, to prevent Mrs. R.'s malignant judges from committing her to jail.

From the above narration of facts, so manifestly unjust, it must appear to you and all unprejudiced persons, that the demolition of our chapels, and the insults offered to our persons, are not to be traced to any temporary ebullition of feeling excited by the loss of property, but to a deep and settled hatred to religion and its propagators, which has long rankled in the bosoms of the Colonists, and now manifests itself openly and unblushingly even in our courts of justice. These facts will also convince you of the *urgent and absolute necessity of your immediately adopting any and all the measures you can devise for procuring on our behalf a better toleration.*

The sequel is given in the letter previously alluded to, written from Montego Bay Gaol, Feb. 22.

You will regret to perceive that we are deprived of our liberty for the present, but will rejoice that it is for no worse crime than that of publishing the gospel of peace. We were committed on Monday last, the 18th, together with our friend Mr. Lewin, for meetings held at his house the day before, we refusing to give bail. Our last informed you that T. F. A. and Mrs. Renwick were under bail for meetings held in her house, and that we should continue to hold meetings of free people only, for the present. Having continued that plan two sabbaths longer, and S. N. having been permitted to preach to free people at *Falmouth*, on Sunday the 10th, (the third anniversary of dear Brother Mann's death) and T. F. A. on the same day attended the burial of a slave, at which a multitude of slaves were present, unmolested, we began to hope that we need not restrict our services to free people any longer. To the free admission of slaves you may be assured we were fully *inclined*, for we never should have thought of prohibiting their attendance, but for our conviction that on no other condition could we hold any meetings at all. We should have most gladly admitted all classes from the beginning of this restoration of religious worship, but this being very impracticable, we could not conscientiously refrain from calling together the free people as soon as we were so permitted, and we hope the result of last sabbath's services will prove that we have embraced the earliest opportunity of opening the doors to the less privileged class. Knowing that our own residence would be useless for the admission of slaves, being

far too small, and Mr. Lewin kindly offering to rent us his dwelling-house (that in which Brother Burchell first preached on the Bay,) we agreed to rent it, and were proceeding to convert it into a chapel. We freely gave notice that slaves might attend, so that our intention soon became publicly known. The sabbath arriving, we cheerfully repaired to the spot, and met at two of the services full three hundred persons. It would have gladdened your heart, as it did ours, to see

“What pleasure appeared in the looks
Of the brethren and sisters around.”

At half-past six A. M. we held a prayer meeting; at half-past ten, S. N. preached from Psalm cxxi. 1; and at four T. F. A. preached from Psalm cxix. 71. We felt it to be a good and memorable day; much gratitude was felt to our faithful God for his returning mercy, and many tears of joy were shed. Nine years before Brother Burchell had proclaimed the word of life in the same place, and to some of the same people, since when the little one had become a thousand, and again the thousand had been reduced and brought low through oppression, affliction, and sorrow. The cause seemed to be born again, and the hopes of its friends were revived that it might live to attain its former magnitude. And so it will live and prosper, notwithstanding the new tribulations which surround it, and the new impediments which are thrown in its way. On Monday forenoon we were served with a warrant which included Mr. Lewin's name with ours, signed by eleven magistrates, and forthwith we appeared before their worships, assembled in a private room in the Court House. Among them were Lord Seaford and Mr. Samuel Moulton Barrett, two intimate friends of Lord Mulgrave. A long conversation took place; which included a pretty free expression of sentiments on both sides. The following is the substance of what was said and done, but we cannot preserve the exact order in which the remarks were made, nor exhibit them in the form of a dialogue: indeed you will not be surprised at this circumstantial uncertainty when you know that the interview lasted full two hours, and that frequently several persons were speaking together.

Mr. Gray, the president, informed us we were called up in consequence of affidavits alleging that we had held meetings of slaves the day before, and had preached, which meetings were illegal. Three affidavits were read—the first and principal one by Waite, who had deposed that S. N. began the forenoon service by “giving out

a psalm,” and preached “from some verses out of the New Testament.” We acknowledged these affidavits were correct as to the material points, that we had preached, and that slaves were present, but pointed out the above inaccuracies. Mr. Gray and others spoke of such meetings as unlawful, and required us to give bail to appear and answer at the next quarter sessions; and immediately Mr. Coates added, “And not to preach again in the mean time;” which remark gave rise to a long conversation about the nature of the bail required, whether or not our own recognizances would be forfeited by our preaching in the interim, in case we should hereafter be convicted, even at a quarter sessions, of having acted illegally. On these points the magistrates were not agreed among themselves; several said we were not required to give bail not to preach, only if we did preach, we should subject ourselves to new proceedings, and perhaps then the magistrates might be indisposed to take bail and commit us at once; while others, particularly Mr. Coates and Mr. Samuel M. Barrett, insisted that in taking bail it must be understood we would hold no more meetings till the question of their legality had been decided. Mr. B. said this would be decided in the Grand Court in two or three weeks, and urged us to wait; others did the same. He said that in the present period of excitement we ought not to attempt to preach; that humanity should prevent us; that he was actuated by regard for his negroes, and was sure if we felt the regard for them which he did, we should refrain. We answered, that we were not aware of any particular excitement among the slaves, that our meetings last Sunday were very peaceable, that if we were allowed to perform our duties peaceably, all excitement would cease; that more than twelve months had elapsed since we had been permitted to preach unmolested; that we had refrained from preaching not because we thought it wrong, but from the possibility of some tumult or breach of the peace arising, and that as we did not apprehend any such result now, we could wait no longer. We also told the magistrates we were ready to give bail simply to appear and answer, but if any thing more was understood to be included in the security, we must decline giving it. We said we considered that what we had done was certainly in accordance with the law of God, and we were well advised that it was not contrary to the laws of the country; that, consequently, we deemed it our duty to preach, and even if we gave bail, if we had liberty and health, we should preach again next Sunday; that

we were prepared to go to prison, but to give bail not to preach the gospel we were not prepared. On hearing these sentiments, Mr. Barrett grew warm and earnest, and replied to this effect, and nearly in these words, "Then, if you are so determined, IT WILL BECOME THE DUTY OF THE MAGISTRATES TO SWEAR IN SPECIAL CONSTABLES, WHO SHALL GO TO THE SPOT, AND DISPERSE YOUR MEETING BY FORCE!" (We are happy to say that no magistrate united in this "illegal threat.") Almost immediately after the reading of the affidavits, Mr. Lewin said he had rented his house to us, and would show them a letter of agreement to that effect: this was passed over lightly, and the letter was neither asked for nor shown. He then said he had reason to believe that the house was registered at the quarter sessions by Mr. Burchell, as he had seen a printed document (Herald for 1824) which led him to that conclusion: but this also was passed over by the clerk of the peace observing, "that it was true Mr. Burchell did register that house, but this was rendered of no consequence by the subsequent transfer of the license to the other chapel." Mr. Lewin then observed, he was not aware of having committed any legal offence, and inquired by what law he was required to give bail. Several answered, the Slave Law. He asked by what clause? It was replied, by the same clause that Mrs. Renwick was tried under; and after some searching, the 65th clause was found and read by Mr. Coates. Mr. L. said that was the *penal* clause, and asked to see that which regulates the offence. Lord Seaford read the 84th, which Mr. L. objected to as inapplicable, our meetings having been neither "nightly" nor "private." Mr. L. himself then pointed out the 62nd, which characterized the meetings regarded in that law as illegal, i. e. those attended with "beating of drums, blowing of shells," &c.—when Mr. Gray said, "Ah, that refers to the rebellion!" and thus it was passed over.

While the state of the law was the subject of conversation, and we were stating that we considered it in our favour, Lord Seaford asked, "Why, then, will you not give bail? you do not wish to act illegally, do you?" We replied, "No, we were confident we were acting legally, but our giving bail would expose us to expense and hindrance in our ministerial work, which we were not prepared to meet." Mr. A. Campbell said they were acting on the Attorney-general's opinion, who had intimated that the magistrates possessed a discretionary power, and could refuse to qualify Sectarrians if dissatisfied with their qualifications; we answered

that when we applied at the last court of Quarter Sessions, to qualify, we received a peremptory refusal, without our qualifications being at all inquired into. We added, that we now had credentials of our connexion with the Baptist Missionary Society, and were ready to take the oaths usually administered in this country. This proposal was received in silence. The magistrates want to enforce the law only when it is in their own favour. Mr. Barrett said, if the question as to the legality of our meetings should be decided in our favour, there would be no further opposition: but if against us, *then we ought to go away altogether!* Speaking of the Attorney-general's opinion of the Toleration Acts, Mr. B. asked, with an expression of surprise, "What, has the Attorney-general told you the Toleration Act of William and Mary is in force here?" We told him, "Yes, and the 10th of Anne likewise." Indications of surprise were then given, and one magistrate said, "He must be a very accommodating man then!"—as though they had obtained the contrary opinion. Finding we were resolved to go to gaol rather than give security under the circumstances, they requested us to withdraw, and afterwards being called in again, a second conversation took place, much to the same purpose as the preceding. We cannot remember all that was said, nor would it be interesting, but we believe we have faithfully given the substance. When we finally declined giving security, the commitments were made out and signed by the following magistrates: Messrs. Thomas Joseph Gray, Lord Seaford, John Coates, R. T. Downer, George Gordon, William Gordon, James Gordon, William Mitchell Kerr, Alexander Campbell (of Schlaw Castle) and Joseph Bowen. You will observe that Mr. S. M. Barrett, after signing the warrant, and taking so forward a part in endeavouring to stop our meetings, did not sign our commitment. We were committed "for want of bail,"—we were allowed by the constable to go home to dinner, (he accompanying us) and reached the gaol at 5 o'clock, where we occupy the apartments lately tenanted by Messrs. Deleon and Dolphy. We feel for our kind friend Mr. Lewin, who suffers for his adherence to our cause; but he is too magnanimous, and disinterested himself to make the slightest reference to his sacrifices on our account.

Montego Bay, Feb. 28th. We came out of gaol on Monday last, (25th) by giving security, each for himself, in the sum of £100, to appear and answer at the next Quarter Sessions, to be holden the last Tuesday in April. We adopted

this measure after hearing from our professional advisers that our recognizances *could not* be forfeited by our being convicted at any future trial, so that we need not hesitate to preach on this account. Nothing will, therefore, deter us from preaching next Sabbath, unless we should see such indications of hostility on the part of the magistrates as would threaten a disturbance if we held meetings; in that case we shall feel it our duty to refrain, because the whole blame of a disturbance would be thrown upon us, however unjustly, and Satan would thus gain an advantage over us. We know that the governor also is particularly anxious that no tumult should occur, and this consideration is not without its weight.

March 1. Nothing has yet occurred to check our hope of holding service next Sabbath. We have had our class and prayer-meeting this week without interruption. If we should be fined, we shall not pay, but go to gaol, hoping the governor may release us, or if not, that our imprisonment may do more good than paying fines.

We are, dear Sir,
Respectfully yours,
SAMUEL NICHOLS,
THOS. F. ABBOTT.

P. S. *By the Editor.*

At the date of this letter it was expected that the question respecting the legal right of the magistrates thus to harass the missionaries would be decided in a few days, by the issue of an action for false imprisonment, pending in the grand court, instituted by two Wesleyan missionaries against the magistrates who committed them. We have just learnt that the chief justice, Sir Joshua Rowe, has thought proper to defer this suit till the next assizes, thereby affording ample opportunity for the continuance of these malevolent and vexatious proceedings for *four months* longer. What the motives of the learned person for this extraordinary proceeding may be, it is not for us to affirm, but that it directly contravenes the rights of British subjects, and is precisely such a step as our persecutors, if

conscious of acting illegally, would solicit at his hands, is obvious enough. The matter must not rest here.

BAHAMAS.

It was stated in our number for March, p. 23, that Mr. Burton proposed to embark for the Bahamas, with the two-fold view of examining the condition of the Baptist Churches in those islands, and of trying the effect of change of air for the sake of Mrs. Burton's health. They left Port Royal in the Bahamian packet-boat, on the 20th of January, and arrived at Nassau, in the island of New Providence, on Tuesday, 29th. Mr. Burton was received with the greatest cordiality, on his arrival, not only by the various congregations of our own denomination, who regarded his visit as an answer to their prayers for some one to come and teach them the way of God more perfectly, but by the resident clergyman and the Wesleyan Missionaries, the latter of whom had been proposing among themselves to write to our society, suggesting the desirableness of sending out a Baptist brother thither. The worthy governor, also, Sir J. C. Smyth, expressed much satisfaction and pleasure at Mr. Burton's arrival, and gave him full permission to preach any where, both in New Providence and the adjacent islands, avowing his thankfulness that any ministers of the gospel would come thither and undertake such arduous duties. Our readers will easily conceive how refreshing a contrast such enlightened conduct must present after the series of vexatious and harassing annoyances which our friend had ex-

perienced from the local magistracy of Jamaica.

From the best information Mr. Burton could obtain, the whole population of the Bahamas amounted to about 16,500, of whom 4,200 are whites, 3000 free coloured persons, and the remainder slaves; about a third of the whole number residing in the town of Nassau. Baptists are found in all the islands; the number of churches is said to be upwards of twenty; they discover a very fervent desire to receive religious instruction, and this warrants the hope that, with the blessing of God on judicious spiritual labours for their benefit, they might soon be led to practise a purer discipline—a point in which they are at present very defective.

Mr. Burton has commenced his labours among this interesting people with much affectionate zeal; and though, at the date of his last despatches, he had been only about a week in the island, he had already made some progress in the work of reformation, and met with much to encourage the hope that he was sent among these simple-hearted Christians to be a blessing. Thus an object which the Committee have, for many years, been desirous to accomplish, has been attained in a way we thought not of. May this prove to be one of a long series of beneficial results, educed by the power and mercy of our God, from the weak but malignant attempts to injure his cause in Jamaica!

AMERICA.

In the course of the past year, the Secretary had the pleasure of forwarding a few of the Society's publications to the Theological Seminary at Andover, U. S., in

compliance with the request of some of the students in that valuable Institution, who had formed a "Society of Inquiry respecting Missions." The following letter of acknowledgment, lately received, presents such a gratifying view of the light in which Missionary labours are regarded by our American brethren, that we cannot withhold it from our readers.

*Andover Theological Seminary,
Feb. 15, 1833.*

DEAR SIR,

We have received, with much pleasure, the reports and publications sent us from your Society.

At the last meeting of the Society of Inquiry respecting Missions, it was voted, "That our most cordial thanks be returned to the Baptist Missionary Society, for their kindness in forwarding to us their publications.

It rejoices much our hearts to hear and know the good wishes of others for our success in this great and good cause. Be assured, that it is our earnest prayer that your beloved Society may prosper in its heavenly work, may receive an abundance of the blessing of heaven on all its Missionaries and members, and be a great means, in the hands of God, of hastening on that day when "Holiness to the Lord," shall be inscribed on all the possessions and works of man.

There are, perhaps, thirty in our Institution, out of 130, who will devote themselves to the life of a foreign Missionary. The number is increasing every year. The subject of early decision respecting duty to the heathen, is receiving more attention. Hence many in our colleges, before they enter on the studies of professional life, are deciding the question that they will, at the close of their studies, become heralds of the cross in some foreign land.

We feel that the churches of our American Israel will be ready to support as many men as will be ready to go. The want of men is much greater than the want of means. But our revivals of religion, we hope, will, ere long, supply the former deficiency. The numerous outpourings of the Spirit in 1831, increased much the number of able and devoted men here and in other Seminaries, and consequently, the number of Missionaries. The last year was not so evidently marked

by the tokens of God's love in this part of our country. But at the commencement of this, the present year, a day of spiritual light seems to be breaking in upon us. Even about our beloved Institution, the Lord is present by the powerful influences of his Spirit. Sinners are inquiring what they must do to be saved, and some few have, in the judgment of charity, submitted themselves to the Lord Jesus Christ. A new spirit of prayer and devotedness seems to be pervading the Seminary. Our hearts often grow warm, and our feelings kindle together as we talk and pray respecting the interests of Zion. O! that the day might come, when every fifty members of Christ's flock would each select their man, and send him forth into the world's wide harvest! This plan, or something of the kind, is on foot, and soon to be urged upon the churches. May we close with an Apostle's request in behalf of our Society, "Brethren, pray for us."

In Christian love,

GEORGE CHAMPION.

Cor. Sec.

P.S. The Society would, with pleasure, receive any communications with which you should be pleased to favour them.

G. C.

LIBERIA.

Our readers are generally aware that a Colony under this name has lately been planted, on the Western Coast of Africa, by the American Colonization Society, and that it consists, almost exclusively, of persons of colour. An esteemed brother in the ministry, on hearing that a respectable Baptist church existed at Monrovia, the principal town of the Colony, addressed a friendly letter to its pastor; and we readily comply with his request to insert the reply, which has just been received.

To the Rev. CORNELIUS ELVEN, *Bury St. Edmund's, England.*

Monrovia, Africa, Jan. 17, 1833.

REV. AND DEAR BROTHER,

Your very kind and Christian letter came duly to hand on the 25th of November, 1832. It being Lord's day, just as I was going to the house of God, the Governor waited on me in person and presented me with it—and as he takes great

interest in our church, and is a constant attendant on worship, I allowed him to read it, which seemed to give him great pleasure.

For my own part, it was like the coming of Titus: I could but say to my dear wife, who is "one of us," "What a similarity of language is there with all true Christians, how far soever they may be separated, and how much the feelings of one minister of Christ resemble those of another! for, though oceans may roll, and mountains rise between us, when Christ and his gospel is the theme—our *arms*, our *hearts*, our *language*, are one." These things have often encouraged me in my pilgrimage. I have often asked myself, "How can it be possible, if the gospel of Christ and the communion of the Spirit be not true, could men so far remote, enter (so to speak) so freely into each other's hearts, and feel such sympathies with those they had never seen? But I have come to this conclusion, that it is the "love of Christ" that constraineth, whatever the infidel may say to the contrary. You ask me, Is there any Christian church in the Colony? There is—and has been from its commencement, one Baptist and one Methodist. There have been several attempts to form others, but they have not succeeded at present.

The church of which I have the honour to be pastor, consists of 181 communicants, about half of whom are *natives Africans*, that have been liberated by American cruisers from slave ships, and sent to our Colony—thirty-nine of these have been baptized within the last eighteen months. I baptized *eight* the first Lord's day of this month, and there are many more inquiring the way to Zion. It is a pleasing, yea, delightful engagement, to sit in one of our church meetings, and hear these spiritual children speak of the *burden of sin*, their utter *helplessness*, and their *redemption* by the blood of Christ; indeed, it would seem that on some of them a *miracle was wrought*.

These native Africans are located four miles from Monrovia, where they have built themselves a meeting-house sufficient for their worship, and there is one of their number who exhorts, and is a very pious man. I have appointed him to the oversight of them, and I attend at that place once a month to administer the sacrament, as all cannot get here at once to the table of the Lord.

At Monrovia we have a small frame meeting-house, which is fast going to decay, and we have been trying for three years to erect one of stone, but find our means quite inadequate. But we are going on with the work, it may be said,

depending on God alone, for the means to pay the workmen; yet I am disposed to trust him, for I have never found him to fail.

We have preaching thrice on Lord's day, and once in the week, besides one evening prayer meeting. I should have given you a very particular account, but a great press of worldly business, since I received yours, has prevented my doing so; but, under God, I shall do so at some future time. The vessel that brings this is consigned to me, so that you see I am engaged as a *merchant* as well as a *minister*. Oh, how much watching and prayer are necessary to keep one who is so situated, that he may be able to preach Christ and keep himself from the censures of men!

I have at this time four vessels waiting for cargoes; as soon as they are gone, I hope to be able to give you a history of our church from its commencement. Should you think of writing to me in future, send under cover to George Quayle, Esq., merchant, Liverpool, who is my friend, and whose vessel brings this. And now, my dear brother, feeling united with you in the cause of our common Lord and Saviour Jesus Christ, I must beg your most earnest prayers at the *throne of the heavenly grace* for me who am less than the least of all his saints; for I feel daily the motions of sin striving to bring me into bondage again, that I might serve its lusts. Yet Christ is to me ALL IN ALL; nor do I desire any other Saviour. Therefore I try to preach him as the all-sufficient friend of sinners, "full of *grace and truth*." We have this day an arrival from America with emigrants to our colony. Among them are twenty Baptists, two of them ministers. *Gracious news for Africa!* Yea, and I will bless God I live in such a day.

I am, dear brother,
Yours, &c.
C. M. WARING.

BELIZE.

Extract of a letter from Mr. Bourn to the secretary, dated Nov. 26, 1832.

I have no cause to complain of the divine goodness; indeed I often cannot find words to express what I feel. I find from sabbath to sabbath, in my labours, and from day to day, in my experience, the most blessed assurances of the divine presence; but while this is the case, my soul is daily humbled in me under a sense of my own sinfulness, and at the comparatively little success in this barren field of labour.

If I had been acting on other grounds than that of self-denial and disinterestedness, I should years ago have quitted this part of the field; but the fear of God has restrained. I have often thought of Nehemiah, and that the servant of the Lord must not strive, but be patient and not please himself.

It is truly "a wilderness, a land of deserts, and of pits, of drought, and of the shadow of death." Since my last we have had a number of removals by death. One of my former hearers, the late wife of the chief commissary, died. I have reason to think she was a good woman. She, with her husband, was at our house part of an evening, and stopped over family worship the last time she was from home previous to her sickness. Last evening I heard of a funeral of a person who was up and walking about the day before. The fever and ague prevail much at present. As yet we have been preserved from the cholera. I fear from our low swampy situation, that, should it come, the mortality will be great. Since my last, I have been a journey up Belize River, and preached at four different points. At three of the places I had from forty to fifty present. I think these places might be visited with a horse in the dry season. I was accompanied by a coloured gentleman going to his mahogany works so far as I went. At the upper place of the four, where we slept the second night from Belize, I preached to about forty, including children and domestics; this is a mahogany work, and as I have been informed, may be visited in the dry season in less than a day's ride from Belize; all the other places below might be visited, as well as many others above, by the same means, at that season of the year; but as there are no regular roads, and as the horse would have to swim the river at two different points, it would be impossible for a person to succeed at first without a guide.

Should my life be spared, I intend to attempt it next dry season. I think if it could be accomplished, there would be a considerable prospect of good being done; for when the negroes are down at Belize, it is a kind of holiday with them; and such are their habits of intoxication, that it seems to forbid the hope of much good being done. I do hope that things in that respect will be better. A tax has been laid on the importation of spirits, and persons have not the means as formerly; indeed, there is less of it visible. We have received intelligence here that in the new states of Central America, adjoining us, they have passed a law in

favour of toleration ; so that a new field for missions is thrown open, some parts of which, in point of climate, are perhaps the finest in the world, and where living is remarkably cheap. The population, I have heard, consists of 3,000,000, great part of which are either Indian or of Indian extraction. Such an opening calls for fresh exertions on the part of the Christian world. We have, at present, four candidates for admission into the church, besides some, on whose minds impressions have been wrought. Since

my last, by means of our two last brethren, in connexion with some of the coloured, we have opened two places of worship, one in two different villages, on the Sabbath, and commenced a Sabbath school in each. So that at two distinct periods on the Sabbath, at the same hour that we have worship in the chapel, and also there is worship and a school being conducted in each of them, besides worship once in the week in each of them. I hope, under the divine blessing, good will be accomplished.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. George Pearce..	Calcutta.....	Nov. 23.
	W. H. Pearce.....	Do.....	Nov. 24.
	J. Thomas.....	Sulkea.....	Sep. 4.
	W. H. Pearce.....	Calcutta.....	Nov. 24.
	Andrew Leslie.....	Do.....	Oct. 25.
	United Missionaries..	Do.....	Nov. 21.
	W. Yates.....	Do.....	July 25.
	W. H. Pearce.....	Do.....	July 26.
	H. Beddy.....	Patna.....	Aug. 7.
	James Williamson....	Sewry.....	Sept. 29.
CEYLON.....	Ebenezer Daniel.....	Colombo.....	Oct. 25.
WEST INDIES.....	Joshua Tinson.....	Kingston.....	Jan. 24.
	Do.....	Do.....	Feb. 4.
	Do.....	Do.....	Feb. 11.
	Do.....	Do.....	March 11.
	E. Baylis.....	Port Maria.....	Jan. 30.
	J. Barlow.....	Kingston.....	Feb. 1.
	J. Kingdon.....	Yallahs.....	Jan. 30.
	F. Gardner.....	Kingston.....	February 4.
	H. C. Taylor.....	Spanish Town.....	February 2.
	Do.....	Do.....	January 5.
	Do.....	Old Harbour.....	March 1.
	John Clarke.....	Spanish Town.....	February 4.
	W. Dendy.....	Kingston Gaol.....	March 4.
	W. Whitehorne.....	Kingston.....	March 1.
	T. F. Abbott.....	Montego Bay.....	Jan. 28.
	Nichols and Abbott...	Do.....	Jan. 30.
	Do.....	Montego Bay Gaol..	Feb. 22.
	Joseph Burton.....	Nassau, New Providence	February 5.
	Do.....	Do.....	March 5.
	Joseph Bourn.....	Relize.....	February 7.

HOME PROCEEDINGS.

BATH AUXILIARY SOCIETY.

The annual services in connexion with this Society commenced on Lord's day, the 17th of March, when our highly esteemed missionary brethren, Thomas Burchell and William Knibb, delivered two most impressive sermons at Corn Street chapel. Our Wesleyan friends having kindly lent us the use of their large chapel at Walcot, the annual Meeting was held at this place on Monday evening the 18th. The Rev. Jacob Stanley, sen., the super-

intendent of the Bath circuit, kindly occupied the chair. The Rev. William Edwards implored the divine blessing on the proceedings of the evening, after which, the Report was read by one of the secretaries.

Resolutions agreeing to the receiving of the Report—sympathizing with the missionaries in Jamaica, and declaratory of their complete exculpation from the charges preferred against them by the advocates of Colonial Slavery—declaring the cordial sympathy of the meeting in the sufferings of their coloured brethren and sisters now in slavery, and the duty of all Christians

to unite in their efforts for the immediate and total abolition of Colonial Slavery—re-appointing the officers and committee for the year ensuing, and cordially acknowledging the gratitude of the Society to their Wesleyan brethren for the loan of their chapel, and to them and other Christian brethren in this city for their affectionate co-operation in the support of our beloved Missionaries and the Society, on the present as well as former occasions, were moved and seconded by the Rev. S. Brawn, of Loughton, Thomas Burchell, Jacob Stanley, jun., Theophilus Eastman, William Knibb, W. W. Cantlow, and Owen Clarke; as also by Messrs. John Passmore, James Pearson, and Thomas Langdon.

On Tuesday evening the 19th, the Rev. W. W. Cantlow preached an excellent sermon at Corn Street Chapel, and the

services were closed by Mr. Knibb giving out the hymn usually sung after the celebration of the Lord's supper by the churches in Jamaica.

The sum of £72. 4s. 4d. was obtained by this auxiliary during the past year; the collections at the close of our late services amounted to about £34. We have to express our grateful acknowledgments to our brethren of different denominations in this city for their truly kind support.

The attendance at each of the services was of the most gratifying description; while our brethren and ourselves have the strongest grounds to declare these were indeed seasons of refreshing from the presence of God.

OWEN CLARKE,
THOMAS LANGDON,
Secretaries.

*Contributions received on account of the Baptist Missionary Society, from
March 20, to April 20, 1833, not including individual subscriptions.*

Legacy of Mr. Mowbray, late of Hitchin, by Rev. J. W. Wayne, executor.....	50	0	0
Less duty and expenses	5	7	0
			44 13 0
Cambridge :—Ladies, by Mrs. E. Foster (Female education).....	10	13	0
Aylesbury :—Friends, by Mr. Reynolds..	2	0	0
Totteridge and Whetstone :—Collection, by Rev. Mr. Pinkerton.....	9	11	2
Stepney :—Collected by Miss Davis.....	1	15	6
Miss Andrews's School.....	0	6	0
			2 1 6
Huntingdonshire Society, by Mr. Paul :—			
Kimbolton.....	17	1	5
Huntingdon.....	4	9	9
			21 11 2
Clapham :—Society in aid of Missions, by Rev. George Browne.....	20	0	0
Bath :—Collection at York Street Chap- pel, by Rev. P. Cater.....	6	0	0
Missenden :—United Missionary Associa- tion, a moiety, by.....	17	0	0
Little King's Hill :—Collection, by Rev. D. Dossent.....	1	18	7
Boxmoor :—Collected by Miss Church...	6	0	0
Hemel Hempstead Missionary Associa- tion, by Mr. Howard.....	9	11	6
Brentford :—Friends, by Rev. W. Ragsdell	0	7	7

Wilts and East Somerset Auxiliary, by Mr. B. Anstie, Treasurer.			
Frome :—Collections and Sub- scriptions.....	86	0	6
Interest on Mr. Butcher's Le- gacy.....	10	0	0
Beckington.....	1	5	0
Chippenham.....	4	8	8
Warminster :—by Miss Jutson	1	11	3
Collections.....	15	6	2
Corton.....	0	10	10
			110 2 5
North of England Auxiliary, by Rev. R. Pengilly :—			
Carlisle.....	11	4	3
Maryport.....	2	17	0
Workington.....	4	0	0
Whitehaven.....	16	0	0
Hetton.....	5	0	0
Rowley.....	4	6	0
Sundries.....	14	6	9
			57 14 0
Sanquhar :—Association for Religious pur- poses, by Mr. Halliday.....	3	0	0
Cirencester :—Collections, &c., by Rev. Daniel White.....	13	11	0

DONATIONS.

John Baylis, Esq. <i>Ponders End</i>	30	0	0
S. P. R.....	10	0	0

TO CORRESPONDENTS.

We thank our friend near Ashburton, for the account he has sent us of the kind exertions to aid the Mission in that quarter.

The thanks of the Committee are returned to Mrs. Frances Truly, of Chipping Norton, for a box, containing a number of Magazines, bound and unbound, with other books; as also to Mr. Samuel Brown, of Haddington, for four divisions of Itinerating Libraries, for the use of the Missionaries in Jamaica; and to Miss Mis- sent, of Shadwell, for some fancy pincushions.

MISSIONARY HERALD.

CLXXIII.

JUNE, 1833.

BAPTIST MISSION.

The Friends to this Mission are respectfully informed, that the following arrangements have been made for the ANNUAL MEETINGS of the SOCIETY :—

TUESDAY, JUNE 18.

MORNING, XI.—The Committee of the Society will assemble at the Mission House, Fen Court, when the company of all ministers of the denomination, who may be in town, is requested.

WEDNESDAY, JUNE 19.

MORNING, XI.—Sermon at the Poultry Chapel (Rev. J. Clayton's), by the Rev.

•• We regret to state that the Rev. J. A. James, of Birmingham, who had kindly engaged for this service, is prevented by illness—and this sheet must go to press before we can announce the name of his successor.

EVENING, VI.—Sermon for the Society, at Surrey Chapel, Blackfriars Road, by the Rev. JAMES SMITH, of Ilford.

THURSDAY, JUNE 20.

MORNING, IX.—Meeting for prayer, at Eagle-Street Meeting House. Some Minister from the country is expected to deliver an Address.

XI.—Annual Meeting of the Society, at Spa Fields Chapel. JOHN C. GOTCH Esq., of Kettering, in the Chair.

FOREIGN INTELLIGENCE.

CALCUTTA.

Letter from Mr. George Pearce, dated Calcutta, Nov. 23, 1832.

About a month after the date of this letter, our Missionary friends, Mr. and Mrs. Penney, and Mrs. George Pearce, together with the motherless family of Mr. Jonathan Carey, embarked in the *Bolton*, and arrived at Exmouth, on the 4th of May. Mr. and Mrs. Penney were deprived, by death, of their only infant, on

the passage; but we rejoice to add that their health, and that of Mrs. Pearce, derived considerable benefit from the voyage.

MY DEAR BROTHER,

A considerable time has elapsed since I last addressed you on the subject of my labours in this heathen land: it is proper, therefore, that I give you some further information without delay. I should have sent you a long journal of a visit to Kharee, in the beginning of the year, but as large extracts were made from it, and printed in the Calcutta Missionary Herald, of which I believe you get a copy regularly, I did not conceive it necessary. In the month of May last I made another visit to Luckyantipore and Kharee, the

occasion of which was a very painful one ; the end, however, by the mercy of God, was better than I had anticipated. Some account of this visit I will now give you. At the Luckyantipore station, the converts, in consequence of my numerous Calcutta engagements, the distance of the station, and the frequent indisposition of my dear partner, had not received that attention which it was desirable to give them. The consequence was, that many of them grew very careless about Christianity, until, in the time of temptation, they were seduced again into the service of the devil. You may, perhaps, remember that I have informed you in previous communications of the dearth that has prevailed in this district for two or three years successively, and of the consequent distress of the people generally. Allured, therefore, by the prospects of gain, the individuals already alluded to, on the days of the Churruk Pooja, engaged in singing idolatrous songs from village to village, in honour of Seeb, who is worshipped at this festival. You may easily judge of my dismay and distress, on receiving this intelligence. What dishonour to God, what injury to the cause of our Redeemer was thus occasioned, and into what dangerous circumstances had these unhappy people brought themselves by their conduct ! After a little time I determined to go down immediately to Luckyantipore, as the best thing to be done to prevent others from following the example of those who had fallen, and of reclaiming, perhaps, some of them. In the mean time, I sent down directions to those who stood firm, to separate themselves entirely from the fallen, in order that the heathen and the fallen themselves might at once see that we considered their conduct as a crime of a most heinous nature. To these directions they attended ; so that, when the fallen came as usual to the chapel, to meet with them, they told them they were apostates, and, therefore, they could have no further intercourse with them. At first the fallen treated the others with resentment and contempt only ; but after a few days they began to consider what they had done, and to be sorry for it ; and when they found, in consequence of the directions received from me, that they could not prevail on the others to receive them again, they immediately deputed one or two of their number to go to Kharee, in order to prevail on the brethren to mediate on their behalf. In the midst of this state of things, I arrived at Luckyantipore, where I was informed of the change that had taken place. I saw, however, only one or two of the fallen, who came and stood

lingering about the chapel, of whom I took but little notice. After settling here what little present circumstances would admit of, I set off for Kharee in order to preach there the next day, it being the Lord's day, and to make arrangements with the people there, to act in concert in this unhappy business. On the morrow, I learnt that two of the fallen had followed me to Kharee, with the wish that something might be done for their restoration. After the morning service, therefore, we had a meeting of the Kharee brethren, when, after a good deal of consultation, it was agreed to send word to the fallen by two of their number who had come over, that, if they were really penitent for what they had done, and were sincerely desirous of being reunited to the Christian community, it was necessary for them to manifest their penitence by going in a body to those several places where they had sung in honour of Seeb, and there publicly, in the presence of their brethren and the heathen, to express their sorrow for their crimes, and abjure idolatry, ere the brethren would receive them again. With this information the two messengers returned to Luckyantipore. On Monday I followed them, accompanied by several of the principal of the Kharee brethren, and was rejoiced to learn that the whole of the fallen had readily accepted of the conditions proposed. We proceeded, therefore, on Tuesday to the several villages where the songs had been sung, and there these poor people, in the presence of many persons, expressed sorrow for what they had done, and again abjured idolatry. This was one of the most solemn and affecting occurrences that I have witnessed since I have been in the country. The heathen that looked on seemed to be perfectly filled with amazement. The Christian brethren who had stood firm seemed filled with awe, and took care, by standing at a distance, to let the heathen know that they had not participated in the crime ; while the fallen appeared overwhelmed with shame. To make the whole as impressive as possible, I accompanied the party from place to place, and took upon myself the affecting task of putting the questions to the fallen. To some, perhaps, this may seem as a strange procedure, and hardly justifiable ; but the case was a severe one, and demanded a severe remedy. From the effects which I witnessed at the close of the transaction on the minds of the people, I then anticipated the most pleasing results, and I am now happy to inform you that I have since, and do still to this day, continue to witness them. From this period we have had in charge of this

station, a zealous and pretty well informed native brother, whose efforts, I trust, have been attended with good. The conduct of the Christian community has materially improved, especially in reference to their attendance on the means of grace, while not less than *five* families have been brought over from heathenism, amounting to nearly thirty individuals. Thus is the sky sometimes overcast, and sometimes threatens a storm of destruction to all our labours and our hopes; but, by the abounding goodness of God, it ends in appearances only, and a clearer and brighter day succeeds.

Exertions in Calcutta.

My time, of course, has also been occupied in preaching in Bengalee, to the natives in Calcutta. Since I wrote last we have erected a spacious native chapel, in a part of Calcutta, near Chitpore, called Saum Bazar. At this place I have preached many times, and I hope not without success. The congregations have been invariably good, both as to number and behaviour. Many persons in the neighbourhood have become almost constant hearers. One individual who heard the gospel in this place has renounced heathenism, and cast in his lot with us. He is of good family, being a Khaist, or of the writer caste, and I hope he will soon become of some use to his countrymen. In Calcutta, just now, there is a great spirit for hearing among the natives, and, consequently, almost all our chapels are well attended; we hope, therefore, to see soon greater things than we have yet seen. An impression of a powerful nature has been made on the minds of the people, and many are evidently in a state of great agitation. Few are now the opposers, in order to support Hindooism. Often, of late, have I seen the smile go round the congregation, when any new individual, fresh from the country, starts up with zeal to defend idolatry; and not unfrequently have such individuals been silenced by their countrymen telling them, "Tis in vain for you to enter the lists with a Christian Missionary." It is true that the multitude hesitate to embrace the gospel; but that thousands know its superiority there is not the shadow of a doubt, and that Hindooism sits very uneasy upon them there can be no doubt also. Such, then, is the state of things here, produced by the preaching of the gospel, schools, &c. and we trust the time is not far distant when numbers of Hindoos in Calcutta will own Jesus Christ as their Saviour and their God.

Account of a hopeful young Inquirer.

I may here introduce to your notice the interesting case of a young man, whose education I have had the happiness to superintend at the Chitpore English school, of which you have often heard. He is now, I hope, anxiously seeking salvation. For some time past he has had the tuition of the Christian boarding-school boys that were under my care. In this work I have no doubt he has received considerable benefit. A few days ago, I received a letter (written in English) from him, which, as I think it will afford you great pleasure to see, I transcribe *verbatim*. It contains several inaccuracies of language, but I have no doubt you would prefer seeing it in its original state than when corrected by me.

MY DEAR MASTER,

I take the liberty of writing a letter to you, in hopes that it will be acceptable to you, and that you will answer it soon. I hope I shall have the pleasure of receiving your letter, which will give me much interest to read. I had been (was) in the Chitpore school three years. Before I came to the school I had no idea of God and of Christ. I was unable to understand and read my book, and to talk with my friends; I was taught by nobody on the useful subjects. I can now read and understand some of the Bible, and many other useful works. I am now very happy that I was in the school, and that I had a good opportunity of being favoured by you. I feel very grateful to God for having given me many good blessings and privileges, which I, in my present life, enjoy. My time has been occupied with my studies every evening with much interest. I have particularly been delighted to attend to religious works.

May grace and peace from God, our Father, be abundantly multiplied on you, that, in your own happy experience, and in the preaching of the everlasting gospel, you will be transported into joy, when you see or hear the monument of God's grace, through your instrumentality, as the writer of this letter is. When I was a student in the Chitpore school, I renounced Hindooism as a mass of superstition, and as unworthy to be accepted by a rational being, and I began to search into the truth of Christianity, which I thought a system which may send its votaries into the celestial city; but to my great grief and disappointment I am going to inform you I am started back from such a noble thought, because I found many absurdities (inconsistencies)

in it. With this I conclude, that if you can give satisfactory answers to the objections I have to Christianity, I have no objection to embrace it. By doing which you shall have a crown of joy in the world to come, and you will shine as the stars for ever and ever.

P. S. I return you these two books, Paley's Works and the Christian Observer, with hearty thanks, in hopes that you will be kind enough to send me a book which will be most useful and attractive, I being encouraged, by the experience of your goodness and generosity, to ask for some English tracts for my young friends, suitable to their present condition, who are destitute of religion, and who do not for a moment think of eternity.

I am, dear master,
Your most humble and obedient scholar,
GUNGANARAYAN SIEL.
Calcutta, Nov. 16, 1832.

Within the last two or three days I have received another communication from this youth, in which he states his objections alluded to in the letter. They chiefly concern the divinity of Christ, and are founded on those passages in the gospels which seem to militate against this doctrine. I have commenced a reply to them, and hope, by the blessing of God, to succeed in removing out of his way these difficulties. Should his case end well, I have no doubt he will prove of great use to his benighted countrymen.

Christian Boarding-School.

By arrangements which I have mentioned to you in a preceding letter the Christian Boarding-schools formerly under Mrs. Pearce's and my own care, are transferred to brother and sister Ellis, who entered on the Chitpore station at the beginning of the present month; but as they were under our care to that period, it is proper for me to give you some account of them. Since my communication last year respecting this institution, it has increased in numbers very considerably: there are at present in it twenty-seven boys and twelve girls; in all thirty-nine. I rejoice to inform you that our anticipations respecting these children have been more than realized. Of their progress in learning and good behaviour we can make the most gratifying and satisfactory report. Just before we delivered them over to Mr. Ellis, a public examination of their attainments was held, at which a large number of the friends to native improvement attended, and, as far as I could learn, all seemed highly interested at what they witnessed.

For an account of this examination I must refer you to the sixth number of the Calcutta Christian Observer, which I believe you will get by the same ship that conveys this letter. My connexion with this institution has been one of almost unmingled pleasure, and nothing but dire necessity could bring me to part with it; but, situated as I shall be after the departure of Mrs. P. to her native land, it will be impossible for me to do justice to the establishment, while, in consequence of the continued illness of brother Aratoon, my time is more than ever engaged in the native chapels in Calcutta. It will, however, be a matter of satisfaction to you and the Society, that the institution is committed to brother Ellis's care, of whose zeal and ability it is superfluous for me to write. In dismissing this subject, I cannot help earnestly requesting that, when you collect for the support of schools, you will particularly plead for this institution, and also for one of a similar kind under the care of brother Williamson, at Sewry, for I feel confident that the youth educated in these seminaries hereafter prove of unspeakable benefit will to the country. From what I have seen of the children during two years past, I can say, without hesitation, that they are for the most part as intelligent, apt to learn, moral in conduct, and as religiously disposed, as any English children of equal circumstances that I have met with.

CEYLON.

We insert a communication from our friend Mr. Daniel, in which he relates, in a condensed form, his proceedings during April, May, and June last. A similar document from Mr. Siers shows that his time and strength, also, are fully employed in missionary labour.

April.—Nothing of peculiar importance, or different from the ordinary scenes of Missionary labour, occurred during this month. It has been a season of much affliction to all classes of persons in and around Colombo. The cholera morbus attacked, in a very virulent manner, both natives and Europeans. It has been peculiarly fatal among the English soldiery. Many fine men, having been seized by it, have been quickly hurried to their long home. I have endeavoured, in my public instructions, to direct the attention of my hearers to the consideration of their latter

end. God grant that his providence and word may be attended by the efficacious working of his Spirit! Mrs. Daniel was in a measure seized by it, as was also one of our servants, and two of our teachers; but through mercy they are now recovered. The great prevalence of the disorder had an influence in diminishing our congregations; as was the case with all the congregations in Colombo. But I trust it will be only of temporary occurrence.

I have been enabled, during every day in the month, with the exception of about two, when unexpected interruptions took place, to preach to the people, either in the town or villages, the word of the truth of the gospel. O for the happy time to arrive when the seed shall spring up and bear an abundant harvest!

During the month we were favoured with the company of Dr. Scudder, one of the American Missionaries from near Jaffna. He is one of the most excellent and devoted men with whom I ever have met. His conversations, and labours, and the accounts he has detailed of missionary labours in the north of the island, have, I trust, been of essential benefit to my own soul. O for more of the same spirit which breathes in every part of the conduct of that eminently holy man!

I composed a second tract against popery, on Reading the Holy Scriptures. I presented it to the Tract Society. By the advice of the Committee 1000 are to be printed in the Portuguese, 2000 in the Singalese, and 3000 in the Tamil languages.

May.—This being the month of the annual festival in honour of Boodha, held at Colany, I determined to seize the opportunity it presented of going, that I might make known to the multitude assembled the way of salvation, and distribute tracts among them. Accordingly, on the day of the full moon, the great day of the feast, I commenced my projected journey.

It may be requisite to premise, that the worship of Boodha is very different to that of Juggernaut, or of many of the other continental gods of India. Boodhism, as held by the more intelligent votaries of it, is a system of atheism; though the ignorant people regard it as one of idolatry. Boodhism allows of no creator or governor of the world. It recognizes different gods; but they are mutable beings, who have been exalted to their devils, or heavenly worlds, for their good actions in other births, and may soon leave their heavens and become men, or serpents, or even devils in hell. All existence, according to the Boodhistical opinion, is mutable, and therefore evil; and the

highest ambition of its most decided votaries is to enter Veerwaree, or to obtain annihilation. This condition Boodha has obtained: after having passed through 550 ialyas or births, he at last became a Boodha, and at his death was annihilated. Hence, as Boodhism acknowledges no essential difference in the nature of beings, as a god may become a snake, and a snake a god, it pays but little, if any, worship to them, and confines its chief regard to the honouring of Boodha. Its public feasts are not distinguished by those filthy and disgusting scenes which are witnessed at those of Juggernaut and others of the gods of Continental India. We are not, however, to conclude that because Boodhism is less impure in its rites than Braminism, that its votaries are on this account more ready or likely to embrace the gospel. I fully agree with my missionary brethren in this island, that no persons are less disposed than Boodhists to receive the consolations of the gospel; and, without divine aid, are in so hopeless a condition. Filthy and base as are many of the scenes connected with Braminical idolatry, the terrors of conscience, and the dread of futurity operate on the minds of its disciples, and they resort to painful penances to expiate guilt and to placate the anger of their gods. Hence oftentimes conscience will suggest to them the need of better sacrifices than any which they can render, and prepare them to welcome the tidings of salvation through the death of Jesus. Nothing of this kind has place in the mind of the Boodhist. He believes in no inspecting, governing, rewarding, or punishing God. He expects no day of account. There is no judgment-seat before which he expects to stand. He thinks there is indeed some occult thing, by which good actions will bring to a good place, and bad ones to a bad one; and these will be succeeded by other changes, so that nothing immutable is before him. He is little alarmed by the thoughts of death. If he does not get a good condition in the next birth, he may in the one which succeeds it: and the surest way to do this, is not by deeds of justice and truth, but by giving alms to priests, and making offerings at temples. Hence, if they bring large donations at these annual festivals, the priests at the temples tell them they are to have a good birth in their next transmigration. Hence multitudes from all parts of the land are seen in May and June every year flocking to their temples, and by one visit each year to these spots, with a proper offering, their religious services are thought to be sufficiently paid. Their system, there-

fore, is full of hostility to the gospel, and requires the outstretched arm of the Lord to be made bare to overturn it. O let the friends of the gospel in England pray much for the outpouring of the Spirit of God on this besotted race of men!

Well, attended by several of the members of the church, I set out on the principal feast-day to the place where the temple is built. The number of people coming and going to and from the temple was very great; but not so numerous as in the last year. Then the lying prophecy to which I have before alluded operated most powerfully on the mind; now, though it has all proved a lie, the people do not appear ashamed either of it, or their confidence in it. On our journey to and from the temple, in almost every place where we could on the road detain the people, we preached to them on the folly, the wickedness, and danger of their conduct, and made known to them the true God and Jesus Christ the only Saviour. Near the site of the temple, in one of our school-rooms, we had divine service, and invited the people to attend it, and we distributed a number of tracts suitable to the occasion. We met on the journey with a variety of treatment; some listened to our word, some reviled, others blasphemed. O that the Lord may grant that the seed then scattered may take deep root and produce a glorious harvest! O that many of those who came from such distances to honour an insensible image, by what they heard and by what they read, may be turned to the Saviour!

During this month, the tract which I wrote on Mahometanism, after having been translated into Tamil, has issued from the press. It has created a considerable sensation among the Moorish population in Colombo. Many of them are exceedingly angry with it. It is said that their priests have forbidden the people to read it, and are preparing to answer it. In some cases, where I have tendered the tract, it has been rejected with scorn. On presenting one of them to a dignified Moorish man, he threw it down on the ground with the utmost contempt. It is the first attack which has been made on this false system of religion in this part of the island: the Lord crown it with abundance of success!

During the month, beside the usual services in the different parts of the town and the villages around, I preached several times in the open air, either in Bazaars, or popular places of resort, in or near Colombo. This is the sowing time; and we are often, on a variety of accounts, compelled to sow in tears. O that we may soon be enabled to reap in joy!

June.—I again visited Colony; that mart of Boodah's honour. I had not intended to have gone again this year to his annual festival; but the time appointed for my visiting our school at Colony and Talwatta, and preaching at those places, being on the day of the feast which occurred in this month, I was enabled to accomplish both objects in one journey. I was much grieved to see such multitudes of people attending this second feast; a number I think equally great, if not superior, to what were present the preceding month. This is an occurrence which does not often happen. On inquiring the reason, I was told, that as much sickness existed in different parts of Ceylon, on the former occasion, many persons who were thus prevented from attending, now took the opportunity of paying their offerings and fulfilling their vows. I gave many tracts away; some which I proffered were rejected with contempt—others were torn to pieces—others were received in a more respectful manner. O that these messengers of mercy may, when taken to their houses, be read with attention—and may the Spirit of God write the instructions contained in them on the table of their hearts! In many places I conversed with groups of people as they were collected together. Sometimes I was listened to with respectful attention; at others we have to endure reviling and reproach; and, in one or two instances, while conversing with them, they ran away and would not hear. Still the word of God is powerful; applied by him it is mighty through God, and it shall at length pull down Boodhism, and every system of idolatry, and bring all men in blessed subjection to the government of the Saviour. O Lord, hasten it, in thy own time!

This month we had the first public meeting of our Tract Society. It was held in the Wolfendhal Dutch church. Mr. Justice Rough took the chair, and his kindness and liberality made a most pleasing impression on all our minds. At the commencement of the meeting, the society was deeply indebted to the church and mission presses for printing tracts. But, before the congregation left the place, a number of subscriptions and donations were promised, nearly sufficient to recover us from our embarrassments. More tracts have been printed and circulated within about the last twelve months than had taken place since the commencement of the society. While this is a pleasing fact, it brought us into some little difficulty. But, as God has appeared for us, we derive encouragement to persevere in our labours to advance his glory.

My general plan of labour is to preach at least once each day in the week, and three times on Lord's days. This plan meets with occasional interruptions, sometimes from bad weather; for if heavy rains come, neither the Singalese nor Europeans will leave their houses to hear the word of God: at other times, from meeting with disappointments in reference to persons whom you expected would have prepared places and collected people together to hear the word of God. The services are most generally directed to the native population in Colombo and the villages around, in private houses, under verandahs, in school-rooms, and in the open air. In Bazars and other places we try to make the Saviour known. We want, we long, we pray for the descent of the Holy Ghost. O thou breath of God, come down, and cause these dry bones to live!

BELIZE.

Extract of a letter from Mr. Bourn, dated Feb. 7, 1833.

Since my last, two have been added to our number, while one who had lived consistently died testifying to that grace which was sufficient to support her, not only down to old age, but in death itself, in a manner wherein God was glorified. In her consistent walk, God was pleased to honour himself. She called her children and grand-children around her dying pillow, and warned them as to that evil course they had been living, and pointed to them the way she had taught them by her example, and to the truth and consolation of which she testified in death.

Our members are, on the whole, growing in grace and living in the fear of God, and in no small degree of brotherly love to each other. I am gratified and encouraged by the evident and lively interest they feel, not only in each other's spiritual welfare, and in their attention and sympathy to the sick and afflicted, but also for the conversion of sinners around them; this is not more applicable to our coloured than it is to our white brethren. The grace of God, upon solid scriptural grounds manifested in them, has often produced thankfulness in my heart to God.

Several of our members have been sick: one of them, a white brother, was brought near to death, but the Lord had mercy on him, and raised him up again. I pray that it may be sanctified to him; if the Lord should spare him to us and keep him, he promises to be useful, if we

may judge from his humility, modesty, and activity. I have recently visited Mullin's River and Stern Creek, in company with captain Whittle. The last mentioned place is the greatest distance from Belize. The population is more than doubled since my former visit: this you will remember consists of Charibs, and now amounts to 500 in number. I preached to them in the open air by moonlight: they were very attentive. The best informed among them was formerly a servant of mine, during which time he learned to read. I enjoined it upon him to read the Scriptures to his countrymen: they are wholly destitute of the means of grace or any Christian instructor, but are disposed to receive one. This place is under the jurisdiction of Belize. I have been urging it on one of our white members, who is married, to go and live among them, though we can ill spare him from Belize. After leaving Stern Creek, the same night we came on for Mullin's River, went ashore early in the morning, visited our white brother whom I have mentioned in a former letter. He is a wonderful instance of the grace of God. I can scarcely help thinking but the Divine Being has some gracious purpose in view in reference to others through his instrumentality; you will find few persons so completely dead to the world and yet alive to God. I should suppose if any one would offer him the whole of Belize he would not leave that place: he is still weak in body, but much better than when I saw him before. We had the people together, and, after the means of grace, left for Belize.

JAMAICA.

Our readers are universally aware that, since the publication of our last Number, the Government plan of emancipation has been laid before the House of Commons by Mr. Stanley, Secretary of State for the Colonies, in a speech of three hours, in which he took a most able and comprehensive view of the great question. It would be going out of our province to discuss the details of the scheme proposed. We apprehend there will be considerable modification in the progress of the bill through Parliament; but we cannot sufficiently express

our emotions of joyful gratitude that the principle—that throughout the British dominions man is no longer to possess a property in his fellow-man—is clearly and explicitly laid down. It is intended to confer on the negroes all the privileges of British freemen; among which, the unrestrained right to worship God, when and

where they please, is expressly mentioned. Such a result as this may well strengthen our conviction that the God we serve is the hearer of prayer, and encourage our cheerful expectations that our Mission in the West will, ere long, be permitted to resume more than its former aspect of prosperity.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. George Pearce... Calcutta.....	Dec. 26, 1832.
	W. H. Pearce..... Do.....	26.
	Messrs. Pearce and Ellis. Do.....	13.
	United Missionaries. ... Do.....	25.
	Jonathan Carey, Esq... Do.....	24.
	Rev. W. H. Pearce.... Do.....	Jan. 15.
	— Andrew Leslie.... Do.....	Dec. 2.
	— John Lawrence.... Digah.....	15.
WEST INDIES....	— Joshua Tinson... Kingston.....	Mar. 29, 1833.
SOUTH AFRICA....	— William Davies... Graham's Town.....	14.
	Mr. A. Kidwell..... Do.....	4.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1833, not including individual subscriptions.

Legacy of Mrs. Susan Collingbourn, late of Melksham.....	10 0 0	Kent Auxiliary Society, by Rev. W. Groser.....	42 0 0
Edinburgh Auxiliary Society, by Mr. Megget.....	20 0 0	Chatham:—by Rev. W. G. Lewis.....	9 8 10
Rye:—Friends, by Rev. A. Smith.....	2 0 0	Canterbury:—by Mr. Christian.....	11 18 6
Colnbrook:—Collection, by Rev. W. Coleman.....	13 4 8	Leeds:—by Rev. James Acworth (Female Education 5 10 9).....	6 10 10
Fakenham:—By Misses Thompson.....	2 0 0	Andlem:—Collected by Mr. Thursfield.....	3 0 0
Stepney:—Collected by Mary Davies.....	1 12 7	Suffolk:—Society in aid of Missions, by S. Ray, Esq.....	20 12 6
Reading:—Auxiliary Society, by Mr. Williams.....	20 0 0	Bewdley:—Collected by Rev. G. Brookes.....	3 0 0
Wokingham:—Collection and Subscriptions, by Rev. J. Coles.....	10 18 5	Glamorganshire Auxiliary Society:—by Mr. Hopkins.....	39 10 10
St. Albans:—Ditto, by Rev. W. Upton.....	29 0 9	Staines, &c.:—by Rev. G. Hawson.....	2 2 0
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson.....	143 19 10	Lymington, &c.:—Collection and Subscriptions, by Rev. J. Millard.....	25 16 6
Previously acknowledged.....	100 0 0	John Street Chapel:—Friends, by Mr. Lawrence.....	10 6 7
	43 19 10	Exeter:—Balance of account by Mr. Cummins.....	27 17 5
Whetstone:—Mrs. Pidbury's Missionary Box.....	0 10 0	Hull and East Riding Auxiliary, by John Thornton, Esq:—	
Melksham and Westbury:—by Rev. W. Knibb.....	9 0 6	Hull.....	116 6 5
Dunstable:—Collection and Subscriptions, by Rev. W. Knibb.....	39 18 7	Bridlington.....	42 8 6
Salisbury:—Collection, by Mr. Long.....	49 16 6	Beverley.....	4 2 0
Broughton:—Do.....	9 0 0	Collingham.....	6 0 0
Ridgmont:—by Rev. R. Edmonson.....	1 4 0	Driffield.....	4 15 2
By Miss Cuttriss.....	3 2 0	Bishop Barton.....	7 10 2
	4 6 0		181 2 3
Ryeford:—Friends, by Rev. W. Williams.....	1 1 0	Previously acknowledged.....	152 0 2
Ross:—Friends, by Mrs. Lewis (Female Education).....	2 0 10		29 2 1
Saffron Walden:—Collection and Subscriptions, by Rev. W. Knibb.....	35 0 3	Ilford:—Missionary Association, by Rev. James Smith.....	15 5 7
(Translations 5 2 0—Schools 4 15 6)		Waltham Abbey:—by Rev. J. Hargreaves.....	3 11 2
Tottenham:—Collected by Mr. Smith.....	1 5 10	Keynsham:—Subscriptions, by Rev. J. Ayres.....	8 10 0
Killingholm:—Collection, by Rev. J. Mc Pherson.....	5 0 0	Towcester:—Subs., by Rev. J. Barker.....	2 0 0
Bessel's Green:—by Mr. Knott.....	4 1 0	Pwllheli:—Missionary Prayer-meeting, by Rev. W. Jones.....	2 8 8
By Mr. Meredith.....	1 18 8		
	5 19 9	DONATIONS.	
		Mrs. Ware, Clapham Common.....	10 0 0
		J. D.....	5 0 0

MISSIONARY HERALD.

CLXXV.

JULY, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

We know that many of the friends of the Society earnestly supplicated that the Divine presence and blessing might attend our present Anniversary; and we rejoice to avow our conviction that these petitions were graciously heard and answered; never, probably, have the services been found more refreshing, instructive, and animating, than on the occasion just closed; and of which, this number of our Herald must contain the usual brief account.

The introductory meeting of the Committee, with their ministering brethren from the country, was held at Fen Court, on Tuesday morning, June the 18th, when the chair was filled by John Broadley Wilson, Esq., Treasurer to the Society. Between fifty and sixty friends were present, including several of our esteemed Missionary brethren, and W. T. Beeby, Esq., who has long been most usefully connected with our Society in the East, as deacon of the church in the Circular Road, Calcutta, and Treasurer of the Auxiliary Missionary Society established in that city. The proceedings of the Meeting were opened with prayer by the Rev. James Hoby, of Birmingham, and a variety of information was given respecting the transactions of the Committee during the past year.

The minister and deacons of the Christian church assembling in the Poultry Chapel, having, with their accustomed kindness, lent that place for the use of the Society, the first sermon was delivered there on Wednesday morning, the 19th. The Rev. SAMUEL GREEN, Jun., of Thrapston, after reading the Scriptures, offered solemn prayer to God, and our valued brother, the Rev. W. KNIBB, delivered a sermon, marked with his usual energy, and warm attachment to the cause of Missions. It was founded on Psalm lxxvii. 1, 2, "*God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations.*" After some remarks on the manner in which the Redeemer sent forth his apostles into the world, and the treatment they experienced, and comparing that treatment with the reception Christian Missionaries now met with, he proceeded to observe, that the psalm from whence he had selected his text might be considered either as a prophecy, or a prayer for the increase of the Messiah's government. Surrounded as the psalmist was with the cares of the state, he yet found time for prayer; this was the spirit of the gospel, as exemplified by the Apostles and the primitive Christians, as well as of modern times. The text taught, what was clear to all who understood the subject, that there is an intimate connexion between the spirituality of the church of God and the extension of the gospel. Acting as Christians are now called to do, on a larger dispensation of mercy which is designed to extend to all lands, and knowing that when God is about to impart peculiar mercies to his church, those mercies are preceded by a spirit of prayer, we should deeply humble ourselves at his footstool, and present such petitions as are found in the text.

The preacher proposed, *FIRST*, to illustrate the blessings described in the text, and their intimate connexion with Missionary exertions. In this part of his subject, he remarked, that he should confine himself principally to those topics which were not so frequently presented as some others. Such as, (1st) *The character of the agents employed in the work.*

They were, in common with others, sinners; they usually went forth to their labours young, inexperienced, exposed to peculiar temptations, and deprived of Christian society. On all these accounts they needed the mercies obtained by prayer. (2) *Through them the distant nations of the earth must receive their first impressions of the nature of religion.* If they did not fairly represent the spirit of Christ, what incalculable mischief was done! (3) *By them the doctrines of the gospel must be proclaimed for the first time.* In a country like this, mistakes might be corrected by conversation, reading, &c.; but there error might awfully grow from a single mistake. (4) *The state of the church by whom these agents were employed* showed the importance of the prayer. While God has blessed his British churches, there is still much that is humiliating. The little success of the gospel in some of them, the false doctrines of others, and the conformity of all to the world, were affecting. Every one who dispensed these blessings, daily offended that God, who alone can afford success. How little self-denial did we witness—what a mixture of motives—in a word, what a mass of guilt daily ascended from us to God! How unlike were we to Christ! Nay, how unlike were British Christians to those pious negroes who were all active in bringing sinners to Jesus! (5) *The influence which the prayer would have on the spirits of Christians* should not be forgotten. It was when the Christian most warmly glows with love and zeal that he was most happy. On this account, then, should Christians pray for those who enjoyed not their privileges.

But, he remarked, that David not only prayed for the *mercy* of God, but for other blessings needed. So we should ask for the unity of Christian Missionaries;—a blessing very desirable, but not always easy to maintain;—and for all desirable good to be given to those who were now suffering the evils of persecution. Nor did the prayer of the psalmist stop here; for he entreated that the light of Jehovah's countenance might be afforded, to guide his servants in perplexity, and to comfort them in their sorrows.

He then proceeded, **SECONDLY**, to consider the *motive which led to this prayer.* "That thy way may be known, &c." This desire of the Christian was considered (1) *as developing the most exalted benevolence which could influence the mind;* (2) *as according with the awful moral misery of the world;* and (3) *as admirably adapted to the present state of our Mission and of the world.* These particular were illustrated by many very striking remarks, and affecting anecdotes; and the sermon was closed with some forcible observa-

tions on the extension of Missionary efforts, called for by the abolition of Colonial Slavery, and the impressive admonitions given by each returning Anniversary, when we were reminded of the death of some of the warmest friends of our cause; thus eternity brought its solemnity to bear on the progress of the gospel. The hymns during this service were read by the Rev. Messrs. J. DAVIS, of Walworth; UPTON, of St. Albans; and CLARKE, of Bath; and the concluding prayer presented by the Rev. W. H. MURCH, of Stepney.

The second public service was held in the evening at Surrey Chapel, the recent removal of whose venerable minister was more than once alluded to in the course of the service, and combined, with the signs of mourning around them, powerfully to remind the friends of the Mission of the decease of many of their own valued brethren, and to impress them with the importance of vigorous effort for God while opportunity is afforded. The Rev. JOHN EDWARDS, of Watford, read the scriptures and prayed, and the Rev. JAMES SMITH, of Ilford, after some general remarks on the objects to be accomplished by these Missionary festivals, delivered a sermon characterized by simplicity and holy zeal, founded on Phil. i. 12, "*The furtherance of the gospel.*" After remarking that, at the period when the apostle wrote this epistle, he was a prisoner at Rome, to which place the church at Philippi had sent one of their pastors to visit him; and that, when he returned, he brought with him a letter from the apostle, which assured them that his imprisonment and afflictions had excited attention, and had been blessed to "*the furtherance of the gospel,*" the preacher proposed, I. **TO CONSIDER THE CHARACTER OF THE GOSPEL,** and II. **TO MAKE SOME REMARKS ON ITS EXTENSION.** In illustrating his first head, he remarked that the gospel might be generally regarded as God's dispensation of mercy to a guilty world; that it had, in some degree, been known from the period of the fall; that it was gloriously exhibited in the various services and ministers of the Jewish church; and fully revealed in the New Testament; where its valuable discoveries justified the high epithets given it, as "*the gospel of God,*" "*of grace and peace,*" "*of salvation,*" &c. &c.

In advancing to the second division of his sermon, the preacher showed that "*the furtherance of the gospel*" was of all things the most desirable; inasmuch as the glory of God—the joy of angels—the happiness of man, and the conquest of hell were connected with it;—that the attainment of this object involved considerable difficulties; on which account,

all power was given unto Christ that he might surmount them;—that the accomplishment of the object was secured by the predictions and promises of the word of God;—that it was promoted by the use of a variety of means; might be urged upon Christians by the most solemn considerations; such as the worth of souls,—the weight of Christian obligations,—the brevity and uncertainty of human life,—and the Christian's accountability to God. He reminded his hearers that they should carefully distinguish between their efforts to extend the gospel and personal religion; and finally observed that this great work was variously contemplated by different classes of rational beings, all of whom, in some way or other, were interested in it. The closing prayer was offered by the Rev. JOSEPH TYSO, of Wallingford, and the hymns were read by the Rev. Messrs. PAYNE, of Ashford, BLAKEMAN, of Crayford, and DYER.

The prayer-meeting was, as usual, held on Thursday morning, at Eagle Street, when the brethren Morris, of Portsea, and Upton, of St. Albans, engaged in the devotional exercises, and the Rev. P. J. Saffery, of Salisbury, delivered an appropriate address, founded on John xvii. 18, which was considered to have a universal and perpetual application to the disciples of the Redeemer, and closed the service with prayer.

At eleven o'clock a very numerous and respectable assembly attended the annual meeting at Spa Fields chapel. The Rev. J. SMITH read the 117th psalm, which having been sung, the Rev. W. GROSER, of Maidstone, engaged in prayer, after which

The Chairman, J. C. GOTCH, Esq., of Kettering, remarked, that both on account of the inability he felt adequately to discharge the duties of the chairman of such a meeting, and because they were favoured with the presence of an excellent and able senator, whose important engagements would not permit him to continue very long, he should at once proceed to request the Secretary to read the Report, which was done by the Rev. JOHN DYER.

THOMAS FOWELL BUXTON, Esq., M.P., expressed the high gratification he felt in attending such a meeting, and his sincere gratitude for the help which the Society had afforded him in the object to which he had long been devoted. He considered that there was nothing more awful in the whole records of history than the neglect of imparting instruction to the African negroes. It was acknowledged by the bishop of Jamaica himself, that till the year 1826, there was not even the

form of education for the slave; while another defender of slavery admitted that a deliberate plan was formed to expel those from the island who should attempt to teach them. He rejoiced that this Society had sent out men who had stood in the very front of the battle which had been recently fought. He confessed that he did not lament the persecutions to which they had been exposed; for though he had felt his full share of anxiety as to their sufferings, he had ever trusted that the arm of Omnipotence would protect them, and knew that they resembled the ancient prophet, who said, "More are they that are for us, than those who are against us." Even had they fallen, they would have died in a noble cause. No men had ever borne more reproach than the Missionaries of this Society. Their grief, too, must have been great, when they saw their chapels destroyed, and their congregations scattered. But still he had not, on the whole, lamented it; because he felt that their sufferings and the spirit they had displayed, roused the sympathy and the prayers of Christians in this country, and this had done the work. The holy indignation cherished by all good men had produced a great effect on the government, and animated their measures. He had hoped to have announced to the meeting that the first money voted to the holy cause of emancipation had been given to re-erect their chapels; but the extreme pressure of public business a little delayed the act of justice which *must* shortly be done. He had felt much pleasure in proposing the words "on liberal and comprehensive principles" to the government resolution to educate the negroes, because he thought that in this field all classes of Christians should labour; and he was much gratified to hear from the Secretary for the colonial department, that all should be encouraged to do so.

The speaker remarked, that he was unwilling to retire without reminding the meeting that when the present measures of emancipation were completed a vastly extended field would be opened to its operations. It was not merely the slaves in the West Indies with whom they had to do; but on the result of Christian instruction, which must be given, would depend the answer to the inquiry—Shall *six millions* of slaves be blessed with their freedom? Of all influence on the minds of slaves, every where, Christian principle was proved to be most powerful. In illustration of this remark, he read extracts of letters from the Rev. Dr. Philip, of the Cape of Good Hope, in one of which, dated in March last, he states that

he was residing with 4000 Hottentots, whose former condition had been worse than that of West Indian slaves, but whose present conduct and enjoyments led him to exclaim, "Oh, this is Scotland in its best state!" As, then, Christian truth so admirably prepared man to enjoy the blessings of civil freedom, he should close by entreating the meeting to persevere in their holy labour.

The Rev. THOMAS PRICE, of Devonshire Square, submitted the first resolution,—

That the Report now read be received, printed, and circulated under the direction of the Committee; and that the kind preserving care which has been extended towards the Mission during the past year calls for renewed thanksgiving to the Father of all our mercies.

He remarked, that he could not but feel highly gratified in the delightful circumstances of the day, because he had for some time past devoted his best energies to the entire destruction of slavery; and he was glad that his first appearance before this Society should be to congratulate them on the pleasing contrast between the last meeting and the present. Such a contrast must lead to the devout exclamation of the psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name!" When we first heard of the rebellious conduct of persons in Jamaica, it resembled the shock of an earthquake; for the religious public of this country had previously felt little interest in the subject of slavery, and had never looked into a prison-house, worse than the Spanish Inquisition. A little reflection would have led them to expect all that had occurred; for when did Satan allow the cause of Christ to prosper without summing his forces to prevent its progress? Our Missionaries might have been "blameless and harmless, the sons of God without rebuke," but they dwelt "in the midst of a crooked and perverse generation," who evaded their light. He remembered the hesitation once felt by the Society to declare the utter sinfulness of slavery; and he rejoiced that at the last meeting his excellent brother Knibb took his ground, determined not to tamper with the evil, but to oppose it in every possible form. He had nobly redeemed his pledge, before the whole Christian world, and our own denomination in particular. The speaker observed that he fully sympathized with Mr. Buxton, in not lamenting the persecutions in Jamaica; for thus God, in his providence, had awaked us from our repose, and brought us to labour with the man whom we had seen to-day, and who should in future be honoured as the emancipationist of the world. The work had been done long ago had Christians before combined to help him.

But he would now advert to the position in which the cause was at present placed. As the legislature had adopted the cause, it was now important that a strict watch be kept, lest the colonial legislatures should prevent the fullest and most entire religious freedom being afforded; he, therefore, urged the importance of Christians throughout the country reminding their representatives in parliament of their duty on this subject. Imagination, the speaker remarked, could not paint the change which would soon take place in the state of the slave. The planters had placed before us the proposition, that as Christianity was incompatible with slavery, it should be extinguished; we had opposed their plan, and had reason to adore God that the means employed to oppose his cause—the very letting loose of Satan, had proved the destruction of the system. He closed his address by urging on the meeting its increased responsibility, the importance of adding to the number of its Missionaries, and the necessity of corresponding pecuniary efforts, especially in congregational collections.

Mr. JAMES PENNEY, from Calcutta, seconded the resolution, remarking, that at such a meeting the feelings of a Missionary must be very peculiar. Like Paul, the most eminent Missionary, they could not but "thank God and take courage." The Report showed that they need not be ashamed of their deeds; for their cause was the noblest in which they could be engaged—"the furtherance of the gospel." Nor could Missionaries be otherwise than grateful that they had not laboured in vain, and that the hopes of their friends had not been disappointed. This Society, once like a small fountain, drawn from heaven by prayer, had expanded into a river, had watered thousands amidst the withering heat of persecution in the West Indies, and had blessed many sterile spots in the East. In that country the seed of the gospel was growing, and ere long the reapers should rejoice in their harvest. Missionaries, too, were consoled that so many Christians at home sympathized with them, and reminded them, with the late Dr. Ryland, that labour is their's, and success is God's. As the Society had helped their Missionaries, those Missionaries ought faithfully to tell what they had done. Not only had Missionaries destroyed Slavery in the West, but by their means Africa had been civilized, and the South Sea Islands had renounced idolatry. Nor was this all; for Calcutta had become the very Goshen of Asia, presenting many places where the pure gospel of Christ was preached, which had proverbially changed the character of the European population, inducing them to sup-

port the schools and other institutions which they once disapproved. The opposition of the natives was also greatly declining. No difficulty was now felt in introducing religious books into the schools; female education was no longer thought visionary, but was as common as that of boys, the natives having discovered, as Ram Mohun Roy had said, "You Englishmen owe all your dignity and happiness to your females, because you educate and associate with them." The wives of the Missionaries could now labour as well as their husbands. He should leave any information about his own efforts to his excellent brother Carey, and should only remark farther, that he had lately left Calcutta, where Christian labours were never more zealous, nor faith more lively, nor brotherly love more prevalent, than at present. The London, the Wesleyan, the Scotch, and the Baptist Missionaries, all breakfasted together once a month; itinerated together from place to place with the same holy tale; and united together in earnestly entreating the prayers of their fellow Christians.

The CHAIRMAN, in putting the resolution, stated, that in reference to the remarks which had been made on the subject of Toleration, he had much pleasure in being assured, from a high quarter, that whatever delay might take place in carrying into effect the details of emancipation, it was the intention of Government that none whatever should occur in giving unlimited religious freedom.

The Rev. DR. COX, of Hackney, in proposing the second resolution,—

That while this Meeting cannot but deplore the continued oppressions exercised upon the Missionaries in Jamaica, and the impediments which still prevent the assembling of their people for divine worship, it humbly blesses God for the patience and fortitude granted to his much-injured servants, and heartily rejoices in the hope, that these evils will soon be effectually removed by the extinction of Colonial Slavery;—

observed, that he had concurred in the sentiments of gratitude in reference to the persecutions which our brethren had endured. The adversaries of the West had acted like infidels at home, and had drawn public attention to the subject they opposed. Persecution always had promoted the spread of the gospel, and our confessors in Jamaica would prove the seed of the church. Chapels had been demolished, but the principles of Christianity had lived. Missionaries, too, had lived, and would return to teach their people. They had proved that they possessed the heroic feelings of martyrdom, and he hoped they might be the means of freeing the planters from moral thralldom. We should pray that those who once per-

secuted, might be hereafter regarded as brethren. He referred to the pleasing facts in the Report, connected with the East, especially the efforts of Mr. Leslie for the inhabitants of the Rajmahal Hills, and closed by expressing the high-toned confidence which the Christian might indulge, in the tide of divine truth rolling on till it had watered and blessed the whole earth.

The resolution was seconded by JAMES CROPPER, Esq., of Liverpool; who said that he also was among those who did not regret the persecutions in Jamaica, for the sake of the Missionaries or the Missionary cause; but he did deplore them for the sake of those who were active in them. The day would soon come when we should fully know why these events preceded full emancipation; at present we could readily see that had not these things occurred, we should not have been ready to send out the number of Missionaries who must now go. He hoped the cause would be taken up in a manner which had never been seen before, and that the rich would remember they were only stewards of all they possessed. He closed his address by remarking that, though till lately he had thought that civilization must precede religion, he was at length fully convinced that religious instruction was the only solid foundation of civilization.

The Secretary here read the statement of the Treasurer's account, presenting an increase of income above last year of about £400, and showing a debt yet due from the Society of more than £1000. He remarked that the expenses of re-establishing and extending the Missions in Jamaica would be very large, and that he rejoiced to know there were symptoms of enlarged effort. He then read an anonymous letter inclosing a bank note for £100, stated that a second friend, who wished his name to be concealed, had given £250, and subsequently announced £100 as a donation from James Cropper, Esq.

The Rev. EUSTACE CAREY moved—

That the Treasurer and Secretary be requested to continue their services, and that the following be the list of the auditors and committee for the ensuing year; and that all the friends of the Society be earnestly requested to use those exertions in its support which are loudly called for by the present state of affairs.

He observed, that he contemplated with high gratification the altered state of the Society. We had not now to complain of unhappy occurrences, but to rejoice in its most delightful prospects. The affairs of the East were truly promising. His excellent friend and brother Peuney might have said much more than he had done;

for he had resided there for seventeen years, labouring with constantly increasing success. The office he had so ably and beneficially filled was onerous, and not always pleasing. His youthful charge was composed of very different classes, and spoke various languages. There were among them Indo-Britons, Hindoos, Jews, Armenians, and Portuguese. Some of these had presented to Mr. Penney, when his health compelled him to return to this country, an interesting document, expressive of their gratitude for the benefits they had derived from his valuable instructions. He had superintended, upon the basis of a common education, one partly literary, and decidedly religious. So that every morning he spent with his pupils from half an hour to an hour in religious instruction and duties. He had introduced well-instructed youth into every class of society, who were rising up, not only to adorn their respective circles with their intelligence, but to bless God for far higher benefits. So that, in a journey which Mr. Penney had recently taken for the benefit of his health, throughout a distance of 400 miles, he did not halt at a single station where he was not welcomed by some of his former pupils. Nor had any individual been more useful, or more entitled to the sympathy and congratulation of the meeting. His labours, though a Baptist, had been useful in the increase of the Episcopalian, and the Independent, as well as our own churches. In these respects, as well as in others, had our schools been found useful. He thought it important to add that these duties, onerous and important as they were, and amply sufficient for the energies of any ordinary man, were only a part of the labours of his valued brother Penney. In addition to these things, he had laboured, for the last five or seven years, in the direct efforts of the Missionary, and had performed his full share of duty, preaching almost every day.

It could not, the speaker remarked, but be gratifying to know that in India there were thousands who were singing "How beautiful upon the mountains are the feet of those who bring good tidings, and who publish peace!" While prospects in the West were so glowing, they were not less bright in the east. In that country the British government had always very happily left them alone. They did not interfere to prevent their preaching, nor even to hinder them destroying their health; nor had they ever refused any thing which the Missionaries had asked for; and that simply because nothing had been asked for beyond the protection which it was the only office of the civil

magistrate to afford. And if he had any fear resting on his mind in reference to Jamaica, it was lest the government should undertake to give direct Christian instruction. We could only want, as Christians, to be let alone; and ask for nothing but the support and prayers of good men, and the protection of the magistrate. It was quite true that they did ask and did expect the government to rebuild the chapels in Jamaica; because the law ought to have prevented them from being pulled down. Let them be put into the same state that they were in eighteen months ago, and nothing more was desired. To obtain this even the churchman should afford his assistance, and less than this he thought that a wise and liberal government could not give. It was enough that the Missionaries should have endured suffering, and their brethren and sisters' persecution, in its various forms, without the irreparable loss of property.

It was, however, Mr. C. remarked, truly delightful to see the interpositions of God in favour of his people. The sighing of the prisoner had come before him; he had looked down from the height of his sanctuary, had listened to their groans, and was snapping asunder their bonds. This was truly a glorious event! It was the hand of God which had removed the obstacles which long existed, and which, he feared, could not have been formerly removed, even by the means proposed by his esteemed brother Price. The friends of the Mission found the whole state of society bad, and were compelled to take it as they found it. They well knew that Christianity and slavery could not long exist together. They laboured peaceably and holily, doubting not the arrival of the period when Jehovah would proclaim liberty to the captive. In the inscrutable providence of God persecution had been permitted; and his brother Knibb had come over to plead the cause of the defenceless. In this work he had laboured through the whole length and breadth of our land; never for one moment giving any one reason to believe that his hatred to slavery was mitigable. For that labour he had his best thanks, while he rejoiced in the prospect of its speedy termination. He could not close his address without adverting for a moment to the condition of their brethren in Jamaica, who were at this moment exposed to the malice of those who feared not God. Their conduct resembled that of the apostles of our Lord Jesus. They would not decline preaching unless they were absolutely compelled to do so; and when freed from prison, they would preach

again. If tried as criminals, they would not put the Society to one farthing expense in defending themselves, but would cast their whole case upon God. It was indeed matter of great joy and gratitude, that in no one instance had their enemies been permitted to prove any thing to the reproach of any one of them. He hoped that the Christian church would show their sympathy and approbation of the conduct of these valued brethren.

The resolution was very briefly seconded by the Rev. CHARLES THOMPSON, of Coseley.

The CHAIRMAN, in proposing it for adoption, hoped he should be forgiven if he adverted to the fact, that he remembered the formation of this Society, in the dwelling-house in which he at present resided. Twelve persons, all of whom, but one, were now removed, constituted it. They commenced the mighty work of the evangelization of the world with 1*l.* 2*s.* 6*d.* But then they acted on the principle that they were to attempt great things, and to expect great things. Nor had they been disappointed. He rejoiced to see that vast meeting, and to learn that their Treasurer now received £13,000 annually, instead of *thirteen*. Were the individuals composing that assembly each to go and act in the spirit of the founders of the Society, unto what might it grow!

W. B. GURNEY, Esq., submitted the fourth resolution,—

That this Meeting contemplates, with much satisfaction, the kind interest taken by Christians of other denominations, in the sufferings which our Mission has lately been called to endure, especially as manifested by the observance of a day of public prayer on that account; and gratefully recognizes another proof of the same spirit, in the obliging promptitude with which the use of the several Chapels, occupied on this occasion, has been granted by the respective ministers and managers.

He remarked, that it was highly gratifying to find that Christians were now learning to regard the diffusion of Christianity as a common object; and that in foreign lands the differences between distinct denominations were so very little regarded. He considered that the day of prayer for our persecuted brethren, which had been held throughout this country, was to be lauded as a token for good. He knew that the work of emancipation had been regarded as too great and too good to be entered upon without prayer. Those prayers had been presented, and they had been answered. As the Society would now be called to extend its operations, and to remember more fully that its object was to evangelize the world, it would be of importance to recollect that the gold and the silver were the Lord's. More

would be wanted in Jamaica. They must have larger chapels, and more of them; for now the negroes would be able, not merely, as heretofore, to attend one Lord's day out of three or four, but every Sabbath. Moreover, there were other islands besides Jamaica, which needed our help. It was very true that the Baptist denomination was neither so large nor so wealthy as some others; but was it equally true that they had done all they could do? When they had, then let them call upon others to help them. But he would, first of all, strongly recommend them not to lock up their treasures, but to become their own executors in doing good with whatever they had.

The Rev. W. KNIBB rose to second the resolution, and to take his farewell of the Meeting. When he stood before them last year, he was most deeply affected, because he felt that if he did not take the high and firm ground which he then took, he should be unhappy on his death-bed. He had never been influenced by the desire of fame, nor by any motives but those which he had avowed. He had seen the sufferings, and heard the groans, of the oppressed; he was satisfied that the Christian world alone would relieve them; he had come to ask that relief; and now, having obtained his object, and come with the Meeting to the tomb of Colonial Slavery, he was desirous of burying every grain of animosity to the planter, in the same grave with the system itself. He now committed "ashes to ashes, and dust to dust," without a single wish or hope of a resurrection. The note from the Secretary, which requested him to second this resolution, also called upon him to take his leave of the Society. He apprehended that the meaning was, so far as England was concerned, because he had no wish to leave their service, as long as they were willing to give him a very moderate support. Nothing could afford him so much pleasure as the letter he soon hoped to receive from the Secretary, saying that his passage was taken, and that he must forthwith return to his labours. Before he went, however, he had a word or two to say about their chapels. He trusted they should soon have better chapels than they had before; and that the Government would let the planters distinctly understand, that when they touched the Missionary property, they did violence to Britain. But long before those chapels could be erected, they would need something to protect them from the rays of a vertical sun. He hoped that for this purpose *tents* would be furnished. These could be raised in the morning, and taken down in the evening. No scene

could be more delightful to him than that of seeing his beloved people when he landed, raising their tent in which they should unitedly adore their God. He no more expected to see them as *slaves*, for Africa should be free! The mother should clasp her own babe in her arms as she sat under the tamarind tree, and teach it at once to pronounce the name of the country which gave it civil freedom, and His adorable name who could make it free indeed!

But, inquired the speaker, would none go with them? Men must be had. Ten or twenty more, at least, should be obtained. Besides which, schoolmasters would be wanted; some of whom could be found on the spot. Africa would be free, and their work would greatly extend. He must be permitted now to thank his countrymen for their great kindness. In company with his valued brother Carey, who was eloquent in the praise of every one but himself, he had travelled during the past year not less than 6000 miles in the feeble advocacy of his cause, and he had triumphed. He remembered the fears some of the meeting entertained a year ago on the subject; but now, though he was far younger than many by whom he was surrounded, he would say that when we "do justly and love mercy," we may expect the blessing of our God. He was now ready to go. He and his brethren should leave England with regret, for they greatly loved it; but they loved Jamaica far more; and with their churches there they hoped to live and to die. Before, however, he finally closed,

he hoped he might be permitted to hint that some testimonial of the kind feelings of the Society towards those who had lost their property and risked their lives in the defence of their Missionaries should be sent to Jamaica. One of these, a worthy churchman, had lost £10,000 currency in this benevolent work. And now, again thanking them for their kind interest in his object, hoping they would have still better meetings than even this, and casting himself on their prayers, he would return to preach to his beloved charge the liberty with which Christ has made his people free.

The Rev. JOHN DYER submitted the last resolution,—

That the most cordial thanks of this meeting be presented to Messrs. Deleon, of Savaunala-Mar; to Mr. J. L. Lewin, of Montego Bay, and other friends in Jamaica, whose fearless and disinterested advocacy and protection of our injured Missionaries have been so honourably conspicuous during the late arduous struggle;

which was seconded by the Rev. CHARLES STOVEL, of Prescot Street, and passed with acclamation, the whole assembly standing. The meeting then separated, after having sung the hymn by Kirke White, now so well known as used in Jamaica after the celebration of the Lord's supper; which was given out by Mr. Knibb.

Brethren and sisters! ere we part
Join every voice and every heart;
One solemn hymn to God we raise,
One farewell song of grateful praise.

Christians! we here may meet no more,
But there is yet a happier shore;
And there, releas'd from toil and pain,
Brethren and sisters meet again!

MISSIONARY HERALD.

CLXXVII.

SEPTEMBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

MONGHYR.

Towards the close of last year Mr. Leslie spent two months at Calcutta, exchanging for that period with Mr. Yates, whose health required some intermission from his usual labours. While there, Mr. L., under date of Oct. 25th, gave the following account of his own station:—

The work of God at Monghyr still prospers, though slowly. The hill-man, of whom I wrote you in my last letter, goes on well. Indeed he affords every evidence of having been made a partaker of converting grace. He has, for the last four months, been anxious for baptism; but, wishing to give him a fair trial, I have not yet complied with his request. I intend, however, to do so on my return to Monghyr in December. I have brought him here with me, with the double object of pursuing my studies in his language, and of being the better acquainted with him. As the hills lie between Calcutta and Monghyr, I intend, on my return from this, to leave the boat at a place called Rajmahal, and proceed through the hills for the space of about 100 miles, and meet my boat again at a

place called Bbanganpore, about 36 miles from Monghyr. In this way I shall lose comparatively little time. I have some hopes of being able to hire a poney at Rajmahal; but if not, I think I shall be able, the season being cold, to accomplish the journey on foot. The way is entirely unknown to Europeans, but my hill-man is well fitted to be a guide. He tells me that he is sure the people will give me places to sleep in, as well as every thing they can supply in the way of food. My object in such a visit is merely to spy out the land, to see where the people are most thickly congregated, and to ascertain what places will be best for future operations. Having ascertained these, I intend to send the hill-man (who has good abilities for public speaking) accompanied by a native Christian, to preach occasionally among his countrymen; and when the season will admit, I will endeavour to accompany them myself. The hills lie at the distance of sixty miles from Monghyr; but they cannot be ascended, except at certain seasons, on account of the jungles that extend a long way from their base. A person entering is liable to be seized with the jungle fever. The late Mr. Christian, a Missionary of the Propagation Society, attempted to enter them earlier than was proper, and the consequence was, he, his wife, and I think thirteen servants, all fell victims to the dreadful pestilence.

Since I last wrote, we have had another open renunciation of caste in the town.

A man of the writer caste deliberately and against all the entreaties of his friends, declared himself a Christian, and separated from them. He has a tolerably good knowledge of Christianity, and is a pretty fair native scholar. He supports himself by letting out for hire carriages and bullocks; and declares that his espousal of Christianity is from a pure conviction of its truth, and not from any hope of being benefited in a temporal way. Indeed he can have no hope of this kind. We have not baptized him; but he regularly attends chapel, and is not ashamed to own himself a Christian in the face of all men.

We have likewise had two European additions to our church. One of them, an excellent young man well known to us all; and the other a Mr. Magrath, who was employed at Gorruckpore as a catechist by the Church Missionary Society. He is a young man of decided piety, and very considerable talents and acquirements. He came to this country as a private soldier, but is of a very respectable family at home. He was brought to the knowledge of the truth while in the army, by the simple reading of the Scriptures.

A subsequent letter, dated Jan. 30 last, gives the very affecting sequel of the history of this individual.

You will recollect that I gave you an account, in my last letter, of the baptism of a young man of the name of Magrath; and I think I told you also of his singular mode of proceeding in going from place to place preaching the gospel of Christ, and living on such things only as the natives were pleased gratuitously to give him. He believed that he was under an obligation to pursue this course; and, although we all attempted to persuade him that he would unquestionably shorten his days by such a mode of life, yet we could make no impression. In vain did we tell him that Paul received support from the Macedonian church; and that the churches were obligated, by a divine command, to minister of their temporal things to those who dispensed the word of life, and that consequently it was no sin to take as much as was necessary for our support in a common way. To him it was enough that Christ had said, "Provide neither gold, nor silver, nor brass in your purses," &c. He had already indeed, from the privations he had endured, greatly injured his constitution. And it was impossible not to grieve over the state of mind which was leading a young man of the finest talents

and the deepest piety to put an end to his existence.

He had intentionally devoted himself as a Missionary to the people of the hills; and had, with my hill-teacher, acquired a great deal of the language. A week or two after my departure to Calcutta, he (although strongly urged to the contrary), went to go alone among the people. He reached the base of the hills, but it is uncertain whether he ever ascended any of them or not. The fatal jungle fever seized him. He, as is supposed, began then to make a retreat to Monghyr; but, unable to proceed above a few miles, he took refuge in a native hut, not far from the banks of the Ganges, where he died, we know not how. I was at the place where he died, and where he lies in a solitary grave; but all I could learn from the natives was, that he had been seven days ill, and the last two speechless. His death having been made known to some European gentlemen who were then in the neighbourhood, they kindly came, took him up, and buried him. From the state in which they found him, one of them says, that it is highly probable he died from the mere want of sustenance. Thus ended the brief career of a young man of the most ardent piety and devotedness. He had not completed his twenty-fifth year. I have no hesitation in saying that he fell a martyr to his own mistaken imprudence. No European can possibly long exist in this country, sustaining the privations to which Magrath voluntarily subjected himself. He would sleep on the bare ground, live for days and weeks on the uncooked grain which the horses in this country eat, and refuse every thing in the way of cordials or supports to his system. It was with difficulty I could get him to accept of fifty rupees to provide himself with clothes, or any other little thing he might need.

The circumstance of his death alarmed all respecting me; and led several to endeavour to persuade me not to enter the hills. I was distressed at the thought of being diverted from a purpose on which I had set my heart; but having learned that the jungle was not then in a fit state to be passed through, I thought it my duty not to enter. The rains had continued longer than usual, and the ground was consequently not sufficiently dry; and when this is the case, it is almost certain death to enter. The leaves of the jungle falling into the water, rot, and cause the air around to become infected; and it is the inhaling of this air that produces the deadly fever.

Having visited some villages by the way, and preached, and dispersed tracts,

I returned to Monghyr, Jan. 3. Here I found things going on as usual. One or two stand as candidates for admission into the English church, and we expect soon to baptize the hill-man, and perhaps another native for the Hindoosthane church. At present the hill-man, with one of the native preachers, is gone to declare the word of salvation to his benighted countrymen. May the Lord preserve him and his fellow-labourer! Though I cannot go this year, yet, if the Lord will, I hope to go next.

I have broken up all my schools. My principal reason for doing so is, that though the children did learn to read the Scriptures, &c., yet the influence of the heathen teachers was such, that I saw no good of a spiritual kind arising, and could hope for none. I have all along seen this, but knew not how to remedy the evil. I could not be with the children myself, and they would not attend upon the native Christians. The thought, however, occurred, that as I knew there were many children who had expressed a desire to learn English, they might probably be induced to come to me if I would undertake this. Accordingly, I intimated to them that I would attend daily at the native chapel, and teach both English and Hindoosthane to as many as would come. My old native teachers have, of course, opposed this attempt. They have circulated through the town that I have adopted this plan for the purpose of making the children Christians, and of destroying their caste. And they have gained the ears of the people. I calculated, however, on this opposition (for the teachers have never failed to oppose me in every new measure with the children), and have not been discouraged. I have attended regularly at the chapel for the last seventeen days, and have already the pleasure of seeing sixteen or eighteen children regularly assembling for instruction. These are very few to what I expect; but they are quite as many as I hoped to see in such a few days, and amidst the clamour that has been raised, and the suspicions that have been excited. I have engaged an English teacher at a small salary to assist me; and I have always in attendance a native Christian, who is a good Hindoosthane scholar, to teach his own language. The results of this plan will, I trust, be beneficial. The advantages are obvious: 1st. I get rid of the heathen influence of the old teachers; 2nd. I have all the children under my own eye; and 3rd. They will now become accustomed to Christian instructors—a class to whom they have always been opposed. The labour is and

will be to me very great; but I trust God will help me through.

A circumstance of a somewhat pleasing nature has occurred in the station, which I think deserves to be mentioned. A few families of Portuguese extraction reside here—some of them professing themselves to be Protestants, and some of them Roman Catholics. They live all in one neighbourhood. A few months ago they united together and contributed and collected for the erection of a small chapel for themselves near their own dwellings. I contributed my mite; but the whole plan was of their own originating. They have built their chapel, and have, of their own accord, put it under our care, and invited us to conduct worship for them. We have, of course, acceded to this, though it adds to our labours. We trust that good will be done.

JAMAICA.

The intelligence received from this island by the last mail is, on the whole, more favourable than we have had generally to report of late. The fact that decisive measures were in progress at home, for the extinction of slavery, appears to have abated, in some degree, the violence of our opposers, although it is very far from having ceased.

In addition to the regular continuance of his public labours at Kingston, Mr. Tinson has recommenced preaching at the out station of Yallahs, which had been suspended for several months. He was welcomed by the poor people with much gladness, and encouraged by finding, after a careful examination into the moral conduct of the members, during the interval in which he could exercise no pastoral inspection over them, that they had, as far as he could discover, walked in a manner becoming the gospel.

It has been already stated that a daring attempt was made, some time in April, to burn down the place of worship at Constant Spring, in the parish of St.

Thomas-in-the-Vale. The circumstances attending this event so clearly prove a providential interposition, that we give them in Mr. Clarke's own words, under date of May 11 :—

Last month, when I was here, the hut in which we meet was fired about 5 o'clock on the Sabbath morning ; but God did not permit the destruction of our little meeting house. A good old Christian slave, belonging to an adjoining estate, had come off before day to attend the prayer meeting we hold early each Sabbath I am here. She entered the place and knelt down ; but before she could begin her secret devotion, she saw the fire shining through the thatch, and heard a crackling noise. She ran to the back of the house, and saw the flames arising with great rapidity. She then gave the alarm, and my servant and another of our members started from their beds, and succeeded in putting out the flames before much injury was done. We saw the hand of God in this, and joined together in offering him heartfelt thanks for his great goodness towards us. Ten overseers and book-keepers came to mid-day worship, and continued to behave in a quiet and becoming manner. One overseer had been heard to say, that when he came to the chapel he would bring a fire-stick with him ; but I attach blame to no particular person. We pray that the person or persons may be forgiven, and are truly thankful the flames did not remain for any length of time unperceived : had they done so, many poor people, whose houses are close to the chapel, might have awaked surrounded by the devouring element, as the houses here are composed of such inflammable materials, and all was so excessively dry from the long drought.

In the same letter Mr. C. remarks :—

The trials our people are called upon to endure are fearfully great. One of Mr. Taylor's members died a few days ago from the effects of a severe flogging : one belonging to Spanish Town church was nearly flogged to death soon after martial law ; and again, about two weeks ago, she had received another from her cruel driver—all this because she prays to God, and has induced some of the estates' people to come to chapel. Mrs. Clarke examined her wounds on the fourth day after she received her flogging ; the sight of them was indeed revolting. I am,

however, able to say in this latter case, no blame could be attached to the attorney or overseer ; both were angry with the driver, and broke him for his conduct. One of our people in St. Thomas-in-the-Vale has been eleven days in the stocks, because, from a sore hand, she is unable to perform her work, and because she is known to come and hear me preach. I could mention many more heartrending cases, but these may suffice.

Mr. Taylor has had not only to witness the cruel injuries inflicted on several of his unoffending people, but personally to sustain a large share of annoyance and insult. On the evening of Thursday, the 23rd of May, when retiring from the chapel at Old Harbour, in which he had been conducting divine worship, he was brutally attacked by a well-known adversary, residing in the neighbourhood, and had not a few friends hastened to his help, the consequences might have been fatal. The perpetrator of this base and unmanly assault is a Jew, and secretary to the local Colonial Church Union ! Mr. Taylor has resorted to legal measures for protection, but it appears somewhat strange that this spirit of malignant outrage should not, before now, have been effectually put down.

At *Mount Charles*, Mr. White-horne is considerably encouraged by the increase of attendance at public worship. He hopes soon to commence two auxiliary stations in populous districts, each about eight or ten miles distant in opposite directions. Mr. Kingdon has been for several weeks residing at Kingston, the animosity shown by a few leading men around his station at Man-chioneal being so violent as to lead him to entertain apprehensions for his personal safety. He has, however, recently visited his suffering flock, who received him with the utmost joy. The trial of

the Messrs. Deleon had not commenced when the last packet sailed. Mr. Barlow, who, it will be remembered, has occupied *Anotta Bay*, as a substitute for Mr. Flood, and had to endure no small measure of suffering for the sake of the gospel, has returned to this country, bringing the most honourable testimonials to his character and conduct. At the request of the church, Mr. Dendy has undertaken to supply them for the present.

From *Port Maria*, under date of June 5, Mr. Baylis writes :

"In my last I informed you that I had re-commenced my labours, and that I was expecting to be sent to jail for so doing. This however did not take place, for I have gone on preaching both here and at Oracabessa ever since without any interruption; and I am happy to say that the work appears to be prospering at both places, though we have many adversaries, and many of the poor people have great difficulties to contend with in attending on the word of life. Yet the congregations are increasing, and I have a prospect of baptizing a pretty good number in a few weeks."

Were it not that the period is rapidly approaching when an end must be put to the base and cowardly attempts to justify persecution under the pretext of administering the law, we should feel it our duty to give an account of the vexatious proceedings which have recently taken place at Montego Bay and Falmouth, with a view to prevent our brethren Nichols and Abbott from exercising their ministry among the multitudes who are eagerly panting again to enjoy their long suspended Christian privileges. These proceedings bear a very close resemblance to those in the same district, which have lately been detailed at length in our pages. We lament to perceive some parties implicated in these doings

from whom better things were expected, and who, we trust, for their own sakes, will pause and retrace their footsteps. The missionaries have acted throughout with a firmness honourable to their character as men, combined with a meekness well becoming their profession as Christian ministers; and we rejoice in the thought that they and their brethren will soon be relieved from the shackles which it is now attempted to fasten upon them, and be sanctioned by human laws, as they are enjoined by the Divine, to preach the gospel to every creature.

BAHAMAS.

The several communications which have reached us from Mr. Burton excite the pleasing hope that much good will result from his occupation of this interesting, but long-neglected field. Mr. B. had visited several of the smaller islands, and been received every where very kindly by all classes of the inhabitants. Ignorance prevails to a very affecting degree, even among those who bear the name of Christ, but they gratefully welcome the voice of instruction, and seek it indeed so earnestly that Mr. Burton is generally engaged in preaching eight times a week. At Nassau, a number of the members of the Baptist churches have united with our Missionary brother in holding a weekly prayer meeting, for the special purpose of imploring the Divine blessing on the islands generally, and on the inhabitants of that town in particular; and a consciousness of sin, an acquaintance with the Saviour, and a spirit of prayer appear to be generally on the increase. Mr. Burton has commenced an indi-

vidual examination of all who have been baptized, with a view to a thorough reformation of the churches, and anticipates the most desirable results from this plan. We rejoice to add that Mr. Balfour, the newly appointed governor, appears fully disposed to second every prudent attempt to promote the cause of religion in the islands under his care, and has kindly intimated his willingness to facilitate Mr. Burton's operations.

Our readers will not wonder that, for a sphere at once so promising, so extensive, and so laborious, additional help should be most earnestly implored; nor that the Committee have resolved to answer the call, although, in doing so, they anticipate the liberality of their friends, the resources of the Society being previously more than exhausted. Mr. Kilner Pearson, whose excellent brother lately finished an honourable Missionary course at Chinsurah, near Calcutta, and who has himself been preaching with acceptance for some time in and near London, has been appointed to this station, and will probably take his departure, with Mrs. P., in the course of the present month.

SOUTH AFRICA.

A letter has been received from Mr. Davies, dated Graham's Town, Feb. 9. They had been favoured with a comfortable voyage from Cape Town to Algoa Bay, and were received at the latter port with much Christian kindness by the Rev. Mr. Robson, an Independent minister settled there. Two of the deacons of the church at Graham's Town, Messrs. Nelson

and Kidwell, had travelled as far as the Bay, more than a hundred miles, to meet our friends, to whom this mark of considerate attention was not a little cheering. After remaining a few days at Algoa Bay, they departed, travelling according to the fashion of the country, in a heavy waggon, drawn by twelve oxen. They passed through Bethelsdorp and Uitenhage, and, after a journey of five days, reached Graham's Town in safety.

On the Sabbath after his arrival (Mr. Davies has omitted to specify the date), the chapel was re-opened for divine worship. Sermons were preached by Mr. Monro, the Independent minister, and Mr. Satchel, the Wesleyan, as well as by Mr. Davies, and a collection was made, amounting to £21. The church was subsequently re-organized and found to consist of thirty members. The attendance on public worship was encouraging, especially at the prayer-meetings held on Monday evening. On the whole, there seems much reason to hope that a blessing will attend this infant cause.

HOME PROCEEDINGS.

CORNWALL.

The Thirteenth Anniversary of this Auxiliary was held in July, on which occasion the district was favoured with the services of Mr. Mason of Exeter, and Mr. Burchell of Jamaica; whose able and efficient advocacy of the cause, in connexion with numerous brethren of our own and other denominations, produced a most powerful impression, which cannot soon be forgotten.

Twenty-five sermons were preached on behalf of the Mission; eleven by Mr. Mason, at Truro, Redruth, Chacewater (Wesleyan Chapel), St. Austell, Falmouth, Helston, Porthleven, and Penzance; five by Mr. Burchell, at Falmouth, Penryn (Independent Chapel), and Penzance;

two by Mr. Flood, supplying at St. Austell, at Redruth and Truro; one by Mr. Clarke, at Flushing; two by Mr. W. F. Burchell, at St. Austell; one by Mr. Steadman, at St. Day; one by Mr. Spasshatt, at Chacewater; one by Mr. Fuller, at Marazion; and one by Mr. Trestrail of Clipston, at Mawnan.

Public Meetings of the Branch Societies were held at Grampound, on 19th; St. Austell, 22nd; Truro, 23rd; Falmouth, 24th; Redruth, 25th; Helston, 26th; Penzance, 29th; and Marazion, 30th July.

The Annual Meeting of the County Auxiliary was held at Penzance, in connexion with the Meeting of the Branch Society in that town, Mr. Clarke in the chair. After the business of the Penzance Society had been attended to, the Thirteenth Report of the Auxiliary was read, from which it appeared that its receipts for the year ending July, 1832, amounted to £170 18s. 6d. making a total in twelve years of £2295 3s. 3d., and that there was every reason to anticipate an increase this year on the amount of the last. The various resolutions were proposed, seconded, and supported by brethren Beddow, Spasshatt, W. F. Burchell, Mason, Foxell (Independent), Pope (Primitive Methodist), Davis (Wesleyan), Steadman, and Burchell.

The attendance at this, and the other Public Meetings, was very crowded. Much interest was excited by the presence of our valued brother, Mr. Burchell, whose details of facts connected with the

persecutions in Jamaica, and eloquent appeals on behalf of the oppressed negroes, produced a most thrilling effect throughout every assembly. The pending Bill for the Abolition of Slavery was adverted to, and the apprenticeship clause strongly condemned as unjust and impracticable; but the hope was generally entertained, that, by the blessing of a righteous God on the energetic instrumentality of the Christian public, the Bill would be rendered less exceptionable in its arrangements, and finally pass the British Senate as a complete measure of immediate and total abolition.

“The certain annihilation of slavery in a few years, and the anxious, and perhaps sanguinary, intervals which may precede it, together with the brightening prospects of the eastern world, impose new obligations on the Christian public, to supply a ten-fold Missionary agency without delay; so that past efforts may be duly improved, wrongs be soothed, excesses be prevented, and newly gained freedom be rightly directed, by the all-powerful influences of the gospel of Christ. The income of the Baptist Missions ought to be doubled or trebled; and this might be accomplished with the utmost ease, provided our churches, throughout the kingdom, were properly organized in more numerous and effective Auxiliaries to the Parent Society; and each were influenced more abundantly by the love and zeal of the early disciples of the Lord Jesus. Acts iv. 32.

E. CLARKE.

August 3, 1833.

LIST OF LETTERS LATELY RECEIVED.

WEST INDIES...	Rev. Joshua Tinson	Kingston	May 30.
	Do.	Do.	June 10.
	W. Whitehorne	Do.	June 6.
	John Kingdon	Do.	June 8.
	H. C. Taylor	Spanish Town	June 10.
	J. Nichols & T. F. Abbott	Montego Bay	June 7.
	W. Dendy	Anotta Bay	June 8.
	Edward Baylis	Port Maria	June 5.
	Messrs. Davis, & others	Anotta Bay	June
	Rev. Joseph Burton	Nassau, N. Providence	June 5.
	Do.	Do.	July 3.

Contributions received on account of the Baptist Missionary Society, from July 20, to August 20, 1833, not including individual subscriptions.

Liverpool Auxiliary Society, by W. Rushton, Esq.	100 0 0	Kenchester.	3 2 6
Darlington, (for <i>Jamaica</i>), Friends, by Rev. Mr. Gibbs.	2 0 0	Kidderminster.	5 5 0
Sherborne, Subscriptions by B. Chandler, Esq.	3 3 0	Kington.	13 6 8
Harpden School, Ceylon, Friends, by Mrs. Leonard.	16 0 0	Leominster.	3 7 7
Newcastle, New Court, Auxiliary, by Mr. Henry Angus.	5 13 4	Netherton.	4 0 0
Bristol Auxiliary, on Account, by Mr. J. G. Fuller.	68 3 0	Pershore.	2 6 7
Friends, for <i>Spanish Town</i> School, by Miss C. Hepburn.	5 15 0	Providence Chapel.	2 7 4
Brighton and Uckfield, Collections by Rev. J. M. Phillippo.	27 19 4	Ross.	2 0 10
Sevenoaks, Collection and Subscriptions, by Rev. T. Shirley.	64 11 10	Stratford on Avon.	1 3 6
Glamorganshire, by Mr. T. Hopkins.	10 0 3	Tamworth.	1 10 0
Haverfordwest, Collection and Subscriptions, by Mr. W. Rees.	50 0 0	Tenbury.	2 9 4
Birmingham Auxiliary Society, by Mr. B. Lepard, Birmingham, Subscriptions.	15 10 0	Tewkesbury.	63 0 1
Cannon Street.	93 14 6	Upton on Severn.	5 10 0
Bond Street.	79 0 2	West Bromwich.	2 13 0
Mount Zion, Collections.	50 12 6	Wolverhampton.	0 18 5
Bilston.	8 7 6	Worcester.	54 0 0
Bridgnorth.	30 10 10		578 1 2
Bromsgrove.	6 5 6	Previously acknowledged.	273 0 4
Coppice.	1 11 9		305 0 10
Coseley.	7 0 0		
Coventry.	58 13 0		
Cradley.	5 15 1		
Dudley.	20 18 10		
Evesham.	27 13 6		
Healey in Arden.	2 6 8		
Kenilworth.	3 0 6		

DONATIONS.

Ward, Rev. Edward, <i>Iver</i>	0 10 0
Burls, William, Esq. <i>Ednonton</i>	5 0 0
T. F.	60 0 0
Biddle, Mr. by Rev. James Upton.	2 0 0

LEGACIES.

King, Mr. Thomas, late of Birmingham, by Mrs. Mary Mumford, Administratrix, (Balance)	45 0 0
Shoveller, Rev. John, late of Kingston, Jamaica, by Messrs. William Ellis, Jun., and Samuel Horsey, Executors	220 8 6

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mrs. Samuel Collier, of Witney; Mrs. Hobson, of Camberwell; and Mr W. Stuckey, of Bristol, for sundry Magazines, &c.

Mr. Philippo wishes to present his thanks to the Sunday School Teachers and Children at Howarth, Great Missenden, Rehoboth Chapel (Norwich), and Silver Street (London), for some very appropriate testimonies of their regard to the Sunday School children at Spanish Town.

It is earnestly requested that those friends, throughout the country, to whom parcels of the Annual Report have been forwarded during the month, will be kind enough to ensure their prompt distribution; and that wherever moneys have been received on behalf of the Society, they may be remitted without delay to Fen Court.

P.S. While the Herald was at press, the Editor was favoured with a letter from an esteemed friend at Worcester, supplying some additional information respecting the amount kindly contributed for the discharge of the fine imposed on Mrs. Renwick. It appears that, out of the sum acknowledged as "Friends, by Mr. Knibb, £20. 12s. 4d.," the good friends at Worcester liberally raised £13. 8s. 9d., making, with the sum of £6. 11s. 3d., also acknowledged in our last, £20. from that city. This sum was raised at the close of the last Missionary Meeting there; and, in addition to the usual contributions, as a mark of respect for "that Christian heroine, Mrs. Renwick," and in the hope of stimulating friends elsewhere to do likewise.

MISSIONARY HERALD.

CLXXVIII.

OCTOBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following interesting communication from Mr. W. H. Pearce, detailing a variety of particulars connected with a Missionary Journey, undertaken not long before by himself and his esteemed colleague, Mr. George Pearce, would have been inserted earlier but for the press of other matter. It is addressed to the Secretary, under date of Feb. 13, 1833:—

My dear Friend and Brother,

Our public letter has already intimated that in company with Mr. Mackay, a Missionary of the Church of Scotland, I visited Kharee a few weeks ago. I have not time to detail particulars; but I may just state that the increase in numbers and the serious deportment at worship of the professing Christians; the steadfast and consistent character of those before admitted to baptism, and the satisfactory account of their conversion given by several candidates for that ordinance, together with the solid instruction afforded their congregations by the native preachers,

as evidenced by the knowledge of divine things which all we conversed with had acquired, gave my esteemed companion and myself much pleasure. We returned from our trip, adoring God who had thus manifested his mercy, and determined, I trust, in future to abound in the work of the Lord, under a full conviction that our labour would not be in vain in the Lord.

It was arranged, at this time, that I should pay the station another visit in a few weeks' time, again to examine the candidates for baptism 'ere finally admitted. Accordingly, on Thursday, the 31st of January, Mrs. Pearce and myself left home on our journey, accompanied by brother George Pearce as far as Luckyan-tipore, the station under his care. It is thirty-five miles from Calcutta, and we had to go in small boats all the way; but by travelling all night we reached it the following morning. We all staid there till Saturday, when Mrs. P. and myself proceeded to Kharee, fifteen miles further south. Mr. P. remained at his own station till Tuesday, when we had the pleasure of welcoming him also. We remained altogether nine days, during which we were fully occupied. Visiting the native brethren at their houses in three different villages, conversing particularly with the candidates for baptism, attending two church meetings to hear their experience, aiding the native preachers in the preparation of their sermons, administering medicine to the sick, officiating at two marriages, addressing

the heathen in the neighbourhood during the day, and preaching to the Christians every evening, besides the Sabbath, gave us abundant and very delightful employment. I need not state particulars of all our proceedings, as they will be supplied in a journal which brother George Pearce is preparing; but will merely refer to that part of our work connected with the Christians, and especially with the Church.

I may first state that we have for nearly three years had regular Christian worship twice on the Sabbath, and twice in the week, at the village of Kharee; and for two years at Mookerjea Mahal, two miles to the east. At both we have now neat chapels, elevated three or four feet above the ground: the walls are made of mud, with a roof of straw, supported by bamboo lattice-work on solid beams. The chapel at Kharee, of which an engraving, I perceive, has appeared in the Quarterly Papers, is the larger, and will hold nearly 200 people. The one at Mookerjea Mahal is about half the size, as this village contains but few houses, and is too near the jungle to have for the present any great increase of population. During the last year several fresh people from the village of Bamannabad, situated about a mile to the west of Kharee, having thrown off caste and joined the Christian party, it was arranged at my last visit that the brethren there should still attend the chapel at Kharee on the Sabbath services, which are held in the day-time; but that, since the crossing the fields at night was too dangerous to allow of their attending the services at that place, the native preachers should conduct worship at the village on Wednesday and Saturday evenings. There are, therefore, now held, in the whole, four services on the Sabbaths, and six services in the week.

The Christian population, including women and children, in the three villages is now just 200, of which sixty have thrown off caste during the year. All the brethren, except those who have forsaken idolatry during the last few months, were originally from but two castes of Hindoos; but lately one family from a third class has joined them, and a few Mussulmans. During the rains, before the crops were ripe, when many perished through hunger, several others were anxious to profess Christianity. But the brethren saw that they desired support and protection from the oppression of their landholders rather than salvation from hell, and so declined to receive them. A gradual increase of professors, as we can find means of supplying them with

regular instruction, is perhaps more desirable than sudden accessions of large numbers; and we have reason to believe that, through the goodness of God, the coming year will witness the accession of several other families, in addition to those already received.

Of the two church meetings before referred to, one was held to receive the experience of four men from Mookerjea Mahal. Of these three were young men, and a fourth of middle age. Mr. G. Pearce and myself agreed to examine the candidates alternately, the other putting down on paper their replies; and it occurred to him, that it might prove interesting to you to have the replies of two or three as thus obtained. I therefore extract the experience of Khola, as given in reply to questions put to him by Mr. G. Pearce; and of Adoityo, in reply to those by myself.

Khola is a young man of about 17 years of age. His two elder brothers are members, but his younger brother is yet unconverted. His account was as follows:—

“I have left the worship of idols for Christ three years.—I left it, because it was very sinful.—The blind cannot lead the blind.—There is one God, and one Saviour, Jesus Christ, the Son of God.—I wish for salvation.—It must be obtained by prayer to God, through Christ; but must be accompanied by faith.—I know that if I believe I shall have it; for he has said, Whosoever cometh unto me, I will in no wise cast out.—Christ calleth sinners.—He calleth by his word.—I have been concerned for salvation about two months.—If I get salvation, I shall go to God hereafter, and obtain the Holy Spirit on earth.—By this the mind is purified from the mind of sin.—The Father, Son, and Holy Spirit are one God in three persons.—The Son has given his life for sinners.—God the Spirit expels sins from the mind.—God will hear our supplications if we pray.—This gives me joy.—I am happy, because Christ has died for my sins.—I love him much for his mercy.—I love him more than all on earth—for he has died to obtain my pardon.—I will love him while I live.—I hope to dwell with God for ever.—Those who love sin cannot love God.—I must, therefore, be free from the dominion of sin.—Deceit, falsehood, idol-worship, anger, pride, are sins, and the servant of Christ cannot indulge them.—I am yet unholy—but must look to Christ for power to expel iniquity.—I must stand complete at the bar of judgment in the righteousness of Christ.—I beg my neighbours to cease from sin, and not by it to offend God, nor to break his commandments.—God would not act unjustly were he to expel me from heaven.—But God will not act so towards me, if I believe in Christ.—I love all men, but Christians best; and among all those who love Christ best, those who talk of Christ—with them who talk only of the world, what concern have I?—I pity the men of the world, for they are without salvation.—I invite them, and beseech them to turn from the way of sin to that of holiness.—I wish to be baptized; for it is the profession of faith in Christ; not that all who are baptized go to heaven, but all who believe,

forsake sin, and are baptized, do so.—Christ at last will come to judgment:—to the faithful he will say, Enter the kingdom prepared for you; but to the wicked, Depart unto hell—there they cannot escape—nor can they die—they must exist for ever.—There is hope on earth, but none in hell.—I shall regard them as my friends who reprove me for sin, and will with thankfulness submit to any discipline the church may think fit to exercise.”

Adoityo is quite as young as Khola. His elder brother is already a member, and his youngest brother, who is at our Christian Boarding School, has been under very hopeful impressions for some weeks. His third brother was proposed, but too unwell to attend, and of his piety we are not quite satisfied. Adoityo told us as follows:—

“It is about two months since I felt a desire to be baptized.—This desire originated through hearing the word of God, particularly that word of Christ, ‘Come unto me, all ye that are weary and heavy laden, and I will give you rest.’—I had heard this passage before, but did not feel its power till about two months since.—Since that time I have feared eternity, and desired to love and serve Christ.—I have now some hope of salvation—that hope arises from the mercy of Christ.—The Debas cannot forgive my sins, nor can the Sahebs, our teachers—only God can do this.—For the Son of God, seeing our sinful condition, became incarnate, and gave his life for the ransom of our souls.—Afterwards he arose from the dead and ascended into heaven—where he now pleads for his people.—He obtains whatsoever he asks, for he is the Son of God.—He will come again to judge the world.—After the judgment, the righteous will go to heaven; the wicked will be driven down to hell.—At the judgment, both the soul and body, being re-united, will enjoy pleasure or suffer pain according to God’s sentence.—But till the time of judgment, the body will remain in the grave; the soul only will suffer or enjoy; in hell or in heaven. Formerly my mind was very sinful, but is now purified by the Holy Spirit.—Not wholly so, for sin still exists in my heart.—When I fall into sin, it is necessary for me to pray for the Holy Spirit that I may be cleansed therefrom.—As one after falling into a ditch seeks water in order to be cleansed, so I apply to the Holy Spirit, that he may purify me again.—I love Christian people.—I love them because they love Christ, and their minds are towards him.—I love to talk of divine things.—I am accustomed to pray in private daily.—I trust God will hear my prayers, for the sake of Christ.—I desire to be baptized, because by that ordinance I profess to be a Christian.—It is the public badge of Christianity.—Christ himself was baptized by John, and became an example to us.—I will love those who, at any time seeing my misconduct, shall reprove me.—It is very bad to live in sin.—My love to Christ is greater at some times than at others; then my mind melts (becomes tender).—I think I could not forsake Christ for the good of the world.—I desire that sinners may be converted to Christ, as I was converted.—I could willingly give up my property, if by that sinners could be brought to Christ.*—I

* The youth paused some time in giving this answer, as he did not at first perceive how sinners could be saved by the distribution of money.

would immediately travel a great distance, if by my going souls would be converted to the Lord.—I think I could forsake all for Christ; but I do not feel that I can of myself stand in the ways of God.—I must be kept by the Holy Spirit.”

All the questions, to which these answers were returned, were purposely so constructed as to allow a greater variety of replies, beside the right one given by the candidate. With the exception of that mentioned in the note, all were answered with the greatest promptitude; and we only ceased from other interrogations because so well satisfied that we thought them unnecessary. The replies were given with so much feeling, and the knowledge they manifested in persons so young—quite unable to read, and only three years ago immersed in the grossest idolatry, was so gratifying that we could not, I assure you, help repeatedly shedding the tear of affectionate sympathy with the dear youths, and of gratitude to Him, who in his mercy had thus enlightened and sanctified them. How true it is, “The entrance of God’s word giveth light; it giveth understanding to the simple!”

But I must hasten to a close. Each candidate, having concluded his account of himself, and his Christian friends and neighbours having given very satisfactory evidence as to his change of character and conduct, was unanimously received. Another church meeting was then appointed for Saturday to hear the experience of four persons belonging to Kharee and its neighbourhood.

The meeting was accordingly held when Gopaul, a middle-aged man, the brother of one of our members, and who has long been very unwell; Soorjya, a widow, with two children; Jorshi, the mother of three of our most respectable members; and Kholona, a widow, were severally examined. The account they gave of themselves, as well as the evidence of others regarding them, was very satisfactory. I had intended to extract the replies of one or two, but if I do, I shall be too late for the vessel, and must forbear. When we thought of their former state of ignorance and sin, and contrasted it with their present enjoyment of light and holiness, we really could not hesitate to unite with the dear native members of the church, and to say, as it were, to each, Come in, thou blessed of the Lord, why standest thou without? It was therefore arranged that all should be baptized the next afternoon, and received into the church immediately afterwards.

The next day (the Sabbath) was a very interesting time. Besides the con-

gregation at Mookerjca Mahal, which brother P. supplied, there attended, at Kharee, in the morning, about seventy professing Christians, to whom I preached on perseverance in personal piety and activity in seeking the salvation of others, from 1 Cor. xv. 58. In the afternoon at three, a much larger congregation, consisting of Christians and heathens from all the neighbouring villages, assembled, when brother G. Pearce, in an animated and faithful address, urged on the unconverted the necessity of immediate repentance, and administered appropriate counsel to those about to be baptized. We then proceeded to an adjoining tank, belonging to one of the brethren, to attend to the solemn ordinance of baptism, at which brother P. officiated. It was an interesting sight: the crowd of spectators sat down on the grass on the elevated sides of the tank, preserving from first to last, while we sang, and prayed, and baptized, and prayed again, the utmost silence, and seemed to acknowledge in this impressive rite a solemnity and importance to which the frivolous services of Hindooism can offer no parallel.

The Christians, with some others, then returned to the chapel, when I had the delight of admitting the eight baptized to the fellowship of the church, and of administering the Supper of the Lord to nearly forty residents at the station, besides several from Calcutta. All the members present, many of whom are exceedingly poor, cheerfully presented their mites for the relief of those still poorer than themselves; and at five the congregation were dismissed, that all might reach home 'ere the beasts of the forest should come forth.

Brother G. Pearce having invited the native preacher from Luckyantipore to visit Kharee on the happy occasion, we spent the evening with him, and our other two brethren at the station, in animating conversation about the difficulties and success of our honoured predecessors in the Missionary field, and then retired to rest, to start at day-light the following morning on our return.

Thus terminated a visit inferior in interest and pleasure to none which I have been permitted to pay at this favoured spot. Again I entreat for its dear inhabitants the fervent prayers of those who love Zion, that God may continue and greatly enlarge the blessing among them; and remain,

My dear friend,

Yours very affectionately,

W. H. PEARCE.

HOME PROCEEDINGS.

GLOUCESTERSHIRE.

The services of this Anniversary were attended with more than usual excitement, owing to the presence of our brother Knibb, whose character had, in this district, been most furiously assailed by the advocate of colonial slavery;* and to our esteemed brethren, Knibb and Carey, we feel peculiar obligations for their able and efficient advocacy of the claims of the Baptist Missions.

Sermons were preached on Lord's day, June 30th, by Mr. Knibb, at Woodchester, Eastcombs, and Stroud; by Mr. Carey, at Shortwood and Woodchester; by Mr. Yates, at Avening and Chalford; by Mr. Newman, at Painswick; by Mr. Probert, at Nupend, and on the following Sabbath at Coleford by Mr. Knibb, and at Thornbury by Mr. Carey.

Public meetings were held at Wotton-under-Edge, Sodbury, Stroud, Hampton, Kingstanley, Shortwood, Gloucester, Ross, and Cheltenham, where deep interest was evinced, and a determined feeling expressed to support the Mission and to promote the civil and religious freedom of the slaves.

It is with pleasure we record the kindness of our Christian brethren of different denominations who attended our meetings and manifested a lively feeling of sympathy with our Missionaries in their afflictions, and favoured us with their aid to support the cause. To the genius of religion we attribute this unity of feeling, this oneness of heart, and we pray that charity may rapidly increase until party-names shall be lost in oblivion, and Christianity, in all its glory and excellence, shall shed its benign influence on every land. To the honour of our friends we would state that their contributions this year have been considerably increased, so that we hope our churches in Gloucestershire are rising to a higher standard in Christian benevolence, and to more effective exertions in the services of religion.

Aug. 26.

W. YATES, Sec.

SOUTH WALES.

Our brethren, Mr. Phillip and Mr. D.R. Stephen, of Swansea, have just concluded a tour on behalf of the Society through

* Our correspondent alludes to a Mr. Borthwick, who was employed, about the time of the general election, to deliver pro-slavery lectures in various parts of the country greatly to the advantage of the cause of abolition. En.

the south western counties of the principality, beginning at Swansea, Glamorganshire, and ending at Aberystwyth, Cardiganshire. The district meeting for Pembrokeshire was held at Beulah, on Tuesday and Wednesday, Aug. 6 and 7. The afternoon of Tuesday, service was held in the chapel, when brother Jones, of Rhydywilym, preached. On Wednesday, a platform having been erected in front of the chapel, the services were held in the open air. At 10 A.M. brother Ellis Evans commenced by reading and prayer, brother D. R. Stephen preached in Welsh, and brother Phillippo in English. At 2 P.M. the Scriptures were read and prayer offered up by brother Davis, Ebenezer. The chair was taken by W. E. Tucker, Esq., and addresses were delivered by the deputation and neighbouring ministers.

The district meeting for Carmarthenshire was held at Aberduar on Thursday and Friday, Aug. 15, 16. The afternoon of the former day brother Hughes, of Sion chapel, prayed, and Welsh sermons were delivered by brethren R. Roberts and T. Thomas, jun. Friday morning, at nine o'clock, the congregation assembled in a field, where a commodious scaffolding had been constructed. After prayer and singing, the chair was taken by the venerable Timothy Thomas, and most powerful addresses were delivered by the deputation and ministers present. At 2 P.M. brother T. Thomas prayed, and two Welsh sermons were delivered by brethren Williams, of Trosnant, and Stephen.

The district meeting for Cardiganshire was held at Penrhyncoch on Tuesday and Wednesday, Aug. 20 and 21. Tuesday evening the service was at Talybont, when brother Stephen took the chair, and Mr. Phillippo addressed the meeting, together with brethren W. Evans, D. Roberts, L. Rowlands, &c., in English. At 10, Wednesday morning, the meeting was at Penrhyncoch, when brother R. Roberts prayed. The chair was taken by Mr. Woolsey, and the deputation, together with the neighbouring ministers, delivered speeches of great interest and effect.

Besides the above-mentioned places, the deputation took in their way the principal towns in the three counties. Very great interest was excited by the manly and affectionate addresses of Mr. Phillippo. In detailing what he had seen and heard of the effects of Missionary exertions, he at once conferred a benefit of no small moment on the Society with which he is connected, and the numerous audiences which had the pleasure and privilege of hearing him.

For the uniform kindness shown by all their friends and brethren in the ministry, and especially for the efficient assistance rendered them to serve the interests of the Society, the brethren Phillippo and Stephen wish to return their most sincere and heartfelt thanks.

DESIGNATION OF A MISSIONARY.

On Wednesday evening, Sep. 4th, Mr. Kilner Pearson was designated as a Missionary to the Bahama Islands, at the Baptist chapel, Stratford-le-Bow. The service was commenced with reading and prayer by the Rev. C. B. Woodman, after which the Secretary of the Society explained the object of the meeting, stated a few facts relating to this infant Mission, and proposed the usual questions to Mr. Pearson. The Rev. Thomas Hunt, of Clapton, offered the Ordination Prayer, and a suitable and affectionate charge was delivered to the Missionary by the Rev. Dr. Newman, founded on 2 Tim. v. 1, 2.

Mr. and Mrs. Pearson sailed for New York, in the York Packet, on the 12th inst., intending to proceed from that port to Nassau. Mr. P. is well acquainted with the part of the world whither he is now proceeding, having made no less than fourteen voyages across the Atlantic in the merchant service, latterly in the command of a vessel belonging to our much respected friends G. F. Angas and Co. In that capacity he zealously exerted himself in various essays to do good; but the acquaintance derived from actual observation with the condition of the negroes and others in Jamaica and other parts of the West Indies, induced him to renounce all his prospects of worldly advantage, and devote himself, in the most disinterested manner, to the toils and anxieties of a Missionary life. His amiable partner is equally devoted to the cause, with which indeed she may be said to have an hereditary connexion, being a niece of Captain Wilson, who commanded the ship Duff in her first Missionary voyage. May it please God to conduct our valued friends in safety to their desired haven, and render them eminent and lasting blessings there!

Our readers are generally aware that the Slavery Abolition Bill received the Royal assent previous to the prorogation of parliament, and has been sent out to all the colonies interested in its enactments. All the information which has hitherto reached this country leads us to expect that this great measure will be

favourably received by the colonists, and that they will cheerfully co-operate in the steps necessary to carry it into effect. Our most devout thanks are due to Almighty God that, by the Act, full provision is made for the exercise of their functions by all teachers of religion, complying with the provisions of the 52 Geo. III., cap. 155, and for the freedom of religious worship among all classes of the community. We hope, therefore, soon to announce that those of our Jamaica Missionaries, whose health will allow, have departed to resume their useful labours, and that others will be enabled to join them. This must, however, depend, under God, on the pecuniary means placed at the disposal of the Committee, as the ordinary income of the Society is barely sufficient to meet the usual expenditure. With a view, in part, to meet this exigency, a most liberal friend of the Society, who kindly contributed *One Thousand Pounds* in the last year, has presented the produce of

the like sum in the 3 per Cent. Consols, during the present month; in addition to which, we have to state that a considerable number of our churches in and near the metropolis have, on the invitation of their respected ministers, with a generous alacrity which does them the highest honour, resolved, without waiting for any application from the Committee, to make a public collection for this specific object. To exhort others to "go and do likewise" would seem to imply the suspicion that a similar disposition was wanting elsewhere; but no such suspicion is indulged. The case is in the hands, or rather in the hearts, of our friends, both in town and country; and we cannot doubt that the Committee will be enabled to fulfil the pleasing duty of augmenting the number of those faithful and devoted men, who will joyfully spend and be spent in promoting the eternal interests of the myriads now about to receive the blessing of temporal freedom.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES...	Rev. John Mack.....	Serampore.....	March 28.
	Mr. J. C. Marshman...	Do.....	March 14.
	Rev. W. H. Pearce...	Calcutta.....	March 11.
	Rev. William Carey...	Cutwa.....	March 24.
	Rev. E. Daniel.....	Colombo.....	March 23.
	Rev. H. Beddy..	Patna.....	Feb. 4.
WEST INDIES...	Rev. Joshua Tinson..	Kingston.....	June 28.
	Rev. Josiah Barlow...	Anotta Bay.....	June 17.
	Rev. W. Dendy ...	Kingston.....	July 4.
	Rev. F. Gardner.....	Do.....	June 28.
	Mr. S. J. Vaughan ...	Montego Bay.....	June 22.
	Rev. T. F. Abbott ...	Do.....	July 5.
	Rev. S. Nichols.....	Do.....	July 5.
	Rev. H. C. Taylor ...	Kingston.....	July 8.
Rev. Edward Baylis..	Port Maria.....	July 3.	
Rev. John Kingdon..	Manchioneal.....	July 1.	
Rev. W. Whitehorne..	Stony Hill.....	June 14.	
Rev. Joseph Bourn...	Belize.....	July 4.	
SOUTH AFRICA..	Messrs. A. Prior and others..	Graham's Town..	May 17.

Contributions received on account of the Baptist Missionary Society,
from August 20, to September 20, 1833, not including individual
subscriptions.

Elgin and Morayshire Missionary Society, by Rev. N. Mc. Niel.....	3	10	0
North of England Auxiliary, by Rev. H. Pengilly.....	3	0	0
Graham's Town (South Africa), by Mr. A. Kidwell.....	12	0	0
Reading Auxiliary, by Mr. B. Williams..	23	0	0
Loughton Missionary Association, by Rev. S. Brawn.....	7	3	8
Oxfordshire Auxiliary, by Rev. J. Price:—			
Alcester.....	20	11	0
Astwood.....	9	12	6
Stratford-on-Avon.....	6	0	0
	36	3	6
St. Albans, Collected by Miss Howard, (for Library, Anotta Bay).....	0	10	0
Covestry, Leamington, &c., Collections and Subscriptions, by Mr. Booth.....	61	13	0
Shropshire, &c., by Rev. Manoah Kent:—			
Shrewsbury.....	34	0	7
Plealey.....	2	2	6
Pontsbury.....	2	0	6
Wellington.....	10	0	0
Wem.....	4	14	6
Shifnall.....	3	4	6
Oswestry.....	3	13	4
Newtown, (Montgomery).....	34	2	2
Caerws.....	1	11	6
Sarn.....	1	14	10
Newbridge.....	2	10	0
Pentycelyn.....	2	2	0
	101	16	5
Borey Tracey, Collection and Subscriptions, by Rev. Thomas Burchell.....	7	12	8
Lewes, do. do. by Rev. J. M. Sowle.....	21	13	0
Maze Pond Auxiliary, by Mr. Beddome.....	35	0	0
South Devon Auxiliary, on account, by Mr. John Nicholson.....	50	0	0
Rocester (Staffordshire), by Mr.....	1	10	0
Anglesea, Baptist Churches, by Rev. — Morgan.....	8	0	0
Cheltenham, Collection at Baptist Chapel, by Rev. T. Burchell.....	16	6	6
Collection at John Street Chapel (Rev. J. H. Evans), by Rev. E. Carey.....	43	0	6
Leighton Buzzard, Contents of Missionary Box, per Mr. P. Matthews.....	0	11	6
Collected by Two Female Friends, per Ditto.....	3	5	0
	3	16	6
Gloucestershire Auxiliary, by Mr. King, Treasurer:—			
Avening.....	1	6	0
Chalford.....	3	0	0
Cheltenham, (Highbury Chapel).....	25	3	0
Coleford.....	10	0	6
Eastcombs.....	3	4	0
Gloucester.....	13	14	6
Kingstanley.....	13	5	6
Minchinhampton.....	8	9	10
Nupend.....	2	2	0
Paizswick.....	0	19	0
Ross.....	8	15	0
Sodbury.....	4	11	0
Shortwood.....	47	2	9
Stroud.....	43	1	0
Thornbury.....	4	0	0
Tetbury.....	5	0	0
Uloy.....	10	4	6

Woodchester.....	4	1	6
Wootton-under-Edge.....	11	17	10
	220	3	11
Woolwich Auxiliary, by Rev. A. Freeman:—			
Abethell, Mr.....	1	0	0
Champion, Messrs.....	0	6	0
Coll. at Public Meeting.....	11	8	8
Do. after Sermons by the Rev. J. Coultart.....	8	12	6
Cox, Rev. John.....	0	10	0
Dixon, Sir Alexander.....	1	1	0
Friends, by Mr. Gardner.....	0	5	6
Do. by Miss Goodman.....	1	10	4
Do. by Miss Watts.....	0	8	5
Do. by Mr. Williams.....	2	8	0
Gardner, Mr.....	1	1	0
Gregory, Olinthus, J. L. D.....	1	0	0
Jones, Lieutenant, R. N.....	1	1	0
Kirby, Mr.....	0	10	6
Mandy, Mr.....	1	0	0
Rogers, Mrs.....	0	5	0
Strang, Mr.....	1	1	0
Sunday School Miss. Box.....	0	2	7
Young, Mr.....	1	1	0
	34	13	2

Collected on a Journey in South Wales by the Rev. J. M. Phillippo, and D. R. Stephen:—			
Swansea.....	19	16	1
Llanely.....	6	14	0
Carmarthen.....	20	0	0
Narberth.....	8	15	7
Milford-Haven.....	3	2	0
Pembroke Dock.....	8	18	6
Rhydylwim.....	3	5	1
Llangoffan.....	20	0	1
Ffynnon Henry.....	2	0	0
Haverfordwest.....	50	0	0
Fishguard.....	6	2	6
Jabez.....	1	17	6
Tabor.....	1	5	0
Newport.....	3	12	0
Blaengwaun.....	12	0	0
Aberystwyth.....	15	14	9
Bethel.....	2	2	7
Llanrhystyd.....	0	10	0
Bethel and Salem.....	2	0	8
Ebenezer.....	1	12	6
Blaenyffos.....	2	5	0
Cardigan.....	23	10	0
Drefach.....	1	0	0
Kilfyr.....	3	5	1
Newcastle Emlyn.....	6	0	0
Aberdare.....	11	9	4
Bethabara.....	5	0	1
Salem, Llangyfelach.....	0	15	8
Ferryside.....	2	2	0
Llangydeirn.....	1	3	7
Bethlehem.....	2	4	10
Groesgoch.....	1	3	5
Pope Hill.....	0	15	6
Sardis.....	0	11	0
Bwlchgywynt.....	0	10	2
Bculah.....	14	16	3
Llandysil.....	1	0	0
Cwmifer.....	0	12	0
Cwmdu.....	0	11	0
Moria.....	0	12	8
Swyddffynon.....	0	8	0
Talybont and Penrhyncoch.....	6	11	8
	275	16	2

DONATIONS.

"One who wishes to be his own Executor," (Second Donation).....	900	0	0
Lady, by Rev. Thomas Price.....	10	0	0
B. G., <i>Abergavenny</i> , by Rev. Joseph Ivimey.....	2	0	0
Mr. Sarjeant, and Friends, <i>Ruthen</i>	1	14	0
Mr. Packer, and Family, <i>Hackney</i>	1	5	0
Female Friend, by Rev. T. Keyworth, <i>Wantage</i>	1	0	0

LEGACIES.

Bowtell, Mr. Thomas, late of Halsted, by Mr. T. Bell and Mr. T. F. Bridge, Executors. .	80	2	0
Munsey, Mrs. Mary, late of Westminster, by Richard Hitchcock and Richard Hanham, Esqs., Executors.....	5	0	0
West, Mr. Charles, late of Great Portland Street, by Mrs. West, Executrix.....	10	0	0
Eymaun, Mr. Christian, late of Rhenish Bavaria, by Mr. C. S. Lix, Frankfort, (80 florins)	0	12	11

TO CORRESPONDENTS.

On referring to the document referred to by our esteemed correspondent from Bath, it appears to be in his own hand writing, but without any particular "instructions" attending it.

To our respected brother at Stroud, who inquires whether a Mission to Western Africa is in contemplation, we reply, "Certainly not, for the present."

Our friends, who feel inclined to complain that so much room should be occupied by the notice of contributions which can interest none but the parties concerned, are reminded that this mode of acknowledgment is desirable, and in a degree necessary, for the sake of those kind friends who remit the money. We may add, on the other hand, that a few of our correspondents, overlooking the obvious fact that such a change of plan, to say nothing of additional time or labour, would infringe to a much greater extent on our scanty limits, solicit the insertion of all *particulars* included in each remittance! We are confident that our friends, who will look at the whole case, will perceive that the medium course now pursued is the only one which can with propriety be adopted.

The list from Woolwich, not having been sent in time for the Appendix, is inserted by particular request.

Parcels of Magazines have been thankfully received from Mr. J. R. Parker, late of Lambeth; Mrs. Dafforne, Camberwell; Mrs. Steward, Ipswich; and from Mr. W. Collins, Regent Street; and also Twelve Volumes of different Theological Works, from the Rev. D. Clark, Dronfield.

MISSIONARY HERALD.

CLXXIX.

NOVEMBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following communication from Mr. Ellis to a member of the Committee, dated 20th Feb. last, contains a very interesting statement respecting the progress of intellectual and spiritual light among the rising generation.

You will have heard, my dear Sir, of the circumstances which have induced my removal from Calcutta, and I trust the respected Committee will sanction our remaining here, as I hope Mrs. E. and myself are useful as well as happy in the discharge of the duties devolving on us. We came to Chitpore early in November last, it being desirable for Mr. G. Pearce to resign the station previous to Mrs. P.'s departure for England. Our engagements are chiefly among the young, of whom we have nearly 300 receiving daily instruction. Mrs. E. has a native girls' school, in which are 130, and even more could be induced to attend, did the funds permit of it. The prejudices against female education are fast removing, but still a desire after learning (without being paid for it) is seldom seen, as far as it regards the parents of the girls. You have no doubt heard of the Christian Boarding

School which forms a very pleasing and promising part of our labour. There are now living with us forty-five young people, the children of native Christian parents (twenty-nine boys and sixteen girls), from the ages of eight to eighteen. They are entirely separated from the heathen, and it is peculiarly gratifying to observe the great difference of moral character presented by these children to that of those who reside within the depraving influence of heathen habits and conversation. This school gives promise of great future good, and we may certainly hope that some at least will leave the school qualified, both by grace and knowledge, to preach among their countrymen the glad tidings of heavenly mercy through Jesus Christ our Lord. I suppose you have heard of the great success which has attended schools of this kind in Ceylon, and I am sure you will rejoice with me that a Divine blessing has attended it here also: the "first-fruits" of the school are soon to be presented unto the Lord. About a fortnight since seven of the elder youths came forward to state their hope of salvation through Christ, and to express their desire to profess his name and pledge themselves to his service, who has loved them, and washed them from their sins in his own blood. Of the piety of these young disciples I could give you many pleasing proofs, but I must reserve this for a future communication, praying the God of all grace that these seven youths may be only the first gatherings of a very plentiful

harvest. Before I leave this subject, however, I am desirous to commend this promising institution to the attention and benevolence of Christian friends. The expense of the children is individually small, and I doubt not but that there are some who will be induced to take one or more of them as their instruments of good in this sin-covered land. The monthly expense of a boy, including food, clothing, and instruction, is only four rupees, and of a girl three. A regular correspondence might be kept up between the children and patrons, as the boys read and write English as well as Bengalee.

The English language is quickly spreading throughout Bengal, and the observations contained in Douglas' *Advancement of Society in Knowledge and Religion* seem particularly true as it regards India. Schools for instruction in English are very numerous; and, where the doctrines of Christianity have formed a part of the instruction given, the results have been of the most encouraging kind. The boys, or rather young men, who attend the English schools, are of a higher class than those who would come for instruction in Bengal, and an opportunity, which otherwise could scarcely be obtained, is afforded of explaining the Gospel "line upon line and precept upon precept," and of pressing on their attention the annunciations of Divine truth. Scarcely any who have obtained a moderate knowledge of English remain unconvinced of the folly of idolatry. Did they feel the sin of idol worship as much as they see its foolishness, it would be well for them. The moral and intellectual scene of India is, however, changing with great rapidity. That almost general inertia of mind which has so long marked the Hindoo character, is being succeeded by a spirit of restless, unceasing inquiry—a spirit which will soon shake Hindooism to its centre. It is evident to every observer of the state of things here that the educated part of the Hindoo community will very soon relinquish the service of idols, and for ever abandon those altars on which their forefathers have so long sacrificed unto gods which their own hands have made. It is now a matter of anxious inquiry—"Will these young men be converts unto Christ, or will they merely forsake one kind of error for the purpose of attaching themselves to errors of another kind?" As to the ultimate result of the contest against the powers and principalities of darkness, no doubt can for a moment be entertained. The conflict between truth and error, the holiness of the Gospel and the depravity of man, will be increased by the change that is going on. It will be severe, and may

be long. The contest will soon be, even now is, against the fallacies of infidelity as well as against the abominations of heathenism. I am sorry this deistical error is greatly aided by the easy access the natives have to the writings of some of our own countrymen, Bolingbroke, Hume, and particularly Paine, very large numbers of whose *Rights of Man* and *Age of Reason* are imported from America. The present is a very eventful and interesting period in the history of Missions here. The battle is on the increase; the enemies of the cross are putting forth their strength, and it is very painful to reflect that your Missionary servants, instead of increasing with the increase of the conflict, are lessening in number, some having, by the dispensations of an all-gracious Providence, been removed by death, and others, shattered by the influence of the climate, have been forced to retire from the scene. I do trust, my dear Sir, some young servants of Christ will soon consecrate themselves to his service. The field is large—it is promising; the call is urgent. A voice uttered by the necessities of a mighty population unites in the language of intreaty with those who may soon lay down their earthly tabernacles in a foreign land—"Men, brethren, and fathers, "Come over and help us."

Besides this movement of mind among the Hindoo population, there are some things more immediately related to the spread of Christianity, which enable us to take courage, and go forward. I would again refer to the native young men who attend our English schools, many of whom are not only convinced of the sin and folly of idol worship, but are engaged in a serious inquiry into the claims of Divine Revelation. In our English school here (Chitpore) there are 100 youths. The elder boys read both the Old and New Testament with tolerable ease. About three months since I invited them to meet with me every Sabbath morning for the purpose of ascertaining the meaning and truth of revelation. A few of them consented, and this number has gradually increased, so that I now have a fluctuating number of from ten to twenty young men, who form a Bible class, similar to the classes in England. The youths know previously to attending what part of Scripture is to engage their thoughts, and they are requested to read it at home, and propose to me whatever questions they please. These questions are sometimes very numerous, and evidence a considerable acuteness and strength of mind. In this manner we have gone through the Gospel of Luke, and next Sabbath commence the Gospel of

John, after which we hope to read the Acts of the Apostles. Some of the young men who attend the Bible class are not connected with our school, but, having attained a knowledge of English, profess to be inquirers after the truth of Christianity. There are many among the young men of this kind who do not hesitate to confess the heavenly origin of the Bible; and some are not only convinced of the truth of the Christian system, but have recently felt its influence on their hearts. Three have already been baptized, and others will, I trust, soon be enabled to give up all for Christ. An Hindoo convert literally has to give up all. He is expelled his father's house, his early associations are severed, his property is confiscated, and he is regarded by his countrymen as the filth and offscouring of all things. The truth, however, is prevailing over sin, error, and superstition. Reposing on the attributes and promises of God, we do not fear the issue of the contest. The influence of the Gospel is rapidly transmuting itself through the mass of error and depravity; and we are anxiously waiting for the Spirit to be poured out from on high to overturn the altars of heathenism, and cause the people themselves to become living temples, and offer up spiritual sacrifices unto God through Jesus Christ our Advocate and Redeemer.

India seems rising from the dust. She is preparing to stretch out her hands unto God; to cast away those fetters which have so long held her a willing captive to the power of the prince of darkness.

One of the dear youths, referred to in the preceding letter as about to be baptized, is thus noticed in a letter from Mr. George Pearce, to his former pastor, Dr. Newman:—

“You wished to hear a little more about the little boy who wept under the sermon.* I am happy to say that he is going on well, yea, and much better than I anticipated, or could anticipate, when I wrote that account. That little boy, about eleven years of age, now stands a candidate for baptism, and not only he, but six others in the same school, all of whom are but a little older than himself. Yes, dear Sir, there is, I have every reason to believe, some good thing in the hearts of these lovely children towards the Lord God of Israel. Oh! tell it to your dear young people at Bow that seven Hindoo

boarding-school boys, from the age of eleven to eighteen, will in all probability follow the holy Redeemer in baptism in the course of a month; and that they all are now walking in the narrow path which leadeth to eternal life. Thus the Lord is enabling us to rejoice in our labours.”

Mr. Yates, writing at the same time to another correspondent, after noticing the above particulars, remarks:

At the close of last month Mr. W. Pearce baptized eight more persons at Kharce, and the work is still gradually advancing at the different villages adjoining. In the upper provinces in India the natives are now anxious to hear the Gospel; the leaven is beginning to operate in every direction, and will continue to do so till it has leavened the whole lump. May the great Lord of the harvest send forth many labourers into this extensive field, and may the wilderness and solitary place be glad for them, and the desert rejoice and blossom as the rose!

JAMAICA (MONTEGO BAY).

The following letter from Mr. Abbott, shows not only that a door is again opening for the publication of the gospel in the stations lately occupied by our brethren, Messrs. Burchell and Knibb, but that the poor negroes who have been so long deprived of the means of grace, still retain an ardent desire after them.

My last, of July 5th, informed you of the progress of the mission cause at this station and at Falmouth, and I have now the pleasure of adding Lucea to the list. I went thither on the 12th ult., and was highly gratified with the reception given me by our own people, and by a great number of the most respectable coloured inhabitants. No molestation was offered by the authorities or any other persons whatsoever; and on the following Sabbath I held three public services, at each of which I had a most interesting congregation, so numerous indeed, in the forenoon, that it was quite impossible for some to enter within the doors. The congratulations and prayers of the people affected me greatly, and standing on the spot, where only twelve months since, my

* See Missionary Herald for April 1832.

life was threatened, it was with no common emotions of gratitude I exclaimed, while reviewing past trials and rejoicing in present mercies, "Hitherto hath the Lord helped us." The accounts I have to give you of this station and Falmouth are not of a less encouraging nature. Here the congregation has increased so rapidly that I have found it necessary to enlarge the chapel, by cutting out a part of the floor on the third story of the house, so that we have now double galleries, and every partition being removed, and the whole place closely benched, we have seats for full *eight hundred and eighty* persons. This, however, will soon be insufficient to accommodate the people, who, crop being over, will now attend in greater numbers, and I am at a loss to know what to do, as it cannot be further extended except by building a shed or raising tents in the yard, and even in that case the people would be so scattered, that it would be next to impossible for them to hear. My hope is, that brother Burchell will soon arrive, and with him the means for rebuilding the ruined walls of Zion. Last Sabbath I spent a most delightful day at Falmouth. I was favoured with every thing calculated to cheer a Missionary's heart, except a commodious place of worship. I had an overflowing congregation—a spirit of prayerful attention to the Word was manifested—and I was rejoiced beyond measure to see that many backsliders had returned to "learn how freely Jesus can forgive." You have been already informed of the difficulty of procuring a house at Falmouth. During my last visit there, I used every effort in my power to obtain one, but I regret to say without effect. So strong is the current of prejudice against us there, that, although several persons have houses untenanted, none will rent; and when I tell you that the place (belonging to one of our members) in which we have held our services hitherto is no more than *seven feet* high, consequently exceedingly distressing to the speaker, which I know by experience; that it is only capable of seating 200 persons, and that there were at least *five hundred* present last Sabbath, many of whom were during the whole of the service exposed to the rays of a nearly vertical sun, and others, by seeking shelter at a greater distance, could not hear that Word, of which they had been so long deprived, and to hear which, they had travelled so many miles; you will be satisfied that I adopted the only alternative I had, in coming to a determination to build. The members whom I met at the close of the forenoon service were unanimously of opinion that a more commodious

place must be obtained, and as a house was not to be had, it was resolved that a large room should be immediately built on the chapel ground at a convenient distance from the ruins, so that when the chapel shall have been rebuilt, it might be easily converted, by means of a partition, into a school room and vestry.

The room, which is now in progress, is to be forty-five by thirty-five, all of wood, and to cost when completed about £140 sterling, but as each member has engaged to raise from 3s. 4d. to 6s. 8d., according to his circumstances, towards this amount, I shall not, I trust, have to draw on you for more than I should have had to do for rent. I need scarcely say that brother Knibb's presence is equally needed with brother Burchell's. Since brother Nichols's departure, I have had so great a weight of labour that I am sometimes almost ready to sink under it—labour so much more than it was even at these stations in 1831, owing to the disorder into which they were plunged by the rebellion and its concomitants, and the consequent necessity for the adoption of those plans for personal examination and general investigation, which have proved so very laborious, but not less successful.

The last letter I received from brother Nichols gave me little or no hope of obtaining assistance from the south side—the brethren considering themselves fully engaged at their respective stations—there is therefore, only yourself and the brethren in England to whom I can appeal. The brethren with you, and you, my dear Sir, must know that the duties now devolving on me are far too arduous for any one Missionary; and it must be equally evident that, though I am incessantly engaged, the people at neither of the three stations can possibly be more than half supplied. I feel for the poor people very much, for, having been unjustly deprived of the public means of grace for so long a time, it seems peculiarly distressing that, having outlived the storm of persecution, they should now be debarred the enjoyment of their privileges—privileges which very many of them highly value—for want of labourers. I may add as another source of encouragement to "send forth more labourers," &c., that all opposition to the prosecution of our duties as Missionaries has at length ceased, in this place at least, and I have reason to hope at Falmouth and Lucca also. Mr. Murray, the Wesleyan Missionary, and myself, attended the Quarter Sessions the day before yesterday, and qualified according to the Toleration Acts, viz. took the oaths of allegiance and supremacy, and signed the declaration

against transubstantiation. The document you sent me was not considered valid, because it had not a probate, and Mr. Watt, one of the magistrates, called it a "d—d imposition," as he had designated my certificate of registry on a previous occasion; but his objection was overruled by his more sensible colleagues, and I was permitted to qualify. A novel and unprecedented occurrence took place at the Quarter Sessions, and one which will, most probably, place the magistrates who sat on the occasion, in a more awkward dilemma than they at present imagine. The Chief Justice, at the instance of the attorney general, had granted writs of certiorari for the removal of the causes against brother Nichols, Mr. Lewin, Mrs. Renwick, and myself, from the Quarter Sessions to the Grand Court. The magistrates first *refused to comply with these writs*, and then directed the clerk of the peace to enter "nolle prosequi," on each of the indictments against us, for the purpose, as they said, of upholding the rights and dignity of their own court, and of showing that they were not desirous of keeping alive a feeling of excitement in the community any longer—the presiding magistrate religiously adding, that for his own part, "he did not wish to prevent any man from praying to God or the devil either, if he thought proper." Thus all the proceedings against us were voluntarily dropped; whether the chief justice will approve of their releasing us from our recognizances, and thus at the eleventh hour taking the credit to themselves by an infringement of his authority as supreme judge, remains to be seen; but certain it is that had he exercised the power vested in him when it was most needed, we had months since pursued our vocation in peace.

I now feel it my duty to narrate a case of *extreme cruelty*, which has come under my own immediate observation. On former occasions I have seen slaves suffer much from the infliction of punishment at the mere caprice of their master: in each case, however, the sufferers were the victims of legalized barbarity; but I never knew a case, nor do I think I ever heard of one, in which the slave law—oppressive as it is—was more grossly violated, or the violation of it so openly and unblushingly sanctioned, as the one which I am now about to relate.

Last week a Mr. Alexander Dewar, mason, of this place, ordered four of his men-slaves to be flogged in the following manner, which order he saw carried into execution. To one 128 lashes, to a second 110, to a third 80, and to a fourth 67.

The man who received the 128 lashes was a member of this church, named David Douglas, and though I regret to say we had to exclude him some time since, yet this does not make his case the less oppressive. This man came and made complaint to me on the 24 ult., the day on which he received the flogging. When I saw him the blood was streaming through his clothes, and on taking him into my study and examining him, I found his flesh from his loins to his thighs lacerated in the most barbarous manner; the sight was truly sickening, and never did I perform a duty so reluctantly as when I advised him to return to his work. As he came to me during his meal-time, I sent him to Mr. Lewin, who examined him likewise, and who, finding that the extent of punishment could be proved by unquestionable evidence, sent on the following day to the senior magistrate, requesting him to convene a council of protection. This request was not complied with, but on the 27th, an examination was taken before seven magistrates, who refused to hear Mr. Lewin, although he was the complainant; and, after full two hours investigation, during which the number of stripes was fully proved, Mr. Watt, already named in this letter, gave the sentence of the court to the following effect. Addressing the suffering slaves, he said it was well they were not the complainants, had they been they would have been *severely punished*; and then ordered them back to their master; told the principal witness that he was a "perjured man," and pronounced the complaint to be "groundless, frivolous, and vexatious."

Thus, although the violation of law, which only authorizes the master to inflict *thirty-nine* lashes for any offence whatever, was clearly shown—although the master was present, and did not attempt to falsify the evidence—yet because Drs. Longmore and Gordon declared, after having examined the sufferers, "that the punishment could not have been severe, the flesh not being in a state of *ulceration*,"—these four men, who for some trivial offences had received *three hundred and eighty-five* lashes, were dismissed with a reprimand, instead of obtaining that redress to which they were so justly entitled.

This is the substance of the case; further particulars will, I expect, appear in the Watchman, to which I beg to refer you, assuring you and every lover of justice, that the facts therein narrated can be fully substantiated, consequently any use may be made of them calculated to benefit the sufferers.

BAHAMAS.

A letter from Mr. Burton, dated 3d of August last, contains the following pleasing particulars of his progress there. We anticipate the gratification our worthy brother will feel, on the arrival of Mr. Pearson, to find his request for a coadjutor so promptly complied with.

"My preaching engagements are as usual, through the great mercy of God, and opportunities of attempting something in the service of Christ, in different ways, are very numerous. I have thoughts of trying to preach four times on the Sabbath instead of three, but, as I am the principal teacher in the Sabbath school that meets twice in the day, and as the singing and every part of public worship depends upon me, I confess I am sometimes almost afraid. But I know not why I should fear. Hitherto the Lord has helped me, and has given me strength adequate to the duties which I have had to perform. I recollect, too, that Whitfield says, in one of his letters, 'we are immortal until we have accomplished our work.'

My chief object, however, in mentioning what I am doing, and thinking of doing, is to prepare the way for an urgent request that you will appoint at least two Missionaries for the Bahamas. Two can do much more than double the work of one. I very much wish to visit the poor people in the out islands; their desire to receive instruction, and their need of it, are very great. I have requests made to me on this subject, with which I know not how to comply, and which I can hardly refuse. There is so much work for one in New Providence; and, securing the blessing of God, there is such a prospect of usefulness, that for the present I think it would be better to continue here, though I very much desire to go to some of the other islands.

Since I last wrote to you James Walker, Esq., whose name I have mentioned before, has very kindly made me a present of a horse. Since my arrival here Mr. W. has always been very kind, and very earnest in his hopes that you will decide upon establishing a mission station in this part of the world. Some few days since I only observed to him in conversation that I had thoughts of purchasing a horse, because the travelling part of my work was too much to be continued, and the following morning I received one of his horses, with the following note:—

Dear Sir,

Allow me to offer a donation to the Baptist Mission, which I trust is to be established here. Pray accept of this horse—I hope I am in time to prevent your buying one. With my best wishes, and prayers for your success, I am ever,

Dear Sir,

Very faithfully yours,
JAMES WALKER.

What the value of the horse is in this place I can scarcely say, but in Jamaica I could not have purchased one like it for a hundred dollars. If you will be so kind as to acknowledge this favour in the Herald in some way, I shall feel very thankful."

Mr. and Mrs. Nichols, from Jamaica, arrived at Nassau on Aug. the 31st, the voyage having been strongly recommended for the benefit of Mr. Nichols's health, which, we regret to learn, has been seriously impaired of late. There is, however, reason to hope that the milder climate of the Bahamas, and cessation from labour for a time, may, under the Divine blessing, effect his recovery.

* * We have inserted, this month, particulars of the extra Collections for Jamaica, made in the London churches, so far as they have been received. In the confidence that the friends of the Mission at large will promptly come forward to assist on this very pleasing occasion, the Committee, at their Quarterly Meeting, on the 23d instant, accepted two other Missionaries, in addition to those who were previously destined for speedy embarkation. It was also resolved to direct the attention of our churches throughout the kingdom to this very important object, in which also we anticipate the kind co-operation of many beyond the limits of our own denomination.

Fen Court, Oct. 24.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. Andrew Leslie....	Monghyr.....	April 27.
WEST INDIES,...	Rev. Joshua Tinson...	Kingston	Aug. 5.
	Rev. H. C. Taylor ...	Spanish Town.....	Aug. 5.
	Do. Do.	Do.....	Sept. 2.
	Rev. J. Tinson & others	Kingston.....	July 31.
	Rev. S. Nichols.....	Mount Charles.....	Aug. 3.
	Rev. W. Whitehorne..	Do.....	Aug. 29.
	Rev. T. F. Abbott ...	Montego Bay.....	Aug. 2.
	Rev. John Clarke.	Port Royal.....	Aug. 5.
	Mr. William Clarke...	St. James's Park.....	July 12.
	Rev. Joseph Burton...	Nassau, N.P.....	Aug. 3.
	Rev. S. Nichols.....	Do.....	Sept. 5.
	Rev. Joseph Bourn....	Belize	July 28.

Contributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1833, not including individual subscriptions.

Amersham, by Rev. John Statham.....	25 0 0	Lancashire, by Messrs. Burchell and Peuney :—	
Downton, by Rev. John Clare.....	10 3 0	Rochdale.....	125 3 0
Haddenham (Cambridgeshire), by Mr. Rose.....	5 0 0	Ogden and Shaw.....	7 0 2
Brentford, Friends, by Rev. W. Ragsdell	0 7 7	Manchester, George-street.	46 2 6
Buchan (N. B.), Bible Society, (for Translations).....	7 0 0	Wigan.....	12 12 6
Hemel Hempsted, Collections, by Mr. Howard.....	18 0 0	Bolton.....	19 16 0
Exeter, on account, by Rev. John Mason	30 0 0	Accrington.....	24 12 0
Cambridge, Ladies (for Female Education), by Mrs. Foster.....	7 12 0	Pendle Hill.....	10 3 0
New Mill, Subscriptions, by Rev. P. Tyler.....	8 16 3		239 9 2
Hull and East Riding Auxiliary, on account, by John Thornton, Esq.....	130 0 0	Portsmouth, Portsea, and Gosport Auxiliary, on account, by Rev. C. E. Birt.....	100 0 0
Cornwall Auxiliary, on account, by Rev. E. Clarke.....	70 0 0	Kent Auxiliary, on account, by Rev. W. Groser.....	8 0 0
Eye, by Rev. C. T. Crate.....	1 13 0	Monmouthshire, collected by Rev. J. M. Philippo :—	
Essex Auxiliary, on account, by Thomas Blyth, Esq.....	150 0 0	Newport.....	19 16 3
Scarborough, by Mr. C. Hill.....	55 7 3	Castletown.....	7 5 7
Huntingdonshire Society, in aid of Missions, on account, by Mr. T. D. Paul.....	61 12 0	Bethel.....	4 3 6
Tewkesbury, Collection and Subscriptions, by Rev. D. Trotman.....	46 6 0	Beulab.....	6 17 1
Oxfordshire Auxiliary, by Mr. Huckvale :—		Caerphilly.....	0 5 0
Chipping Norton.....	7 2 4	Tredegar.....	3 0 0
Burford.....	3 0 0	Nebo Penycae.....	7 0 3
Hooknorton.....	7 12 4	Nantyglo.....	8 12 6
Banbury.....	1 1 0	Abergavenny.....	6 3 0
Abingdon.....	18 6 6	Llanwenarth.....	8 0 0
Blockley.....	4 15 3	Blaenavon.....	2 15 0
	41 17 5	Pisgah.....	3 4 0
		Abersychan.....	5 9 7
		Penygarnt.....	4 10 10
		Trosnant.....	7 12 0
		Sharon.....	1 3 2
		Pontrhydryn.....	14 0 0
		Ponthren.....	3 11 0
		Caerleon.....	7 5 0
		Argoed.....	0 5 0
			120 15 10

Collections in aid of the return of Jamaica Missionaries to their Stations.

Stratford-le-Bow.....	Rev. Dr. Newman.....	7	16	7
Stepney.....	Rev. Samuel Tomkins.....	3	14	0
Alie Street.....	Rev. Philip Dickerson.....	7	14	0
Devonshire Square.....	Rev. T. Price.....	32	15	7
Prescot Street.....	Rev. C. Stovel.....	21	2	4
Church Street, Blackfriars.....	Rev. J. Upton, and Rev. J. Davis	39	12	1
Gray's Walk, Lambeth.....	Rev. J. T. Jeffery.....	8	0	0
Camberwell.....	Rev. Edward Steane.....	120	0	0
A little Boy's first week's earnings, towards repairing the damage done by the enemies of Missions in the West Indies.....				
		0	6	0

DONATIONS.

Banister Flight, Esq., by the Secretary.....	10	0	0
Mrs. Lane, Cork, by Rev. John Burnett.....	1	0	0
W. A. Hankey, Esq., (for Jamaica).....	25	0	0
Mr. Paris, by the Secretary.....	1	3	0

WIDOW AND ORPHANS' FUND.

Trustees of the New Selection Hymn Book, (third donation).....	25	0	0
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TO CORRESPONDENTS.

Mr. Tinson wishes to present his grateful acknowledgments to Mrs. Meredith, Bessel's Green, and friends, for a box of various articles intended as rewards for the female schools.

Part of the Suffolk Contributions have been paid in by Mr. Knibb, and will be acknowledged, with the remainder, in next month's Herald.

The kind friends who are preparing articles for the School at Spanish Town are respectfully informed, that Mr. Philippo expects to sail for Jamaica about the middle of this month. Moral and religious books, (bound) for lending libraries, as well as useful articles of needlework, will be most thankfully received.

In reference to the School at Spanish Town, Mr. Clarke thus expresses himself in a letter to Mr. Philippo, of recent date: "When I think of the School I am sorely troubled. I know its importance and how near it lies to your heart, but you will see that over past events I had no control. O how I desire to hear from you concerning the late important institution, and much do I desire that you may be able to do something for it in England, for I fear very little assistance need be expected here for many years to come, as late events have left poverty behind them."

MISSIONARY HERALD.

CLXXX.

DECEMBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

SULKEA.

From Mr. Thomas to the Secretary, dated May 27, 1833.

Since the public meeting in March, six of the youths in our boarding school at Chitpore have been baptized and added to the church in Calcutta. Two females were baptized at the same time, making the whole number eight. My duties at my own station would not allow of my being present to partake of the pleasure, but from others I have heard of the deep interest manifested on the occasion, and of the holy feelings then excited. I hope this pleasing beginning will prove a prelude to a much more extensive accession to the church of the living God. I think it points out the proper method to be pursued in the school department, viz. to establish schools on the plan of removing the children entering from heathen influence, and bringing them completely under Christian discipline; to make them breathe, as it were, a Christian atmosphere. This plan, however, is expensive, and cannot be acted on without resources adequate and permanent. As to common Bengalee schools, I think they are of little use, or at all events, not of sufficient importance to justify our employing Missionary funds, or devoting much Mis-

sionary time to their superintendance. I hardly know whether our Auxiliary Society must not curtail to a considerable extent its present expenditure. We are 500 or 600 rs. in debt, and funds come in very slowly. We very much fear that the late and present commercial distress, with the extensive failures among the houses of agency, will operate very much to our disadvantage. However, the earth is the Lord's, and the fulness thereof. He knows well what are our necessities; and if it will be for his glory, he will, as he can, provide for us. As to our prospects, generally speaking, they are encouraging. I am however grieved to say that at my station I have seen very little good done. Little or no fruit has as yet appeared to cheer my heart. In a number of cases buds and blossoms have for a while encouraged my hopes, but a blight has passed over them, and they have withered and died. My English congregation has been low, in consequence of some of those who composed it removing from the neighbourhood. The few last Sabbaths it has improved again. I hope the Lord is at work among the bearers, and about to take out of them a people for himself; of the piety of one or two who have not made any public profession I have no doubt—of others I hope. But as to some I have hoped until my heart is sick. Among the natives nothing particular appears. There are those who continue to attend religious worship, but I cannot see that decision of character, and that evi-

dence of feeling, which usually indicate the Spirit's work; hence I have refused to baptize again and again, though repeatedly applied to for that purpose. In my school I have been further tried. There were two youths who for a long time afforded me much satisfaction, and I almost made sure of them. The one still remains, but I fear the other is likely to return to his former principles, or at least his former practices. I cannot think that he can ever be a confirmed idolater, or that he will be able, for a time at least, to sin without a pang. He has recently married, and it is his concern to get employment that has been the means of causing him to forsake me. He has the Scriptures, and has been accustomed to read them a good deal; I sometimes hope that the incorruptible seed will not ultimately fail. How discouraging these many failures are I need not say, my desire is to go on in my work; but not unfrequently have these things caused me almost to say, 'Oh that I had wings like a dove, then would I flee away, and be at rest.' My native preachers have been daily occupied in one place or other, and on the whole a better spirit for hearing has lately appeared than formerly; that is, persons seem more attentive, and less disposed to wrangle. In Jaun Bazar, where I go usually once a week, a very pleasing congregation is generally present, and some listen with much apparent attention. I have not been able to make excursions to any distance in the villages; as owing to my family, and the rent we are obliged to pay for a house to live in, I have not had it in my power to procure a conveyance, or to keep a horse and syce, if I had one. And I have felt the utmost reluctance to apply for the means to enable me to obtain a conveyance; nor should I now mention the subject at all, but to obviate any surprise you may feel on finding no account of my extending my operations into the surrounding country.

Through abounding goodness my health and that of my family has been for some time good; the very excessive heat makes us all now very languid; still we are well in health. My dear wife was confined on the 24th inst., and is with the little one doing very well. We have now four in all, two boys and two girls—a heavy charge, may we have grace to train them up for God and his service.

We have felt very much on behalf of our dear brethren in Jamaica, and have often remembered them at the throne of grace. Oh! how wonderful are God's ways, and how base are man's. We are always longing to hear more about them, and the measures of government in refe-

rence to that Island; and every fresh intelligence only make us the more anxious for further accounts. No doubt God will overrule all things for good—this is our consolation.

We regret to add that a postscript to the above letter, dated July 2, contains the mournful intelligence of the decease of Mrs. Thomas. The following particulars are added by her bereaved partner. The event appears to have taken place on the 10th of June.

My late dear wife seemed to be doing well at the date of the preceding sheet, and for a few days after; nor did I really think of losing her, until a few hours before her departure. Her health had been somewhat declining for more than a twelvemonth, and sometimes I felt fearful that we might be compelled to return to our native land; still there was no positive disease, and she was able to attend to the duties of her station. She, however, long foreboded that she should not survive her anticipated confinement. Yet as that time approached she seemed more cheerful; and when it was over, those thoughts for a time left her. Towards the end of the week after her confinement it was evident that she was not gaining strength, but that she was rather becoming weaker. This was occasioned in a great measure by the dreadfully hot state of the weather, which kept up a constant feverish state of body, and wasted her strength. On the eleventh day she was taken very unwell, but revived again; and though she was evidently in a very weak state, hopes were entertained of her ultimate recovery. She, however, several times said to me that she thought she should not get over it. On the following Sabbath she was decidedly better, and there appeared every reason to hope respecting her. Towards night she became restless again, and had considerable fever during the whole of the night; and though entirely free from pain, yet she suffered exceedingly both from the heated state of her person, and the cold clammy perspiration in which she was bathed. The next day she was better, though her pulse in the morning was as high as 125. The next morning she was so much better as to afford the most pleasing hopes of her recovery, but about a quarter past ten, A.M., a sudden change took place, which I immediately perceived indicated her speedy dissolution; accordingly, at

twenty-nine minutes past six the same evening she ceased to breathe. During the early stages of her illness she expressed herself as being very dark and uncomfortable in her mind; but ere she was called to combat the last enemy, she was enabled to see her interest in the Lord Jesus Christ. Hence, when I informed her of the near approach of death, she was not only undismayed, and effectually raised above every degree of fear—but she was enabled to triumph in God her Saviour, and to rejoice in the glorious prospect before her. She seemed wonderfully supported in reference to her children. I rather think she had been enabled to surrender them some days before, and hence she said but little about them, unless it was to offer her fervent prayers for them. Her mind throughout the day was fully taken up with the world towards which she was so fast hastening, while it lost none of its tenderness for those she was leaving behind. The love of Christ filled her soul, and to be with Christ for ever, no more to sin, was her desire, and the prospect in which she delighted to dwell. She has now realized her wishes, and entered into rest—her gain is unutterably great. But while I rejoice in this, and in the hope of ere long being reunited with her; and while I desire to bow with submission to the all-wise disposer of events, I feel my loss to be immensely great. My plans are nearly all disarranged, and what to do I know not. Oh, for wisdom from above. Pray for me.

SEWRY (BEERBHOOM).

(From Mr. WILLIAMSON to Mr. DYER.)

Sewry, Sept. 29, 1832.

My dear Sir,

Instead of a letter, on this occasion, I hope you will accept of a small extract from the journal of our three itinerants, Narayan, Boloram, and Sonaton, kept by Boloram. I only wish it was more worthy of your acceptance. The translation is pretty literal, and, I trust, will convey to you some idea of the manner in which they conduct that department of Missionary labour.

August 19th, Sunday. I went with Narayan to the market. I said that man's nature, on account of his descent from Adam, is corrupt, and that his conduct, whether concealed or manifest, is in opposition to the commands of God, who will bring every one to an account at the great judgment-day. A few heard with attention: one or two who objected went away. In the jail Sonaton discoursed on the Lord

Jesus having given his life to redeem man from the prison of sin. Saheb explained how the Son of God, assuming human nature, has performed the necessary work of man's salvation, and concluded by endeavouring to persuade all to lay hold on the only Saviour. We had about twenty-five attentive hearers.

20th, Monday. After public worship Sonaton spoke the Word of God to the poor beggars (about forty persons), who seemed cordially to approve of the Gospel message to the poor. On account of the Hindoo festival (Kristna's birth-day) I did not go out, but embraced the opportunity of conversing with a man who occasionally comes to my house.

21st, Tuesday. In the morning I went to Husenabad, where, obtaining a few hearers, I said that God has created all men of one blood, and has given to all the same commands, and that, though all have broken them, and so become guilty before God, they may yet obtain salvation by believing on Christ. In the afternoon I went to the market with Narayan. I said that by Adam sin entered into the world, and death by sin, but that righteousness and eternal life have come by Jesus Christ. About eight persons only attended. In the Bazar, while Sonaton was endeavouring to show that all men are sinners, one person interrupting him said, we do just what God makes us do. Saheb replied, If that be the case, then you are without sin; but the Scriptures declare that we have all sinned, and this evidently appears from the varied misery to which mankind are subject in this life. We had about twenty people to hear us.

22d, Wednesday. At Nureea, to a small congregation, I represented Satan as the wolf, mankind as the sheep, and Christ as the shepherd. They heard well. Narayan spoke the word of the Lord Jesus at Husenabad. Sonaton did not go out this morning. In the afternoon, while discoursing on the miserable consequences of the fall, a Mussulman asked how Adam sinned against God. I answered by eating the forbidden fruit. He said that Satan has corrupted our Scriptures. Saheb desired him to prove it, which he not being able to do, went off. About fifty hearers. To the people at the market Sonaton and Narayan spoke against fruitless pilgrimages, and endeavoured to impress their minds with the necessity of worshipping the one Omnipresent God.

23d, Thursday. I sat down in Jogonauth Boiragee's compound, and read from the book containing twelve discourses, that sin is darkness, holiness light, and

that through faith in the name of Christ we obtain peace with God. The people of the house, both men and women, heard the Word of God with gladness. Narayon spoke with two persons in his own house, who approved of what he said. None of us went out this afternoon on account of a heavy rain.

24th, Friday. A. M. Having taken a seat in Porab, the shoemaker's shop, I observed that men and gods are all equally corrupt by nature, so that one cannot be saved by worshipping another, and that the only way of obtaining life and salvation is by believing on Christ. Five or six persons who heard me assented to the truth of my remarks. Sonaton made known the Gospel in Kanai's shop. Narayon remained at home. In the afternoon, with Narayon in the market, I stated that all men are sinners, but that, not looking into the mirror of the Scriptures, most, notwithstanding, think themselves very good. I endeavoured to prove, on the contrary, that no one can perform good works acceptable to God. In the Bazar Sonaton said, All men are affected with the disease of sin. No one can cure but Christ, who is the great Physician. Lay hold on him and he will cure you. One said, all men are not sinners. Saheb replied that there is none righteous, no, not one; and, by various illustrations, endeavoured to establish the important truth. About twenty-five listened; some approved—one took a tract.

25th, Saturday. Narayon and Sonaton went to Poorindapoor market (distant about six miles). Their chief subject was, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Apparently about thirty hearers. I went with Saheb to the Bazar, and commenced reading the ten commandments, when a heavy shower obliged us to take shelter in the nearest shop, when I addressed a few persons, who, like ourselves, had retreated thither from the rain.

26th, Sunday. At the jail Saheb observed that God could not be worshipped through the debas, but that we must know, love, worship, and serve him directly. It being contrary to common sense, and quite impossible, as well as undesirable, to render these through the medium of another, which he illustrated from the relative duties of parents and children, &c. Narayon and Sonaton went to the Bazar.

27th, Monday. After worship addressed the poor, who listened in silence. P. M. went to the market, where I insisted on the necessity of regeneration,

from John iii. 3. Some approved, while others disapproved. Not many hearers. At the Bazar Sonaton chiefly insisted on the contradictions with which the Hindoo shasters abound. About twenty people. Two books were requested.

28th, Tuesday. I preached at Nureca to about ten persons. At Kanai, the shoemaker's, Sonaton's principal subject was, that man, as a sinner, is unfit for the service of God. Narayon preached at the Brahmin's Tank. P. M. In the Bazar, while I was showing that all men, through breaking the commands of God, have become sinners, one interrupted, by demanding of me if I was perfect myself. I replied, No one thinks of reaping while he is sowing his seed. Saheb observed that we are only journeying towards perfection; when we arrive we shall be perfect, if, indeed, we are in the right way, which he endeavoured to show. A Brahmin observed that we have no agency of our own—God does every thing—which most vile, but universal, sentiment Saheb disproved by various arguments.

MONGHYR.

The facts contained in the following letter from Mr. Leslie to the Secretary deserve attention, as they show how the Gospel may be extending its influence in various directions, even when the Missionary himself is unacquainted with the fact.

Monghyr, April 27, 1833.

I am glad to be able to send you some fresh accounts of the Lord's goodness to us at this station since I last wrote. About the beginning of February we baptized the hill-man (the first fruits I trust of a glorious harvest) and a young country-born man. The latter has gone to a place called Bhaugulpore, thirty-six miles from us, where he has opened a school for his own support, and where he intends to do all he can in the good work of spreading the gospel. He is a very distinguished instance of the power of the grace of God, having been redeemed from an awful state of departure from him. He has commenced conducting public worship, and has been as successful as we expected him to be. The hill-man gave to the church a very clear and satisfactory account of a real work of grace on his heart. He is a man of sterling ability. I have commenced teaching him English, which he

learns with astonishing rapidity. I have no doubt that he will, in the course of a year, be able to read and understand any part of the New Testament. I hope that God has raised him up for great usefulness. He has lately, in company with one of the native preachers, visited his hill-brethren, to whom he preached "Jesus and the resurrection." He was listened to with great attention; and the people expressed a strong desire to know the Saviour, and a willingness to turn unto him. I am still pursuing my studies in the hill-language; and should God spare me till the proper season, I trust he will give me grace to go to the people, and favour in their eyes.

This week (Feb. 24) we had fresh pleasure in baptizing six persons, four of them Europeans, and two of them native men. The two latter gave up their caste for Christ: one of them has been ten months a probationer, and the other one year and eight months—so slow have we been in receiving them. The conduct of both has, during the whole time, been exemplary—excepting in one instance. One of them was betrayed into a sinful engagement, the fulfilment of which was happily prevented. He was deeply penitent, and we felt that for Christ's sake we ought to forgive him. All were received into the church with joy and praise to God. The Europeans are a Mr. and Mrs. Bell, of the Commissariat department. They were appointed to this station about two years ago. For some time they never attended worship, but the Lord at length drew them, and under the preaching revealed himself to their souls. The remaining two are a daughter of the late Captain Page, and a daughter of Mr. Moore, both of whom are, I trust, true converts.

We have also had two or three occurrences of another kind. A week or two ago a woman with her daughter, a little girl of six or seven years of age, came, saying that she was a believer in the Lord Jesus Christ. She left her child while she returned to her house, which she stated to be in the suburbs, to fetch away some of her property. She never returned to us; but four women came, who carried off the child. Where they are now, or what is their state, we know not. We suspect force has been used with the poor woman, and she may now be in confinement.

About the same time a man from one of the neighbouring villages came to the house of our principal native preacher, and requested to see his brother. On being told that his brother was not with us, neither had we ever, to our know-

ledge, seen him; he insisted that he was, saying, "My brother left us the day before yesterday to come to you to profess his faith on Christ." Who or where this man is we know not. But one thing is evident, that the gospel is making its way among people with whom we are not acquainted; and none can say to what extent.

A third very interesting instance came to our notice three days ago. About a year ago two or three travellers from the Punjab, a remote province of India, called, and, as the natives say, "heard our word." They went away; and we thought no more of them. We have hundreds, perhaps thousands, of similar instances. People come, listen, and walk off, and we never see them again. One of these men, however, returned at the time already mentioned. The substance of what he said was this: "About a year ago I was passing this way and heard such and such things about Christ. I then beheld him to be the Saviour of sinners; and have ever since believed on him and prayed to him. I have nothing to give you as a token of my love to you, but two Arabian pomegranates. Take them—I must return to my country; but I will never forsake Christ." He went away: but the account which he gave of the life and death of Christ was so correct, and the statement which he made of the nature of his daily prayers to Him was so scriptural, that our hopes are strong that he is one whom God has taught.

All these things show us that we are not to reckon the progress of Christianity simply by the numbers who have been baptized. I speak within due bounds, when I say that several thousands every year listen to the gospel in our native chapel, who do not belong to the place; but are from distances of one, two, or three, and four days' journey. How much they carry away of what they hear, or what effect it has upon their minds, we know not, and cannot know. But who will say that it is all in vain? Do not the above instances prove that it is not in vain?

JAMAICA.

By referring to our list of contributions, it will be seen that a number of our churches, both in town and country, have already met the appeal made to them last

month; and that several individual friends have sent donations also. Among these we may be allowed to specify a kind benefactor, wholly unknown to the Secretary, who, under the signature of T. F., has favoured the Society with a second contribution of £50; and who, on various former occasions, still preserving the strictest *incognito*, has forwarded the expressions of his Christian regard to the Mission and other Societies, through the medium of Fen Court. The writer feels it but justice to add, that the spirit of cheerful kindness and affectionate confidence which has uniformly characterized the communications in reference to the "appeal," is such as he finds it difficult suitably to acknowledge. May those who so willingly give of their substance to meet the exigencies of the Missionary cause, combine to uphold it by their fervent supplications, and we may hope to see yet greater things than have yet been wrought on its behalf!

It is probable that Mr. and Mrs. Philippo, with their family, and Mr. and Mrs. Coultart, will have taken their departure for Kingston before this sheet leaves the press, in the Duke of Bronte, Captain Harris. Mr. Vercoe has not been able to complete his arrangements so as to accompany them; and Messrs. Burchell and Knibb are unavoidably detained from their anxious flocks at Montego Bay and Falmouth, till some definite measures have been adopted in reference to the Chapels so wantonly and illegally destroyed during the late insurrection. We think it likely the next packet from Jamaica may bring the result of the renewed application by Government to the House of Assembly on that subject, till

the receipt of which no farther steps can be taken at home.

Our last letters from Jamaica supply little intelligence, excepting what refers to various acts of unmanly outrage and attempted annoyance, which, as they issued in no serious injury, and as we trust they may be regarded as the expiring efforts of disappointed malignity, we are desirous of passing over without further notice. Public attention was almost wholly engrossed by the new measures for emancipation, which appeared to give very general satisfaction. A letter from Mr. Clarke, dated August 5, contains the following particulars:—

At Spanish Town I am able to go on as usual, and have no molestation; and at St. Thomas-in-the-Vale, the number of hearers is greatly increasing, and opposition seems entirely to have ceased. Although I was under such very heavy bail, yet at the Grand Court I was not called on to appear; and the Attorney General soon told me I might leave the court when I pleased, as he did not mean to bring on my trial unless I wished him to do so. Miss Cooper and the Vere people had their trials removed from the Quarter Sessions into the Grand Court, as the Attorney General jocosely said, "not to be tried at all"—the latter, however, were great sufferers, as two were imprisoned twenty-nine days each, and a third thirty-four days, to gratify ungodly magistrates. The island is certainly in a very unsettled state, and what the new arrangements will produce none can tell. At St. Ann's Bay Quarter Sessions the Custos was obliged to break up the court, in consequence of the riotous conduct of Hamilton Brown, member of the Assembly, and other unionists—who were put into a state of phrenzy on seeing Mr. Greenwood, Methodist Missionary, there, to take the oaths and subscribe the articles. The chief aggressors are to be brought to trial for their conduct; but this will do very little good, as it is not likely a jury will be found to give a verdict against them. At Montego Bay Quarter Sessions none of the magistrates appeared save Mr. Manderson, and so no court could be formed—the reason, it is said, was, the magistrates were determined not to have the mortification of being com-

elled to grant licenses to "Sectarian preachers," as they had so often before refused, and had vowed they would *never* do so.

I am very sorry to think that our number will soon be again diminished by the leaving of dear brother Nichols; he is indeed in a very dangerous state of health, and, much we fear, has about him all the symptoms of an incurable disease. He has been a faithful and devoted labourer, and his loss will be severely felt by all of us. I do hope that soon hindrances will be taken out of the way, and that our dear brethren, Philippo, Burchell, and Knibb, will soon embark for Jamaica.

BAHAMAS.

From Mr. Burton, dated Nassau, September 14, 1833.

The last mail-boat from Jamaica brought our dear brother Nichols, with his wife and child. He appears to be in a very precarious condition. My fears are inclined to dwell upon the probability that his work is finished; my prayers are, that if it please God He would restore this heavenly-minded servant, and bless him for making others, many others, as heavenly-minded as himself. He has been residing with us during the last fortnight, but now we are about to leave the house for another, and brother Nichols retains it for the present.

Since I wrote last to you, God has opened another channel of usefulness by giving us an opportunity of forming a Bible Society. The Jamaica Bible Society kindly sent me a box of bibles and testaments; and Mr. Pugh, the Methodist Missionary, cordially co-operated with me in adopting regulations for forming a Society for the Bahamas. The Governor kindly gave his sanction, and presided at the first meeting that we had for adopting rules and choosing a committee.

My preaching engagements are, through the mercy of God, as numerous as ever; and calls to visit the out-islands are numerous and constant. If you fix one Missionary here, pray appoint two. Last Sabbath, for the first time in my life, I had the honour of preaching four times, and travelling almost twenty miles. Tomorrow I am expecting almost as much work. The good master whom I serve is giving strength equal to my day; but in going to one place of importance, I am under the necessity of leaving another that may be more important.

My calculations respecting the expense of living here were made when I thought it would not be necessary to keep a horse. The keep of a horse is quite as much here as in Jamaica—I think rather more. I mention this because it will make a considerable difference in the half-yearly accounts.

Pray for me that I may have much wisdom and humility, and holiness and zeal—that God may be glorified in me and by me, and then you will render me important assistance indeed.

Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1833, not including individual subscriptions.

Derbyshire, &c., by Rev. W. Hawkins:—	
Derby.....	38 7 6
Burton.....	12 4 3
Loscoe.....	1 18 0
	52 0 9
Nottingham, &c., by Mr. Lomax:.....	96 13 8
Newport, (I.W.), by Rev. C. E. Birt....	6 17 0
Lincolnshire, by Rev. W. Knibb:—	
Lincoln.....	21 0 0
Boston.....	6 18 4
Horncastle.....	3 0 0
	31 7 4
Collingham, &c., by Rev. W. Nichols:—	
Collingham.....	23 6 0
Sutton-on-Trent.....	9 14 0
Newark.....	6 0 0
	39 0 0

Coleford, by Mr. P. King.....	5 0 0
Bristol Auxiliary, by R. Leonard, Esq.....	328 4 0
(Including Downend, by Miss Smith, £1 4c.)	
Laverton, Collection, by the Secretary..	6 10 6
Kettering, Independent Church, Rev.	
T. Toller.....	2 0 0
Olney, by W. Andrews, Esq.....	13 9 0
Norwich, and East Norfolk Auxiliary,	
by Rev. James Puntis:—	
Norwich, St. Clement's... ..	63 5 1
(Including £20 from T. F. Buxton, Esq., M.P., and £10, 10s. from J. J. Curney, Esq.)	
Union Place.....	5 13 7
Igham.....	20 0 0
Bercham.....	14 14 0
Reepham.....	6 15 10

Yarmouth.....	4 12 0	Preston.....	1 1 0
Lynn.....	12 16 10	Bury.....	10 10 0
	127 17 4	Grundisburgh.....	5 0 4
Cornwall Auxiliary Society, on account,		Bilderston.....	3 5 5
by Rev. Edmund Clarke.....	100 0 0	Stowmarket.....	21 7 7
Brentford, Mrs. Cunningham's Miss. Box	0 12 6	Diss.....	5 15 0
Northamptonshire, by Mr. Gotch:—		Eye.....	9 7 8
Thrapston.....	22 4 4	Stoke Ash.....	3 4 3
Aldwinkle.....	3 5 6	Otley.....	6 15 1
Irthingborough.....	2 8 5	Woodbridge.....	5 15 6
Ringstead.....	2 11 5		153 18 0
Bythorn.....	3 3 9	Roxton, Friends, by Rev. E. Carey.....	4 4 0
	33 13 5	Denbighshire, Quarterly Meeting, by	
Norwich, St. Mary's, by Mr. J. Cozens.	52 11 9	Rev. Hugh Jones.....	5 0 0
Suffolk, by Rev. W. Knibb:—		Stepney, Collected by Mary Davis.....	2 9 0
Ipswich.....	74 3 6	Wisbeach, Friends, by Rev. E. Carey..	6 6 0
Capel.....	1 1 0	Newbury, Collections and Subscriptions,	
Hadleigh.....	0 13 1	by Rev. T. Welsh.....	47 2 3
Walton.....	4 17 7	East Lothian Society, by W. Hunter,	
Winston.....	1 1 0	Esq.....	5 5 0

Collections in aid of the return of Jamaica Missionaries to their Stations.

Poplar.....	Rev. James Upton, jun.....	4 4 0
Drayton.....	A. G. Fuller.....	5 5 7
Keppel Street.....	G. Pritchard.....	11 13 11
Bexley Heath.....	C. Collins.....	2 12 0
Ilford.....	James Smith.....	11 0 0
Biggleswade.....	Thomas Middleditch.....	27 3 11
Bewdley.....	George Brooks.....	2 2 0
Great Missenden, Friends at.....	S. R. Allom.....	3 7 6
Tewkesbury.....	D. Trotman.....	10 0 0
Tiverton.....	John Singleton.....	3 8 4
Waltham Abbey.....	James Hargreaves.....	3 0 0
Berwick-on-Tweed.....	A. Kirkwood.....	10 0 0
Battle.....	D. Garner.....	13 12 9
Bridgewater.....	H. Trend.....	12 7 0
Plymouth.....	S. Nicholson.....	40 0 0
Gamlingay.....	Enoch Mannering.....	4 10 8
New Mill.....	late Daniel Clarabut.....	11 14 0
Canterbury.....	T. Matthews.....	30 9 1
Winchester, Friends at.....	B. Coxhead.....	1 1 6
Cambridge.....	Joshua Gray.....	39 3 0
Cupar Fife.....	Jonathan Watson.....	10 2 1
T. F. (second donation).....		50 0 0
Paxton, Mr. John.....	Berwick.....	10 0 0
Robson, Mr. C.....	Do.....	10 0 0
Robson, Mrs. C., (for Spanish Town School)		5 0 0
Angas, G. F., Esq.....	Ilford.....	5 0 0
Angas, Miss.....	Tavistock.....	10 0 0
Elliott, J. S., Esq.....	Camberwell.....	5 5 0
J. B.....	by Rev. J. Hinners.....	2 0 0
Friend.....	by the Secretary.....	1 0 0
Wigney, Robert, Esq.....	Brighton.....	5 0 0
H. B.....	by the Secretary.....	1 0 0
J. and J. Baker.....	Do.....	1 0 0
Friend, (J. H.).....	Do.....	5 5 0
Goodman, Benjamin, Esq.....	Leeds.....	5 0 0
Wylde, John, Esq.....	Do.....	5 0 0
Clarke, Mrs.....	by the Secretary.....	0 10 6
Leonard, Robert, Esq.....	Bristol.....	10 0 0
Cates, Mr. R.....	Fakenham.....	1 1 0

LEGACIES.

Mrs. Hannah More, late of Clifton, by Mesdames Roberts and Frowd, and	
J. L. Simmens, Esq., Executors.....	77 12 8
Mrs. Martha More, late of Clifton, by Miss Roberts, Executrix, and J.	
L. Simmens, Esq., Executor.....	45 0 0

TO CORRESPONDENTS.

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