

# MISSIONARY HERALD.

CONTAINING INTELLIGENCE AT LARGE OF THE

## Proceedings and Operations

OF THE

## BAPTIST MISSIONARY SOCIETY.

---

---

CLXXXI.

JANUARY, 1834.

---

---

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.

#### JAMAICA.

Another mail has arrived since our last number; the intelligence by which is, on the whole, very satisfactory. The House of Assembly had met. His Excellency, the Governor, delivered a speech on the occasion, characterized by that firm and dignified mildness which his Lordship has so happily maintained throughout the whole of the trying crisis in which he has been called to act. The House replied to this speech in a tone far more becoming and conciliatory than formerly, and were proceeding in discussions on the Emancipation Act when the packet left. It seemed probable that a majority would rather emancipate their slaves at once, than adopt the cumbrous and complex provisions of the 'apprenticeship' plan. Such a feeling was probably foreseen by the government at home, as the Act

contains a clause permitting such a course; and thus it will occasion us no surprise if this great measure take full effect long previous to the time proposed by its humane and enlightened authors.

A very satisfactory change appears to be taking place in the general feeling in respect to missionaries. Many, indeed, who signalized themselves by the furious violence of their opposition, have been snatched away by the resistless hand of death; and that, in several instances, in a manner conveying the most solemn admonition to their surviving companions in guilt. Respect for the feelings of relatives, themselves possibly unoffending, prevents our putting on record the names of various parties to whom we could refer; but the facts themselves are such as to strike with humble awe every observer who believes in a just and retributive Providence. When, for instance, it is known that a certain benefited clergyman, who

H

was the foremost to destroy one of our chapels in the parish of Hanover, and to rouse his neighbours to second him in the sacrilegious deed, soon after fought a duel with one of his most zealous coadjutors on that occasion, and received wounds of which he died in a few weeks:—when, again, we learn that a planter, not far from Montego Bay, who, in the time of the insurrection, carried off the sacramental wine belonging to the churches in that district, triumphantly regaling himself and his boon companions with the same, and loudly declared that, if he could find Mr. Burchell, he would shoot him with his own hands, be the consequences what they might, was himself shot, unintentionally, by an overseer, very recently, and expired three days after—who can avoid recollecting the words of the devout Psalmist, *Verily there is a God that judgeth in the earth?*

Whether the events to which we have alluded have had any share in producing the change we know not, but we are gratified to learn, by a recent letter from Mr. Abbott, not only that the worship of God is now peaceably conducted at Montego Bay, Falmouth, and Lucea, but that, on the last Sabbath day in September, he had, among his audience, at the first named of these towns, upwards of twenty persons who had been actively engaged in destroying the former chapel. It is added that these individuals behaved with great decorum, and contributed liberally at the close of the service!

But, amidst these cheering circumstances, *one* instance has been reported to us of such infamous brutality, that we think it right to lay before our readers the revolt-

ing particulars of the case. The sufferer is well known to our brethren Burchell and Knibb; she was baptized at Crooked Spring, in 1825; is the wife of one of the deacons of the church at Falmouth, and not only a woman of exemplary piety and modesty herself, but one who has exerted herself much to promote the best interests of many of her own sex around her. It is not improbable that this feature in her character may have contributed to call forth the vindictive malignity with which she has been treated.

The statement we are about to subjoin appeared in the *Watchman* of September the 18th, in the form of a letter, signed "An Evangelist," to W. M. Kerr, Esq., attorney of Silver Grove Pen, in the parish of Trelawney. We omit the introductory paragraph as not material to the narrative.

It is said, on authority which I dare not question, unless the following statements be disproved, that Mary Gordon, alias Mary Williams, a slave on Silver Grove Pen, in this parish, of which pen you are the attorney, and a relative of yours, named Grant Bailey, the overseer, has been subjected to a series of sufferings—not unparalleled, it is true, in the history of West India persecution and tyranny—but of a very aggravated kind, and which have apparently brought her to the brink of the grave.

Mary Gordon, alias Mary Williams, has been married for a considerable period to a free black man, living at Falmouth, named Lewis Williams, who, as well as herself, is connected with the Baptist Church in that town. By her former overseers Mary had never been required to do any other work on the property than to wash their clothes and wait in the house, and was allowed every Saturday to attend either to her domestic or religious duties; but Mr. Bailey, who it would seem possesses as little predilection for morality and religion as yourself (for I perceive your name on the list of Chapel destroyers), deprived her of her day early in the present year, ordered her to "give up that free Baptist husband of hers at Falmouth," and live in adultery with some man on the property. With this ini-

quitos mandate she refused to comply, and I shall leave the virtuous among the more highly favoured of her sex to say with how much consistency she did so, oven at the risk of incurring the wrath of a colonial despot. On Mary's remonstrating with Mr. Bailey on the impropriety and sin of forsaking her lawful husband, he ordered her to work in the field. She intreated him not to enforce the order, as she had never been accustomed to such labour, and had not strength for it. Her intreaty, however, only called forth an expression of his determination to compel her to do so until she should forsake her husband, and a charitable wish that she was dead.

Mary was accordingly sent with the gang to Kent estate, where she worked in the field for a fortnight, when, as might naturally be expected, she became ill. The Kent overseer compassionately put her in the stocks, but, as the Doctor, on attending that property, ordered medicine for her, she was allowed to go and remain a few days at Silver Grove, when Mr. Bailey sent her back to Kent field work. A fortnight had scarcely elapsed before Mary had a second attack of sickness; about which time Mr. Bailey visited Kent estate. Mary again implored him to release her from an employment far too laborious for her constitution; and with what success, think you? Why, this modern Nero, to his eternal shame be it spoken, immediately had her flogged in front of the overseer's house, and sentenced her to the stocks, where she was confined for three days without medicine or food, save what she received from her more humane fellow-labourers. When released from this salutary restraint, the driver informed the overseer that she was unfit for field work—the reply was, “flog her again!” Mary, on hearing this, crawled to the field, where she lay exposed to the sun the whole of that and the following day, and where she might have perished but for the kind attention of the slaves, who dressed her lacerated flesh. On the third day she worked on her knees, and, continuing to improve, she laboured for two or three weeks, when she was attacked with the shingles. She went to Silver Grove, and remained for one week in the hospital with fever, when she was again ordered to the field.

It is said that you, Sir, saw her in this stage of her sufferings, but refused to listen to her complaint. Mr. Bailey, no doubt emboldened by your example, then told Mary that she should go to the field or the Workhouse, and on her presuming to make an appeal to his compassion, he was inhuman enough—while her back was yet raw

from the effects of that dangerous disease—again to have her flogged! to confine her in a dark room for one week, restricting her to an allowance of one quart of corn flour and two herrings—and to send two coloured females to the field for a month, because they had the temerity to convey a little food to this persecuted woman. On being liberated from the dark room, Mary was sent back to Kent field work, and at the expiration of three weeks was again attacked with fever, and, meeting with no sympathy, she went to Montego Bay to represent her case to you; and is it true, Sir, that you again refused to listen to the cry of the oppressed, and indignantly spurned her from you?—Mary then repaired to Falmouth, and with her husband appealed to John Kelly, Esq., a magistrate of this parish, who said he could not interfere between master and slave, but gave Mary a letter to Mr. Bailey; on receiving which, that humane youth asked her, why she had gone to a magistrate, adding, “I hate you as much as I hate the devil.” Well, Mary was once more sent to Kent, and once more returned to Silver Grove with fever; and on Mr. Bailey's being told this by the driver, this feeling youth, who has scarcely thrown off the habiliments of mourning for his nearest and dearest relative, exclaimed—“I wish to God that woman was dead—tell her to go back to the field!” He allowed her no medicine, and a few days after, finding her unable to go to Kent, he ordered four men to tie her, and take her thither in a cart! Hearing this, she escaped to the negro houses, where she lay for a fortnight with fever, and then went to the Hon. William Miller, Custos of this parish, who gave her a letter to Mr. Bailey; on receiving which he cursed her, and told her, if she did not go to the field, she must remain in the hospital until she died! She became an inmate of that place for a few days, and then voluntarily joined the gang, which had previously returned from Kent, at work in Silver Grove pastures, where she still labours, though debilitated and reduced by her protracted sufferings to a mere skeleton of what she was nine months since!

Perhaps, Sir, the bare mention of Mary's name would have instantaneously recalled to your recollection many of the forgoing circumstances; but as similar ones so frequently occur, and are as frequently forgotten, I deemed it necessary to give particulars, not so much with a view of touching the chords of your compassion, which I fear, by being habituated to scenes of cruelty, have become somewhat less tender than nature made them,

as of aiding the philanthropist and benefiting the sufferer.

Even admitting Mary to have been guilty of some other crime than that of being a Sectarian and married, which I am at present indisposed to admit, yet can it possibly be such as to justify the treatment she has met with? Is it such treatment as you would look for at the hands of a fellow-creature under similar circumstances? Is it according to the law of equity? And, if not, do you think of escaping with impunity? Colonial laws may tolerate, and even sanction cruelty; but think not, Sir, they can screen you from the eye of Omniscience or the hand of retributive justice. An opportunity, however, is afforded you of ameliorating the condition of this woman, who seems to have been singled out as a fit object for perpetuating the remembrance of the accused but expiring system; if this be not done, rest assured my unceasing energies shall be directed to secure her redemption from the foul grasp of tyrannical power and lustful barbarity."

What redress will be afforded to this poor woman remains to be seen. Our readers will see in this painful case a new reason to rejoice in the speedy extinction of a system under which such enormities were familiar.

At *Kingston* the congregations are large, both on the Sabbath day and at the evening services in the week. The school goes on well, under the care of Mr. Samuel Whitehorse; it has lately, however, been visited by a calamity of an unusual character. On the morning of October the 11th the roof of the school house was struck by lightning, which set the wood-work of the roof on fire, and descending a pillar into the school-room, instantaneously killed two little boys who were sitting near it, and considerably injured several others of the children. Damage to the amount of about £120 was done before the flames could be extinguished, and the public have shown their interest in this useful institution by con-

tributing for the necessary repairs. The Earl and Countess of Mulgrave were among the foremost to countenance the subscription, as well as to show humane and liberal attention to the poor children who were injured by the shock.

Under date of the 14th of October Mr. Clarke mentions the increased demand for Bibles and Testaments, and religious books of various kinds, and then proceeds with the following gratifying intelligence, which we give in his own words:—

On the 15th of last month I baptized, in the Rio Cobre, forty-two persons, thirteen males and twenty-nine females, among whom were six free people. An immense multitude assembled on the occasion, and all, save a few people bathing in the river, behaved with decency. A Jew stood in the water, nigh to where I baptized, and assisted in arranging the people, and seemed very friendly; indeed he seemed more like one of ourselves, than to belong to those who believe so very differently from us respecting the great Instituter of this solemn ordinance. Among the people at the river side stood Mr. H., looking quietly on, and, with his pencil taking down the names of those who behaved indecently in the river. Shortly after he gave a favourable account of the baptism in the Watchman, expressing his disgust at the conduct of the bathers, and on the two following Sabbaths he attended our chapel. After service on the latter Sabbath he came to me, expressing his sorrow on account of the attempts he had made to injure us, and on account of his conduct generally. He said he knew he was in a very bad state, and wished much to speak with me if I would allow him to call after the courts were over. I said if he had injured us we were very ready to forgive him, and I was sure, if he repented truly, and came to Jesus Christ, God would also forgive him; and if he wished to converse with me on religious subjects, he was welcome to visit me at any time when he could make it convenient to do so. He has not yet called upon me, but should he do this, it will give me additional reason to hope that God is leading him to consider his ways. The churches have long been praying for persecutors, and it may please Him, who changed the heart of a Saul, to change the hearts of some of those who have been breathing out threatenings and

slaughter against all who truly fear the Lord. Here is one who, but a short time ago, interrupted the worship of God, sought to collect a band to destroy the house of prayer, and more recently sought to please his ungodly companions by insulting us in open day as we passed along the street. Now, in the same house of prayer, he quietly sits to hear the word, and, after worship, with apparent contrition of heart, he confesses his sins and acknowledges that his guilt is great.

Among those baptized on this occasion was a Creole female, who, according to the most correct information that could be obtained, is about 100 years of age. She has been free about thirty years, and has always, until about three years ago, shown herself a bitter enemy to all who appeared to be religious. She was notorious for Sabbath-breaking and blaspheming; and, when spoken to, gave cursing and abuse for reproofs or advice. At one time a person who kept her daughter saw the evil of his ways, and wished to marry; but old Elizabeth prevented her daughter from marrying him, and assigned as her reason that she was afraid the man would take her daughter to chapel, and that she would begin to pray. At another time a neighbour, with whom she was very intimate, went to chapel, and appeared under concern about her soul. As soon as this was known to Elizabeth she withdrew her friendship, and would not even enter into conversation with her, lest she should at length be induced to go also to a place of worship. She carried her hatred to all good people so far that she would not sell to them the cassava, by the selling of which she obtained her living. Two persevering Christian females, members of the church here, often looked upon the aged sinner with pity and compassion; they forced themselves upon her, disregarded her abuse, and laboured time after time to persuade her to go to a place of worship. One of them found that she was less set against the Established Church than she was against Methodists and Baptists; so she endeavoured to obtain a promise from her that she would go to church. She succeeded; but so ashamed was the aged sinner to have it known that she went to such a place, that she sent out her better clothes to the house of the person who had persuaded her, and went there in her week-day attire, and returned again from church to change her dress, that her immediate neighbours might not know that she had been at a place of worship. After being thus induced to go to church, she was persuaded to attend our chapel in the evening, and soon after this was taken very ill, and for some time seemed nigh

to the gates of death. She was visited during her illness by Mr. Philippo, and after her recovery an evident change was perceived to have taken place in her mind. She now joined one of the classes, attended chapel regularly, left off her blaspheming and Sabbath-breaking, and showed a warm love to those she once hated so bitterly, and to all around her. From that time she has walked circumspectly, and given every evidence that could be reasonably expected of a real change of heart. Before the baptism she expressed a strong desire to testify her love to the Saviour by publicly confessing him before men. Her leader, however, thought her still deficient in knowledge, and hesitated about bringing her forward to the church; but one of my servants made me acquainted with the case, and I sent for her to come and see me privately. I soon found that her views were clear and scriptural respecting the way of salvation, that she was not trusting to baptism nor to her own works, but simply desired to obey the requirement of her Lord, and testify her attachment to Him, to his people, and to his commandments. She was examined and approved of, and showed the gladness of her heart, both after her acceptance and as she stood in the water previous to her baptism, by the expressions that proceeded from her lips. She indeed appears to be one snatched as a brand from the burning at the eleventh hour to be a monument of boundless, sovereign, and eternal grace.

#### BAHAMAS.

We have great satisfaction in stating that our friends, Mr. and Mrs. Pearson, arrived in safety at New York on the 22nd of October. Their passage was long and tempestuous, but they were treated with much kindness and attention by the captain and passengers; and Mr. P. was enabled to maintain religious worship on each returning Sabbath. He entertains the hope that these engagements were not without spiritual benefit, especially to one of the passengers, whose subsequent conduct appeared fully to confirm the favourable hopes entertained of her.

At New York our dear friends were received with great kindness, not only by the ministers and

others of our own denomination, but by many others. Various unsolicited donations had been made to Mr. P. towards the Bahama mission, together with a grant of bibles and testaments from the American Bible Society, and of tracts and other publications from the Tract Society.

Mr. Pearson had engaged a

passage for Nassau, on board the Bob, Captain Albury, at a very reasonable rate, and at the date of his last letter, November 7, was expecting to sail in two or three days; so that we may hope the next mail from the Bahamas will bring intelligence that he has entered upon the work of God at that promising station.

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

Bridgnorth, Collection, &c., by Rev. T. Morgan.....	20	13	1	Campden.....	5	0	0
Graham's Town, Auxiliary, by Mr. A. Kidwell, Treasurer.....	135	0	0	Coate & Bampton, (moiety).....	7	0	0
Stepney, Miss Whitfield's School, by Mr. Anderson.....	0	7	0	Bourton-on-the-Water, (do).....	10	10	0
Chelsea, Auxiliary, on account, by John Bailey, Esq., Treasurer.....	25	10	1				35 9 2
Liverpool, Byron Street Juvenile Society, by W. Rushton, Esq.....	10	0	0	Oxford, by S. Collingwood, Esq. :—			
Walworth, Collection at York Street, by Rev. G. Clayton, (one third).....	35	5	6	For Spanish Town School.....	10	17	6
Frazerburg, Female Friends, by Rev. A. Begg.....	3	0	0	For Calcutta School.....	10	13	0
Hailsham, Subscriptions and Collections, by Rev. W. Davies, (two thirds).....	11	2	0				21 10 6
Oxfordshire Auxiliary, by Mr. Huckvale, Treasurer :—				Broughton and Wallop, Collections and Subscriptions, by Rev. H. Russell.....			33 2
Naunton.....	12	19	2	Monmouthshire, by Rev. D. Phillips :—			
				Rhymney.....	3	0	0
				Argoed.....	0	13	6
				Blackwood.....	0	11	0
				Blaenauwgwent and Llan-			
				hiddel.....	3	0	0
				Bethesda.....	2	16	0
				Moriah.....	0	10	0
							10 10 6

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

Great Shelford.....	Rev. J. Heafford.....	10	0	0
Whitchurch, Hants.....	P. Davies.....	5	10	0
Shacklewell.....	J. Saunders.....	0	1	7
Dunstable.....	D. Gould.....	24	14	3
Highgate.....	E. Lewis.....	5	16	7
Horsington.....	D. Bridgman.....	1	0	0
Maidstone, Week Street.....	W. Groser.....	55	0	0
Bourton, Somerset.....	J. Parsons.....	1	10	0
Wallingford.....	J. Tyso.....	10	11	4
Do. Independent Chapel.....	W. Harris.....	4	8	8
Upton-on-Severn.....	J. Freer.....	3	0	0
Tewkesbury, additional.....	D. Trotman.....	5	0	0
Mill End, Herts.....	W. Benson.....	1	6	6
Walworth, Horsley-street.....	John Davies.....	5	14	0
Maze Pond.....		40	5	5
Bath, Corn Street.....	O. Clarke.....	3	0	0
Hackney, (W. Powell, Esq., Islington, £10. 10s.).....	Dr. Cox.....	70	0	9
Loughton.....	S. Brawn.....	20	0	0
Datchet.....	J. Bailey.....	1	0	0
Folkstone.....	J. P. Briscoe.....	7	6	0
Kingsbridge.....	E. Hull.....	2	2	0
Salter's Hall.....	J. E. Giles.....	50	2	8
St. Peter's, Kent.....	T. and J. M. Cramp.....	13	15	0
Dawlish, Friends of the Establishment, by Sydney Pearson, Esq.....		5	0	0
Craven Chapel.....	Rev. John Leifchild.....	50	11	0
Fakenham, Friends.....	Mr. Lynn.....	14	12	0
Walworth, East-street.....	J. Hamblen.....	7	7	0
Grafton-street.....	W. Williams.....	0	3	0
Lydney.....	T. Nicholson.....	5	0	0
Otley.....	J. Cole.....	6	17	6

Waterford, by Rev. Charles Hardcastle:—		
Subscriptions	1 11 6	
Collection at Baptist Meeting	7 0 0	
Independent Church in Colebeck Street	6 3 6	
Public Meeting, (Rev. J. B. Palliser £1. 10s.)	6 15 0	21 16 0
Melkham, by J. L. Phillips, Esq. :—		
J. L. Phillips	5 0 0	
Edward Phillips	1 0 0	
Mrs. Dunn	1 0 0	
Miss Fowler	1 0 0	
Anonymous	1 0 0	
Mr. Moon	1 0 0	
Mr. Pocock	0 10 0	
Miss Dunn	0 10 0	
Sundry Small Sums	1 2 6	12 2 6
Derby, by Rev. W. Hawkins :—		
W. Evans, Esq., M. P.	20 0 0	
Edward Strutt, Esq., M. P.	10 0 0	
Joseph Bridgett, Esq.	2 0 0	
Mrs. Bridgett	1 0 0	
Miss Bridgett	1 0 0	
Mr. Flower	1 0 0	
Mr. Hacket	1 0 0	
Mr. Pick	1 0 0	
Mr. Lewis	1 0 0	
Mr. Hawkins	1 0 0	
Smaller Sums	3 5 0	42 5 0
Hailsham, &c., by Rev. W. Davies :—		
Rev. J. Capper, Rector of <i>Wilmington</i> .	5 5 0	
Mr. Gurrutt	1 0 0	
Mr. Lade	1 0 0	
A. B.	0 10 0	
Mr. D. Wratten	0 10 0	
Olly Parris	0 10 0	
Mr. W. Verrell	0 10 0	
Mr. John Woodhams	0 10 0	
Mrs. Woodhams	0 10 0	
Sundry smaller sums	3 7 6	
By Mr. Larwell, Allfriston :—		
Mr. W. Woodhams	0 10 0	
Rev. C. B. Smyth, Vicar of <i>Allfriston</i> .	0 10 0	
Mr. John Bodle	0 10 0	
Sundry smaller sums	1 14 6	16 17 0
Beaumont, Miss, <i>Newcastle-on-Tyne</i>	2 0 0	
Josiah Roberts, Esq., <i>Camberwell</i>	the Secretary	5 0 0
Mr. Thomas Evans	Mr. Blight	5 0 0
Friend at C.	Mrs. Millard	10 0 0
Joseph Trueman, Esq.	the Secretary	50 0 0
Samuel Mills, Esq.	J. B. Wilson, Esq.	25 0 0
Rev. W. Hayward, <i>Charlton House, Wantage</i> .	Rev. W. Glanvill	1 1 0
Thomas Jones, Esq., <i>South Cerney</i> .	the Secretary	10 0 0
John Lowthrop, Esq., <i>Hull</i> .	Rev. C. Daniell	5 0 0
Samuel Gurney, Esq.	Rev. Edmund Clarke	10 0 0
Richard Phillips, Esq.	Do.	10 0 0
John Bell, Esq., (for Education)	Do.	10 0 0
Messrs. E. and J. Cooper	Do.	4 4 0
Rev. Edmund Clarke	Do.	5 0 0
J. Kinnerley, Esq., <i>Prees Heath, Salop</i>	the Secretary	2 0 0
Friend	Dr. Newman	10 0 0
Mr. Daniel Olney	the Secretary	5 0 0
W. W. Nash, Esq., <i>Royston</i> .	J. Gutteridge, Esq.	10 0 0
A real Freeman	the Secretary	5 0 0
Mr. T. Boyce, (towards a new Missionary)	Do.	10 0 0
Messrs. Wells, Hodges, & Perry, <i>Chelmsford</i> .	Rev. J. Pilkington	10 0 0
Rev. W. Nichols, <i>Collingham</i> .	the Secretary	5 0 0
Thank-Offering from a Friend, <i>Birmingham</i> .	the Secretary	5 0 0

Collections for the Erection of a School Room at Spanish Town, by Rev. J. M. Phillips.

Late Rev. Lewis Way, A.M.	2 0 0	Miss Greenwood	1 0 0
Mr. William Cozens	1 0 0	Mr. W. Greenwood, jun.	0 10 0
Mr. W. Lightfoot, <i>Darlington</i> .	0 2 6	Mr. James Greenwood	0 10 0
Mr. Monkhouse, <i>Barward Castle</i> .	0 5 0	Mr. Clapham	0 10 0
Rev. W. L. Prattman, do.	1 0 0	Two Friends	0 3 6
Rev. M. Saunders, <i>Haworth, Friends</i> by	2 10 0	Mrs. Roe, <i>Middleton, Durham</i> .	0 10 0
Rev. Moses Saunders	0 10 0	Friends at <i>Nauntun</i>	1 18 6
Rev. J. Winterbotham, <i>Friends</i> by.	1 4 6	Mr. W. Rogers	0 2 6
Mr. W. Greenwood, <i>Oxenhope</i> .	0 10 0	Mrs. Esther Atkins, <i>Chipping Norton</i> ,	
Mr. J. Greenwood	0 10 0	proceeds of Bazaar, by	43 0 2
Mr. John Greenwood	0 10 0	Robert Forster, Esq.	1 0 0

Reading, Friends by Mrs. Hinton.....	17	10	0	Mr. Wills Kitson.....	0	10	0
J. B. Wilson, Esq.....	25	0	0	J. R.....	2	0	0
Joseph Gutteridge, Esq.....	1	0	0	Mr. E. Rust.....	1	1	0
Samuel Salter, Esq.....	1	0	0	Mr. Bartlett.....	1	0	0
Mr. J. J. Luntley.....	0	10	0	Mr. W. L. Smith.....	1	0	0
Joseph Hanson, Esq.....	1	0	0	William Gillman, Esq.....	1	0	0
Mr. Edward Smith.....	1	0	0	Miss Willis.....	1	1	0
Mr. G. Kitson.....	2	0	0	Rev. W. Mursell.....	1	0	0

## LEGACY.

Mrs. Elizabeth Ann Aikin, late of Newington Butts, by Messrs. G. Blight and D. Olney, Executors..... 45 0 0

## TO CORRESPONDENTS.

Our friends who inquire as to the time of Messrs. Burchell and Knibb's departure for Jamaica, are respectfully informed that it is impossible, at present, to make any statement on the subject. In the meanwhile, any articles intended for them may be forwarded to Fen Court, at such times as may suit the convenience of the parties sending them.

Books for the Jamaica Library have been received, with thanks, from the Rev. Henry Trend, Bridgewater. Also a number of Magazines from the same friend, and from Mr. Jonah Harris, of Walworth.

We have previously stated that the Committee have no prospect of establishing a West African Mission at present. Some of our kind correspondents seem hardly to be aware of the serious difficulties by which such a measure would be attended.

A Box of Fancy Articles has been received from St. Albans.

The thanks of Mr. and Mrs. Philippo are respectfully presented to the following kind friends:—To Mrs. Huckvale, Chipping Norton, for Baptist Magazines. To Mr. G. M. Smith, Chipping Norton, for a complete set of New Evangelical Magazines (bound), for Library. To Mr. Fiske and Oxford Friends, for a large case of Books for do. To Rev. Howard Hinton, for do. To Mrs. Williams, Reading, for Fancy Articles. To Mr. W. Cozens, Holloway, for Books for Library, &c. To the Misses Kitsons and Mrs. Hooper, for useful and fancy articles. To Miss Salter, for do. To Mrs. Millar, Dulwich, for children's dresses, &c. To the Teachers and Children at Kingsland and Maberly Sunday-schools, for rewards. To the Misses Rust and Miss Wills, Greenwich and Woolwich, for books for Library and rewards for children. To Miss Beeching and Friends, Maidstone, for box of valuable articles. To Mrs. Cozens, Sprowston Lodge, for books for Library. To the Rev. J. Green, Norwich, for do. To Miss Anne Knight and Friends, Chelmsford, for do. To Rev. R. Farebrother, Dereham, for do. To Rev. Isaiah Birt, for pamphlets. To Mr. Jackson, Newgate-street, for sundries. To Mr. Ridgway, for books for Infant School, &c., &c. Also to the following Societies for liberal supplies of books, tracts, and school materials:—The Ladies' Society for the Education, &c., of Negro Children; the Religious Tract Society; the Sunday-school Union; the British and Foreign School Society; the Temperance Society; the Tract and Book Society for Ireland; and to a Committee of the Society of Friends.

Our friends will observe the kind liberality with which the late appeal from the Committee has been met, as shown in the list of Collections and Donations, continued in our present Number. It is especially gratifying to receive, on such an occasion, proofs of cordial and sympathizing interest from respected Christian friends, not belonging to our own communion. Instances of this sort will be noticed in our present list, and we may add, that the value of these benefactions has been enhanced by the manner in which they have been conferred. To be more particular in our allusions, might offend a delicacy we would most anxiously respect—we must, therefore, content ourselves with assuring the kind donors, to whom we refer, of our cordial gratitude for their seasonable aid, and our earnest desire that our Lord and theirs may graciously testify his acceptance of what has thus been done for the honour of his name.



# MISSIONARY HERALD.

CLXXXII.

FEBRUARY, 1834.

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.

A letter lately received from Mr. W. H. Pearce, by a friend in this country, contains the following brief, but very encouraging, statement as to the progress of the work of God at this station :

“ During last year twenty-three natives from the villages joined the church, and this year eight more from my country station, with six dear boys from Chitpore, and two women, the wives of our native preachers, making sixteen since January. Thus God is blessing us, and making my little church like a flock.”

The brethren have lately employed a Mr. De Monte, as an assistant missionary in Calcutta. We subjoin the following monthly journal as a specimen of his labours :

The following are the places where I preached during the month of February last (1833), namely, chapels at Wellington Street, Howrah, Shaum Bazar, Chit-poor, and in the Roman Catholic com-

pound—the chapel in Jaun Bazar not being finished even to this day. Both mornings and evenings of Mondays, Tuesdays (excepting two Tuesday evenings and every Thursday morning, when I preached at the Shaum Bazar chapel), Fridays, Thursday evenings, and Saturday mornings at the chapel in Wellington Street. Wednesdays I spent at Howrah, preaching both in the morning and afternoon, at the Moorgchauttah chapel, and here twenty, thirty, or forty Hindoos and Mussulmans heard me, every time I preached, with attention. In regard to Sundays, two Sabbaths, both in the morning and afternoon, I preached at the Chit-poor chapel, to about thirty native Christians, and to their children; but on other Sundays I and Mr. Lindeman visited thirty or forty compounds, where various parts of the New Testament were expounded to more or less than 100 Roman Catholics chiefly. Some of these, indeed, seemed to be very much affected with what they heard, whilst a few wished us to walk out of their compounds. At the chapel in Wellington Street sometimes I had thirty, forty, fifty, sixty, eighty, and sometimes 100 hearers; but, on one occasion, more than 150 Hindoos, Mussulmans, and Christians were spoken to on the leading doctrines of Christianity; and, to my great encouragement, the majority of my hearers assented to all that I said, and very often reproved my antagonists. At one time an old Hindoo appeared to be much affected with the lively description

I gave of the lost condition of sinners. Yea, in this place too, four or five Hindoos, who constantly hear me, and to whom I had given some tracts, seem to receive the word of preaching in the love of it. These men some time ago opposed me with deadly animosity, but now they have laid aside their prejudices to the gospel—they listen to me with attention, and three or four days ago I asked one of them (a respectable Brahmin, residing near the chapel), "You have, sir, heard the word of salvation for a length of time, what do you think of it?" He said that he supposed that I had advanced the words of truth and soberness, but that the love of his family chained him to his religion. Another Hindoo also observed, in conclusion one morning, that the affection he bears for his relations was so predominant that, though he thought that our religion is evidently true, yet he could not, for the present, profess Christianity; to which I answered, that a person would profit nothing (but rather he would be eternally miserable) were he to gain the whole world and lose his soul. In short, recommending him to pray, &c., I quitted my stand. It is true, that on two evenings some of the Hindoos asserted that God leads men to sin; however, they were as aforesaid answered, and this supposition or notion, which is highly derogatory from the character of the Holy One of Israel, was discountenanced, and looked upon as false, and in the highest degree sinful by many of my hearers. But these workers of iniquity, when listening to the arguments advanced in refutation of this diabolical conception, perceive their errors and behave better. When once I was discoursing on the necessity of praying with understanding (and not like a bird repeating a few words), some of my hearers approved the exhortation, and promised to come to the chapel and to my house for further instructions on the subject. In Shaum Bazar chapel I was, I think, only once contradicted by a Hindoo. The fact is, having occasion to show that Hindoo shasters were not genuine, the Hindoo alluded to withstood me, but he could not obviate the objections I advanced to the truth of the Hindoo shasters; and the reason which I assigned appeared to all, if I am not mistaken, sufficiently strong. Finding him willing to drop the subject, I turned to my hearers, and, proving the authenticity and genuineness of the Holy Bible, persuaded them to accept the invitation offered in the Gospel through Christ Jesus. Excepting this man, I do not remember to have had any controversy with my hearers, but, on the contrary, they generally

assented to what I spoke, and those who could read thankfully accepted the tracts I had to give.

Thus I furnish my well-wishers with this extract from my Journal of the last month, hoping that they will remember me in their prayers to the throne of grace that I may soon be made the blessed means of bringing sinners to a saving knowledge of the merciful Saviour.

---

### CUTWA.

From Mr. W. Carey, dated  
March 24, 1833.

It is some time since I had the pleasure of last writing to you, and it is now full time to write again; and, as the chief work of the season is done, I shall endeavour to give you some account of it. In the beginning of the cold season, our itinerating began. Many places were visited till I was laid up with a fever, which made me useless for about a month; the Lord in his great mercy raised me up again, for which mercy I have great reason to be thankful. Since then, all the melas in our neighbourhood have been visited, tracts and parts of the Scripture have been largely distributed; numbers of persons, in various ways, have been inquiring about this good way, but I am sorry to say that they have not come again, and I fear that it was only an excitement for a moment, and then left their minds as far back as ever. Last rainy season we had large and very attentive congregations at the river side, almost every afternoon; many tracts and portions of Scripture have, at these places, been given away, which have been taken to different parts of the country. At Cutwa itself, things continue as usual. Dear brother, we need your prayers, that the work of God may be revived in these parts; also, that the grace of God may still abound in me, that He, in his just displeasure, may not remove his blessed Spirit from us, and leave me to myself. Oh that I could realise more of the undeserved and unbounded love of our Lord and Saviour Jesus Christ! I think that knowledge is increasing, and that idolatry is on the decline. The fairs in these parts are far from being attended as they were in days gone by. People see the folly of these things more and more, and I think a great change is not far off. May the Lord enable me to be an instrument, though the least and most unworthy, in this great work!

SAMARANG, *Java*.

From Rev. G. Bruckner, dated June 27, 1833.

Since I wrote you last, I and my family have been preserved by divine goodness from serious illness and death, although many, even within my own place, have been carried off to the eternal regions from whence there is no return. I have enjoyed the privilege to go on in my work in making known the word of salvation to many of my fellow-sinners. The vast population around here affords sufficient employment for this. Besides the opportunities which occur to speak the word to travellers from the interior, who come in great numbers to the markets here, frequently from distances of forty and sixty miles, I have a place about three miles from this, to which I commonly go once a week, where generally a great number of these market people stop at night, to whom I preach the word, and who are generally attentive hearers; they often are much pleased with what they hear, and admire it. Sometimes one takes the good resolution to turn his heart to God, and leave off his smoking of opium and his other sins. These people are not always the same persons, as easily may be supposed; every time I find others; thus the gospel becomes known to many at a distance. The worst is that these persons are commonly ignorant of reading their own language, so that I meet with very few among them to whom I can give a tract, by the reading of which the truths they have heard could be recalled to their recollection. Numbers of boats are also coming to trade from distant places along the coast to this place, to whom I go frequently to speak the word on board to the people, and to give them some tracts. They are generally very grateful for what they hear and receive. These people are generally ignorant of the Mahomedan law, and, therefore, more willing to listen to my message, than the people who live around me in the villages. Among the latter are so many priests and pilgrims, or such persons who have been to Mecca, to whom the common people look as the persons who ought to know every thing. It is easily conceived that persons, whose subsistence on the established religion, and whose zeal for it, has driven them to undertake such a difficult and expensive journey as that to Mecca, will not decide in favour of any truth which militates against their once adopted system. The number of hadjis or pilgrims has here amazingly increased during the time of the late war between the Government and the natives. They distinguish themselves from the common people by their dress,

wearing a white turban round their heads, and a long white gown. They are gentlemen compared with the common people; and a great many of them live by the gifts of the common people, to whom they are frequently troublesome enough by their begging. Some of them are, however, engaged in trade. This class of people gives me a lively picture of the Pharisees of the New Testament, as their conduct is much the same. If there is a rich widow left, either Chinese or Javanese, some one of them insinuates himself soon with her under pretence of teaching her the true religion; or marries her, in order to get hold of her property. This has here even been often the case with widows who call themselves christians. The reason of the last increase of these hadjis on this island appears to me this; there exists a prophecy among the natives, that the Europeans will be driven out of their country by the assistance of the Turks and Arabs who will then flock in great numbers to this island. The number of Arabs being also greatly increased during the last war, many of the natives have then imagined that the favourable period had commenced, when the infidels were to be driven out, and those among them who bear the marks of peculiar sanctity, such as the white turban and gown, would then be still more distinguished under the state of things. I have, however, heard many of the natives speaking in a contemptuous way of these hadjis, on account of their avarice, and the tricks which they play. And had the people more knowledge of the nature of true holiness, the priests and hadjis would soon lose much of their influence on them. The people, in general, and I might justly say all of them, have no knowledge of God's holiness, nor of the holiness of his law as a transcript of his moral and holy character. The want of this knowledge has of late struck my mind particularly, and I have, by the divine assistance, drawn up a tract on that subject in the Javanese language, which I hope will be printed for circulation. I have observed long ago that, for want of this knowledge among the people, they can with great difficulty be brought to admit that they are sinners, unless they have been guilty of great crimes. I look, however, chiefly to the teaching of the divine Spirit for the effectual conversion of this nation to Christ, for which I daily pray to the Head of his church, that he might send this powerful teacher to accompany his word among this nation. I am persuaded that your prayers, and those of many sincere disciples of Christ in dear England, accompany mine; and I humbly solicit the continuance of them.

BELIZE, *Honduras*.

From Mr. Bourn, to the Rev. J. Dyer, dated July 28, 1833.

Since my last of the 4th of July, 1833, I have received two from you of the 16th and 17th of May, for which I thank you; but the case of sundries, &c., stated in one of them has not arrived. Probably it will by the next vessel. Through the mercy of our God my health during the hot season now past has been remarkably good. I am not aware, though the heat was as intense as I ever knew it, and though from necessity I was considerably exposed to it, that I ever enjoyed better health since I have been in the country. This, with all other things, is in His hands, whose we are, and whom it is our privilege to serve. It is to Him I ascribe the praise. My hands and heart have been full, and never more employed for Him, to whom all our powers belong. At best, indeed, all our efforts are feeble, and must for ever fail without the divine blessing; but if there is happiness on this side eternity, it is in being employed in the service of the Lord; if there is honour, it is in his using us for his glory.

The settlement has hitherto been preserved from that dreadful scourge, the Cholera, although fears have been entertained, and steps taken in reference to its approach, and not perhaps without some reason, for we learn that it is on the same tract of land to the North, committing dreadful ravages in Campeachy.

We heard, previously to this, that the disease had prevailed to an awful extent in the Havannah. Should the disease come here, many will immediately leave the place; some are already making preparations. From the moveable kind of life numbers live here, it is not unlikely that a great part of the people will remove, though this is the season, from hence to Christmas, that the far greater number of families reside in town. My mind has long been made up on the subject, should we be visited with the disease, to abide where I am, unless the place should become almost entirely deserted.

In the month of April I left Belize, on horseback, to prosecute my intended journey, and visit some of the mahogany works and other settlements on the banks of the Belize river. Never having undertaken such a journey before, and as comparatively few do, excepting those whose business is to look after cattle, with no regular roads, I was induced to seek a guide. The only one I could procure without an unjustifiable expense, was from those going in that direction after cattle.

The person who proffered his services, and whom I overtook on the road, I was obliged to leave about nine miles from Belize, as he had other business that called his attention. After crossing the river and proceeding along the greater part of the way through an open fine forest, I arrived at the distance of what is reckoned twenty miles from Belize, according to the course of the river. I ought to state that running in a line from east to west, between the different rivers on this coast, are beautiful and extensive pine forests, not dissimilar in appearance, only destitute of human culture, to gentlemen's parks, intersected with ponds of fresh water, and every where immense numbers of cattle feeding. The banks of the rivers, which are generally of a rich alluvial soil, are covered with a thick impervious forest, except where it has been cut away and burnt for plantations. Through this, after my ride in the pine forest, I had to make my way to the riverside which I found less difficulty in doing than I had expected. The name of the place is Free Town. After preaching here to between forty and fifty individuals, and taking a little refreshment, I proceeded on my way again.

It was one of the finest evenings I ever witnessed; the sun was beginning to sink in the west; with a blind track made chiefly by the footsteps of cattle, I proceeded forwards till I came to a division in the road to right and left; the one leading apparently into the wide extent of the open pine forest, where persons might wander for many miles, and nights, and days, which has been the case in some instances, without recovering themselves; I thought it wisest to take the left-hand path, which to observation, and as night was coming on, led to the riverside; however, though in this I laboured under a mistake, as I learned afterwards, owing to the crooked course the river takes in that direction, my ride was longer without reaching so far up the stream than if I had kept the other road. Without wandering in any direction, I kept my course, which brought me amidst the rich and glowing rays of a setting sun, tinging in the distance the forest scenery with almost every hue, and after two hours' ride, came about an hour after sun-set to a small but comfortable house by the riverside, the owner of which I knew. After arranging with the old man about my horse, and getting refreshment, I had a little conversation and prayer, and rested here for the night. Early next morning I left, and after two hours' ride, reached the first mahogany works to breakfast, where I had preached on a former occa-

sion. The leading person belonging to the works kindly offered to ride with me till I had passed two creeks which flow into the main river. The first of these we found no difficulty in fording; but the other the horse had to swim across. Beyond this is a considerable settlement, frequently visited by numbers who attend to cattle. Here is the commencement of a rich and beautiful Savanna, running in a line for miles through the country, without a tree, except on its borders, covered with a rich luxuriant grass from two to three feet in height. I preached here in the evening to a good congregation; by far the greater number of the people were present. I left the next morning and stopped at a place on the banks of the river called Lime-walk, where are between forty and fifty persons, who were ready to hear the word. I took my departure from hence, and after a four hours' ride, I came to very high land consisting of a pine forest, to the eye of boundless extent. Here I met with a very kind and friendly reception from a person I knew, who, with his family and several others, have very comfortable establishments. Next morning, the Sabbath, I felt quite refreshed; after breakfast I preached to the people, and conversed with them freely on what they heard. Soon after these services closed, my kind friend with whom I was a guest, mounted his mule and rode off with me across the pine forest to a mahogany works on the opposite bank of the river. The person who owned this establishment I well knew; he expressed himself glad to see us. After considerable, and I hope profitable, conversation on the things of God, the friend who had accompanied me left us to return to his home. In the afternoon and evening I preached to the people, rested there the next day, preached in the evening, left early next morning, and after a considerable ride reached between ten and ten A.M., another mahogany works, where I preached to the people, got my breakfast, and my horse swam across the river, and after a long ride reached Rock Dondon, between four and five P. M., another mahogany works, taking its name from a large rock standing nearly in the centre of the river; here my horse had to cross the river again, and after a very kind reception from an old friend and his family, I preached in the evening. I reached Belize on the Saturday afternoon, after preaching in ten different places, to numbers I never saw before. I pray that God may follow these attempts with his blessing. I can say they were truly profitable to my own soul.

The person whom I mentioned in my last has been received into communion. Some others are labouring under convictions of sin: one, of whom we have reason to hope well, has desired fully to follow Christ and be baptized. Our congregation is better now than ever, and is on the increase; but some come for a while and then turn away. Our members feel the importance of divine things, and are exerting themselves to do good.

We have and do still observe Friday as a day of fasting and prayer for the out-pouring of the Holy Spirit. Let us have an interest in your prayers and those of others.

---

## SOUTH AFRICA.

We are gratified to have it in our power to report very favourably of the progress of the cause at Graham's Town. Our friends held their Auxiliary Missionary Meeting in August last, and have since forwarded the result—one hundred and thirty-five pounds—"as a practical expression," says the Treasurer, "of our gratitude for the continual kindness of the Committee towards us." The spirit of Christian co-operation, manifested on this occasion, was as pleasing as the unexpected liberality of the contributions. "Our meeting," remarks Mr. Davies, "was a truly interesting one. Every thing was done decently and in order. We began our work in time, and consequently went through it with ease. Mr. Shrewsbury (a Wesleyan brother) preached us a very appropriate and interesting sermon, from Matt. vi. 9, 10: *Hallowed be thy name; thy kingdom come.* The Missionary Meeting was held at Mr. Monro's Chapel (Independent). The chair was taken by our clergyman. What a contrast between Graham's Town and Jamaica! There a clergyman pulling down one of our chapels; here a clergyman filling, most

honourably, the chair of our Missionary meeting. The Report was heard to the end with great interest. All the speeches were lively and impressive. A fine spirit pervaded the whole assembly. We sympathized feelingly with our brethren in the West Indies; but we did not persecute their persecutors. We pitied them and prayed for them—and this spirit of Christian meekness, evinced by all the speakers, had a very happy effect on the feelings of the meeting. Ours was the first Baptist Missionary meeting ever held on the continent of Africa. Oh, when will Ethiopia, when will all the clans, and tribes, and kingdoms of this vast continent, stretch forth their hands unto God?

“As a church we are going on comfortably. We continue in unity and peace. Six are prepared as candidates for baptism. Our congregation continues very good, and is, I hope, on the increase. There is one place to which I go to preach once a fortnight. It is called Karega, and is about sixteen miles distant. We have there but a few hearers. They have lately commenced a Sunday-school. Karega is the only station that I can supply, because all the other surrounding stations are occupied. Caffreland is too far; I cannot go there without neglecting home. If you *could* send a Missionary to Caffreland, it would be very desirable.”

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Rev. James Thomas....	Calcutta.....	July 2.
	— W. H. Pearce..	Do.....	July 4.
	Mr. Josiah Rowe....	Do.....	July 23.
	Rev. G. Bruckner....	Samarang.....	June 27.
	Do.....	Batavia.....	Aug. 22.
	— Ebenezer Daniel..	Colombo.....	July 10.
WEST INDIES....	Rev. Joshua Tinson..	Kingston.....	Oct. 25.
	Do.....	Do.....	Nov. 15.
	— H. C. Taylor....	Spanish Town.....	Oct. 11.
	— T. F. Abbott....	Montego Bay.....	Oct. 8.
	— John Clarke....	Spanish Town.....	Oct. 14.
	— W. Dendy.....	Falmouth.....	Oct. 10.
	— F. Gardner.....	Kingston.....	Oct. 14.
	— E. Baylis.....	Port Maria.....	Oct. 8.
	— W. Whitehorne..	Mount Charles.....	Nov. 22.
	— John Kingdon..	Belle Castle.....	Oct. 10.
	Do.....	Do.....	Nov. 14.
	— Joseph Burton..	Nassau, N.P.....	Sept. 14.
	Do.....	Do.....	Oct. 5.
	Do.....	Do.....	Oct. 17.
	Do.....	Do.....	Nov. 15.
	Do.....	Do.....	Nov. 19.
	Rev. S. Nichols..	Do.....	Oct. 18.
	Do.....	Do.....	Nov. 15.
	Mrs. Isabella Holt...	St. George's, Bermuda..	Sept. 23.
	Do.....	Do.....	Oct. 9.
	Rev. K. Pearson....	New York.....	Oct. 24.
	Do.....	Do.....	Nov. 7.
SOUTH AFRICA...	Mr. A. Kidwell....	Graham's Town.....	Sept. 20.

HOME PROCEEDINGS.

PAULTON, *Somerset.*

On the first Lord's day in November last, the Rev. Eustace Carey preached three Sermons at this village for the Mission, when the sum of £6. 13s. was collected, and sent to the Treasurer of the Bristol Auxiliary.

DEPARTURE OF MISSIONARIES.

A Public Meeting, very numerously attended, was held at Denmark Place Chapel, Camberwell, on Monday Evening, November 25, for the purpose of commending to the Divine protection and care those of our Missionary friends who were about to set sail for Jamaica. On this occasion, after a few introductory remarks by the Rev. Edward Steane, minister of the chapel, prayer was offered by the Rev. Edmund Clarke, of Truro, and the Secretary of the Society; addresses were delivered by the Rev. E. Carey, Messrs. Coultart and Knibb, and the whole was con-

cluded in prayer by the Rev. Amos Sutton, of the General Baptist Missionary Society, just returned from Orissa. Messrs. Coultart and Philippo, with their families, embarked on board the Duke of Bronte, Captain Harris, on the 25th of December; but the long continued westerly winds have prevented their leaving the Channel, up to the present date (Jan. 24). After experiencing much tempestuous weather, the vessel put into Portsmouth harbour, and our friends went on shore at Ryde, where much kindness has been shown them by Christian friends residing in that town. Mr. Vercoe has been detained in Cornwall by serious indisposition; on which account the Committee have determined to send out Mr. Benjamin Dexter, one of the young ministers lately accepted by them. His designation took place accordingly, at Olney, on the 21st inst.; and a passage has been secured for him and Mrs. D., on board the Duke of Manchester, Captain Griffiths, which is expected to sail for the north side of Jamaica early in February.

*Contributions received on account of the Baptist Missionary Society, from December 20, 1833, to January 20, 1834, not including individual subscriptions.*

Princes Risborough, Missionary Association, by Rev. T. Terry.....	15	0	0
Winchcomb, Collection and Subscriptions, by Rev. J. Mills.....	4	0	0
Miss Spurden's Missionary Box.....	0	13	6
Monmouthshire Ladies' Association, by Mrs. Conway, ( <i>Female Education</i> )....	20	0	0
Romsey, Collection and Subscriptions, by Rev. W. Yarnold.....	14	10	3
Mottisfont, do. by do.....	1	3	0
Harlow, Penny Subscriptions, by Miss Barnard.....	3	3	0
Wingrave and Aston Abbotts, by Rev. W. Aston.....	4	10	0
Portsmouth, Portsca, and Gosport Auxiliary, by Mr. Robinson, Treasurer.....	141	10	1
Previously acknowledged.....	100	0	0
	41	19	1
Monmouthshire, by Rev. D. Phillips:—			
Pont-aber-bengam.....	1	1	0
Twyngwyn.....	0	11	0
			1 12 0

Dorking, Collected by Miss Jackson....	5	0	0
Colchester and East Essex Auxiliary, balance by Thomas Blyth, Esq.....	13	14	3
Cornwall Auxiliary Society, by Rev. E. Clarke:—			
Callington, by Mr. Mason..	1	2	8
Falmouth Branch (Schools, £2 12s.).....	47	13	10
Helston Branch.....	9	14	1
Marazion Branch.....	8	3	0
Penzance Branch.....	28	0	11
Redruth Branch, (Trans- lations, 15s.).....	35	14	2
Truro Branch. (Schools £1. 1s.)	70	0	4
	200	9	0
Previously acknowledged.....	170	0	0
	30	9	0
Southampton, Collections and Subscriptions, by Rev. B. H. Draper.....	24	2	6

## DONATIONS.

Thomas Walker, Esq.....	by Mr. Gutteridge.....	10 10 0
Mrs. Wedd.....	Do. do.....	2 0 0
Mrs. Blake.....	Miss. M'Lellan.....	2 0 0
Friend, at Cheltenham.....	Rev. George Pritchard.....	1 0 0
'Unprofitable Servant'.....	the Secretary.....	25 0 0
Mr. Jones, Loughton.....	Mr. Blight.....	2 0 0

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

Clapham, (Independent).....	Rev. George Browne.....	17 0 0
Grafton-street.....	W. Williams.....	9 3 0
Newport Pagnel.....	Iata W. Early.....	5 0 6
Croyde.....	J. H. May.....	1 11 0
Waddesdon Hill.....	P. Butcher.....	3 3 0
Crayford.....	John Blakeman.....	9 2 0
Truro.....	T. Steadman.....	1 13 1
Earls Colne.....	T. D. Reynolds.....	0 0 0
Langham.....	J. Goodrich.....	11 7 0
Sible Hedingham.....	J. Langford.....	5 11 0
Steventon.....	G. H. Orchard.....	1 12 0
Bridgnorth.....	Robert Clarke.....	14 3 6
Margate, Collected by Mrs. Atkinson and Mrs. Flint.....		10 15 0
Reading, by Rev. J. H. Hinton:—		
John Walter, Esq., M.P.....		10 0 0
J. B. Monck, Esq.....		5 0 0
William Stephens, Esq.....		5 0 0
Rev. George Hulme.....		2 0 0
Mrs. Maitland.....		2 0 0
Other Contributions.....		21 0 0
		45 0 0

## Birmingham, by Rev. Thomas Swan:—

Collection in Cannon Street.....	107 1 7
Collected in Boys' School.....	0 16 6
	107 18 1
Less Expenses.....	1 12 6
	106 5 7

## From the Society of Friends:—

Mr. Joseph Sturge.....	2 0 0
Mr. Samuel Lloyd, (for Schools).....	1 0 0
Mr. Charles Sturge.....	1 0 0
Mr. R. J. Cadbury.....	1 0 0
Mr. John Cadbury.....	1 0 0
Mr. John Sturge.....	1 0 0
Mr. Edmund Sturge.....	0 10 0
Mr. Thomas Southall, (for Schools).....	1 0 0
Mr. William Southall, do.....	0 10 0

## From General Baptists, by Rev. Mr. Cheate:—

Collection in Lombard Street.....	2 7 6
	117 13 1
Joseph Trueman, Jun., Esq.....	15 0 0
Mr. John Coward, Liverpool.....	2 10 0
G. S. Kett, Esq., Brocke, Norfolk.....	2 2 0
'Anti-Slavery,' Coventry, by Mrs. Franklin.....	5 0 0

## Collections for the Erection of a School Room at Spanish Town, by Rev. J. M. Philippo.

B. P., Moore.....	by G. F. Angas, Esq..	10 0 0
-------------------	-----------------------	--------

## TO CORRESPONDENTS.

The Editor is requested to acknowledge the kindness of Mr. John Coward, of Liverpool, in sending a donation of £2. 10s. towards the new School Rooms erecting by the church and congregation in Eagle-street.

A number of Magazines have been thankfully received from a Friend in Amwell-street, Wilmington-square; as also a parcel of Books, for Jamaica, from Ladies in Jersey, by Rev. Thomas Griffiths.

Some of our Friends seem hardly to be aware of the description of books adapted for the Jamaica Libraries. Pamphlets, Reports, &c., are of no service; nor should books be forwarded in a damaged and imperfect state. Works of standard theology, and of general useful literature, will be highly valued; and the Committee are greatly indebted to the kindness of those friends who have already furnished a considerable number of this description.



# MISSIONARY HERALD.

CLXXXIII.

MARCH, 1834.

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.

While the direct and powerful tendency of the Gospel to promote the welfare of mankind in this world, at the same time that it points out a state infinitely better, has been triumphantly displayed in the recent measures for the Abolition of Slavery throughout the British dominions; it is most encouraging to notice other indications of the same kind in the measures successively and cautiously adopted by his Majesty's Government, in reference to our foreign possessions. Emancipation is a boon principally to be enjoyed in the *West*; but steps have been more silently taken, during the same period, to effect changes in the social and political condition of our vast empire in the *East*, the tendency of all which is to promote the moral and spritual interests of the people at large. Of the

various causes of complaint which have been brought to light, by intelligent and persevering Missionaries, both in Northern and Southern India, and pressed on the attention of the authorities at home, as oppressive to various classes of the population, and impeding the progress of Christianity among them, none, we apprehend, has been overlooked by our Government, and measures, if we mistake not, are in progress to remedy them all, so far as British authority and influence can legitimately be exercised for that purpose. But there is one monstrous evil—that of which our readers have heard and read the most—which, we rejoice to inform them, is to be entirely and universally abolished. We allude to the Pilgrim Tax, hitherto levied on the miserable devotees who travel in such vast numbers to the shrine of Juggernaut, and other places of idolatrous resort, by the Agents of the East India Company. Perhaps the motives which led to the im-

position of such a tax were not so censurable as many may suppose, but the results of its collection have been, as our indefatigable friend Mr. Peggs has fully shown, greatly to extend the practice of pilgrimage, with all its attendant horrors, and even to identify, in the minds of myriads of these poor victims of a cruel superstition, the British Government with the admirers and supporters of their hideous idols!

About a twelvemonth ago a long and very able despatch on this painful topic was forwarded to the Governor General of Bengal by the Court of Directors, conveying their directions that this odious impost should cease, while it was left to his well known discretion to arrange as to the mode and circumstances of its extinction. That despatch we had the pleasure of reading several months since, and should be glad if the whole document were given to the world; but as this has not yet been done, we have pleasure in adding a few paragraphs, by which our readers will discern the *principles* avowed by the right honourable author, and the honourable body who adopted the despatch in question, and the *extent* to which this act of reform is intended to go. As Christians, we have especially to rejoice that, by this wise and righteous determination, another foul stain on our national character is about to be wiped away, and one great practical hindrance to the progress of the Gospel rolled out of its path.

Our extracts are as follow:—

Arrangements which implicate the Government, whether in a greater or less degree, in the immediate ministrations of the local superstitions of the natives, might well be objected to, in point of principle, even without reference to their actual or probable consequences; but that they

also tend to consequences of an injurious kind is evident, inasmuch as they exhibit the British power in such intimate connexion with the unhappy and debasing superstitions in question, as almost necessarily to inspire the people with a belief, either that we admit the divine origin of those superstitions, or, at least, that we ascribe to them some peculiar and venerable authority.

We conceive that the system of raising a revenue, or at least a surplus revenue, by means of a Pilgrim Tax, must in any way lead to the promotion and encouragement of the superstition out of which the Tax is derived. It gives the Government an immediate interest in the progress and extension of such superstitions. It furnishes, both to the Government and to such of its Functionaries as are concerned in levying the Tax (supposing them to sympathize with their employers), a perpetual inducement to increase the income of the Temple, and therefore to attract to the spot as numerous a concourse of Pilgrims as possible.

We conceive that the principles of toleration do not require that we should promote the growth and popularity of superstitions, the prevalence of which every rational and religious mind must lament; and we are, therefore, of opinion, that any system which connects the pecuniary interests of the state with such superstitions, is for that reason objectionable, ought to terminate. \* \* \*

There can be little doubt that the exertions of the *Pilgrim Hunters* and their employers are incited and quickened by the assurance, which the known good faith and exactness of the British Government hold out to them, that their fees will be levied and paid with scrupulous punctuality. Thus the credit and authority of the Government are perverted to the support of a manifest and revolting abuse. On the whole, we think that the Pilgrim Tax should be extinguished altogether, leaving it to the priests to admit votaries on whatever terms they please.

In stating to you our distinct opinion respecting the abolition, not only of the Pilgrim Tax, but of the practices connected with it, or bearing a similar construction, we are rather holding up a standard to which you are ultimately to conform your policy, than prescribing a rule which you are instantly and without respect of circumstances to carry into accomplishment. We are sensible that this is one of those subjects respecting which it is peculiarly difficult to give, from this country, more than general instructions. As to the details of any measure regarding it,—the time, the degree, the manner,

the gradation, the precautions, these must in an especial sense rest with the local Government. To you, therefore, they must be consigned, and we so consign them, in perfect reliance on the experience, liberality, and judgment of our Governor General in Council. But while we commit without hesitation into your hands the details of execution, we feel it at the same time our duty to communicate to you our general views and intentions.

Finally, it may be convenient to recapitulate in a brief series the formal conclusions resulting from the preceding discussion. They are the following:—

1. That the interference of British Functionaries in the interior management of native Temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the condition of their interior economy, shall cease.

2. That the Pilgrim Tax shall be every where abolished.

3. That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall consequently no longer be collected or received by the servants of the East India Company.

4. That no servant of the East India Company shall be engaged in the collection, management, or custody of monies, in the nature of fines or offerings, in whatever manner obtained, or whether furnished in cash or in kind.

5. That no servant of the East India Company shall hereafter derive any emolument resulting from the above-mentioned or any similar sources.

6. That in all measures relating to their Temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves.

7. That in every case in which it has been found necessary to form and keep up a police force, especially with a view to the peace and security of the pilgrims or the worshippers, such police shall hereafter be maintained and made available out of the general revenues of the country.

Much caution and many gradations may be necessary in acting on the conclusions at which we have arrived; among other concomitant measures, such explanations should be given to the natives as shall satisfy them that, so far from abandoning the principles of a just toleration, the British Government is resolved to apply them with more scrupulous accuracy than ever, and that *this proceeding is, in truth, no more than a recurrence to that state of neutrality from which we ought never to have*

*departed.* Nor in enjoining only a gradual approach to the desired end, do we exclude from our view the possible expediency of commencing with some one of the great superstitious establishments, and of extending the improvement to the rest, only in the complete success of the first experiment. All this process, however, we leave to be regulated by the judgment and experience of our Governor General in council, who, we are persuaded, will carry our views into effect with all prudent and practicable expedition.

As a supplement, not unappropriate, to this article, we subjoin a few sentences addressed by Mr. W. H. Pearce to Mr. Eustace Carey, dated Calcutta, July 17, 1833.

Brother Yates and myself have got to the end of the 2nd Epistle of John in the new translation of the Bengalee Testament, and hope in two months' time to complete it, should the Lord preserve our lives and health. I shall be very thankful—for we go to it three evenings in the week, and give to it very close attention, and after hard labour, twelve hours in the day before, it is almost too much for health and spirits. However, as our day, so hitherto has our strength been, and if God condescend by his Spirit to render the effort useful in enlightening or converting one soul, we will abundantly rejoice. You will be pleased to hear that our labours are yet of use. I am going through the Life of Christ to my native congregation, and make use of the *Harmony* in Bengalee which brother Yates and yourself compiled. Lord William Bentinck has lately written English, instead of Persian, letters to the native princes; and the influence of this measure in spreading a knowledge of our language over Hindoostan is already great. We have had applications for school books in English from Gwalior, Kota, and even the banks of the Indus; and it is certainly in a measure true, what the Vakeel of the Kota Rajah told me last week when applying for English books, that where our *language* went, our *religion* would soon follow. Allusions to Christianity are so interwoven with all our literature, that a knowledge of it certainly must be acquired. This desire to know English among the native princes, and the expectation that this language will soon be used in our courts, makes every Hindoo in the city who can, try to acquire it; and hence they will receive in it direct Scriptural knowledge with the greatest readiness. Besides

this, they will stay till they are young men in our schools—will attend English lectures—read Milton, Cowper, and others of our best poets—and cultivate the closest acquaintance with their European friends which the latter will allow. These must become the secretaries to native princes, the teachers of schools in every part of India, and, from their knowledge, influential men every where; and if converted, or even merely satisfied of the truth of Christianity, will be excellent pioneers for Missionaries. Should you not like to bend your active mind to their improvement? In our native church we have four candidates, and several inquirers.

---

## HOME PROCEEDINGS.

---

### DEPARTURE OF MISSIONARIES.

The unfavourable winds, which had detained such a multitude of outward-bound vessels in the Channel at the date of our last, continued, with slight variations, till the 7th of February, on which day our brethren Coultart and Philippo, with their families, finally set sail from Portsmouth harbour: at least it is hoped that they had proceeded too far to sea to be compelled again to put back, although, two or three days afterwards, the wind reverted to its former quarter. The inconveniences incident to such a state of delay have, however, been more than mitigated by the truly kind and Christian attentions which our friends experienced during their unwilling sojourn at Ryde. As a specimen of these, for which the Committee tender their warmest thanks to the parties concerned, we subjoin a letter from Mr. Philippo, dated on board the Duke of Bronte, on Sabbath morning, February 2nd.

Through the kind providence of God, orders are at length given for the ship to be under weigh. You will probably be under the impression of our being already at sea, taking advantage of the temporary

wind in our favour a day or two ago. We all went on board for the purpose, but the Captain, being a very prudent man, did not think he was warranted in making the experiment. The following morning Mr. and Mrs. Coultart went again on shore, Mrs. C. complaining of being unwell. Myself and family remained on board. The kind friends at Ryde, thinking that I did so from pecuniary considerations, immediately wrote, urging me to come on shore, and stating that a friend had generously offered us the use of a ready furnished cottage as long as we might remain in harbour, and that money also was in hand to the amount of £7, to cover present expenses. My intention was to remain a few days on board, at least, for several reasons. I however thought it right to go on shore to acknowledge the kindness of the friends thus interested in our welfare, and to make arrangements, should the wind continue still adverse, for the disembarkation of Mrs. Philippo and family, on Monday. Arriving on shore, the wind was fair. I accompanied the Captain, however, to Portsmouth (expecting to find a parcel for me at Mr. Hinton's), but returned immediately at the Captain's request. On my way to summon Mr. Coultart to be in readiness by break of day next morning, I called on one of the principal friends referred to (the Rev. Mr. Guyer, Independent minister); his kind wife put into my hand the £7 to which I have before referred. I told her I could not take it for the purpose for which it was at first designed. Both Mr. and Mrs. Guyer, however, insisted on my taking it, stating that it was collected for me, and that they were sure it would be useful; I had no time to reply, as the Captain was awaiting my return.

Great praise is indeed due to the friends at Ryde for their kindness towards us. On Monday evening last, according to previous arrangement, we had a social meeting of all the Missionaries on the island, who were like ourselves detained from their destination by adverse winds. There were, we understood, twenty-six in all, twenty of whom were present, females included; seven Wesleyans, two Episcopalians, five Baptists, and six German Missionaries, I believe of the Lutheran church. Three Church Missionaries were with us, and two Friends. The Wesleyans are bound to Antigua; one Church Missionary to Sierra Leone; one to Travaneore; three to New Zealand; one of the Germans to the Madras Presidency; the other five, with a female, to South Africa; and the Friends to the Sandwich Islands.

Our interview, as may be expected, was

delightful; and I trust, highly profitable. What contributed not a little to it was the presence of the ministers of the different religious denominations in the town. Mr. Sibthorp's prayer, in which he commended us to God, I shall never forget. We were to have a public devotional meeting in the Town Hall on Monday, when all our Missionary brethren, of which there are now upwards of thirty, male and female, were expected to be present; but this cannot now be.

I should be glad to give a more detailed account of the interesting incidents of our history during our abode at Ryde, but must defer it till a future opportunity.

P.S.—Near the Needles. We are now going along delightfully, all our sails spread. The morning is very fine, and the wind fair. Upwards of 300 vessels, many of which are now around us, are estimated to have left the neighbourhood of the Wight this morning. Governors, for the East and West Indies—Admirals—Embassadors—Missionaries—Emigrants, &c., all proceeding to their several destinations. What a train of interesting reflections do these circumstances create!

It was stated in our last that Mr. Dexter had been designated at Olney, on the 21st of January. A very large congregation assembled on the occasion, and the following ministers took part in the service: the Rev. Messrs. Vorley, of Carlton; Gray, of Northampton; Simmons and Morris, of Olney; Hillyard, of Bedford; and Bull, of Newport. A sermon was preached in the evening by Mr. Cecil, of Turvey.

Desirous to reinforce the Jamaica Mission as speedily as possible, the Committee resolved, at their meeting on the 29th of Jan., to send out with Mr. Dexter, his friend and fellow-student, Mr. John Hutchins. He was designated accordingly, at Bedford, on the 6th of February, in the chapel of his former pastor, the Rev. Samuel Hillyard, who addressed to him the charge on the solemn occasion. The other parts of the service were sustained by the Rev. Messrs. Rowland, of

Baldock; Middleditch, of Biggleswade; Morris, of Olney; and Manning, of Gamlingay. Mr. Griffin, of Hitchin, preached in the evening.

These young brethren, with their wives, and an attendant who had come to England with Mrs. Burchell, embarked on board the Duke of Manchester, on Tuesday, February 11th, and will, it may be hoped, reach Jamaica nearly as soon as our friends who left London so many weeks before. May all be kept by a merciful Providence from every peril of the sea, and rendered, through the power of divine grace, eminently useful in the stations they are about to occupy!

The return of Messrs. Burchell and Knibb is suspended altogether upon the final decision of Government respecting our demolished chapels. This has been a source of no little anxiety and occupation; but we cherish the hope it may yet be arranged without our being compelled to drag the subject, with all its painful details, before the attention of the public and the legislature.

The Earl of Mulgrave having obtained leave to return from his command in Jamaica, the Marquis of Sligo has been appointed to succeed him, as Governor of that important colony. A joint deputation from the Wesleyan Methodist and Baptist Missionary Societies was appointed to wait on his Lordship on the occasion, and were readily admitted to an interview.

The Marquis listened with much attention to the statements made respecting the Missionaries and their proceedings, and expressed himself in terms highly satisfac-

tory to the deputation as to his sense of the value and importance of religious liberty, and his determination to uphold it. There were present, of the Wesleyan connexion, the Rev. Jabez Bunting, Rev. John Beecham, Lancelot

Haslope, Esq., and Richard Matthews, Esq.; of the Baptists, the Treasurer and Secretary of the Mission, with Joseph Gutteridge, Esq., W. B. Gurney, Esq., and the Rev. Edward Steane.

*Contributions received on account of the Baptist Missionary Society, from January 20, to February 20, 1834, not including individual subscriptions.*

Newcastle-on-Tyne, Friends, by Mr. Cowell.....	2 16 3	Wilts and East Somerset Auxiliary, by Mr. Anstie, Bratton.....	15 7 4
Isle of Wight, Friends, by Messrs. Coultart and Philippo.....	14 0 0	South Devon Auxiliary, by Mr. John Nicholson.....	3 0 0
Market Street, Friends, by Mr. Heath... 3 5 3		Bath, United Baptist Missionary Society, by T. Kingsbury, Esq., Chairman.....	1 0 0
Loughton, Missionary Association, by Rev. S. Brawn.....	6 17 9	Northamptonshire, by Mr. J. C. Gotch:—	
Diss, Collected by Miss Ward.....	13 10 6	Towcester.....	6 4 10
Committee of the Youth's Magazine, for Education in the West Indies, by W. B. Gurney, Esq.....	20 0 0	Walgrave, Sunday-school..	0 8 9
Reading Auxiliary, on account, by Mr. Williams.....	52 0 0	Milton.....	3 15 2
Bedford, moiety of Collection at Mr. Hutchins' Designation.....	13 5 0	Hackleton.....	9 3 6
Twickenham, Collected by Mrs. Buchanan	1 16 0	Ravensthorpe.....	4 0 0
Sway, Collection and Subscriptions, by Rev. W. Mursell.....	6 0 0	Weston by Weedon.....	4 6 6
Wigan, by Mr. Park.....	3 17 4	Brayfield-on-the-Green... 2 8 10	
Kent Auxiliary, by Rev. W. Groser, Sheerness.....	5 0 2	Bugbrook.....	2 10 0
		Buckingham..... don.	2 2 0
		Brighton.....	6 0 9
		Long Buckby.....	8 0 0
		Road.....	4 3 6
			55 5 10

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

Exeter.....	Rev. John Mason.....	21 6 0
Devonport, Morris Square.....	Thomas Horton.....	20 0 0
Thrapston.....	Samuel Green.....	3 14 0
Birmingham, Zion Chapel.....	James Hoby.....	9 5 0
Carrs Lane.....	J. A. James.....	54 14 6
Redruth.....	J. Spassbatt.....	3 15 3
Amersham.....	J. Statham.....	13 0 0
Liverpool, Great George Street.....	Dr. Raffles.....	33 15 6
Worcester.....	T. Waters.....	15 12 8
Torrington, by Rev. Thomas Pulsford:—		
Friend to the Cause.....		2 0 0
Miss Manning.....		5 0 0
Mrs. Bagshot.....		1 0 0
Misses Pearce.....		0 10 0
Small Sums.....		0 10 0
W. B., <i>Halifax</i> .....		0 0 0
Friend, by Mr. Elworthy.....		1 0 0

**DONATIONS.**

H. J., by the Secretary.....	20 0 0
Friend, by Rev. J. T. Jeffery.....	5 0 0

Our friends will observe, among the extra contributions presented for the Jamaica Mission, that Birmingham and Liverpool afford two additional gratifying examples of the kind liberality of Christian congregations beyond our own immediate connexion. The best thanks of the Committee are cordially presented to these much respected ministers and their friends; and may an abundant blessing rest on the measures about to be taken, by the valuable Institution to which they are more immediately attached, for promoting, among the soon-to-be-emancipated negroes, the publication of the Gospel of Christ!

During several weeks past, our esteemed brethren, Burchell and Knibb, have been employed in advocating the claims of the Society in IRELAND, and have been received and aided in the kindest manner. To the friends of the Redeemer, who have thus testified their regard to his servants and his cause, our warmest acknowledgments are due, as will be seen by the following brief testimony from our deputation themselves.

Having returned, through the divine goodness, from our interesting tour in Ireland, we feel it our duty publicly to acknowledge the kindness we uniformly ex-

perienced from the friends of Jesus, of all denominations, in that country; where all exemplified a spirit of Christian affection and sympathy which has never been exceeded, if equalled, in any journey we have taken on behalf of our suffering Mission, it would be vain to particularize individuals. Our visit will long be cherished by us as an interesting period of our existence; while the enlargement of our acquaintance with our fellow-christians in that lovely, though much neglected country, together with the many personal proofs of attachment we received, will lead us, we trust, when again engaged in our beloved employment in Jamaica, frequently to petition the throne of mercy, that *Ireland*, as well as *Ethiopia*, may soon stretch out her hands unto God.

THOMAS BURCHELL.  
WILLIAM KNIBB.

List of Collections, &c., in Ireland, on behalf of the Jamaica Mission.

Dublin :			
Andrew Pollock, Esq. ....	1	0	0
John Parkes, Esq. ....	5	0	0
Ferrier, Pollock, and Co. . . .	5	0	0
John Purser, Esq. ....	5	0	0
C. E. H. Orpen, M.D. ....	2	0	0
J. Figgis, Esq. ....	2	0	0
W. C. Hogan, Esq. ....	1	10	0
T. Turner, Esq. ....	1	0	0
Mrs. Gordon. ....	1	0	0
Miss Gordon. ....	0	10	0
R. Williams and Son. ....	5	0	0
R. Turner, Esq. ....	1	0	0
R. S. Stubbs, Esq. ....	1	0	0
Miss Stamer. ....	1	0	0
W. Curry and Son. ....	2	0	0
Rev. T. Kingston. ....	1	0	0
R. James, Esq., (Walsall). . . .	1	0	0
Rev. J. West. ....	1	0	0
J. W. Allen, Esq. ....	1	0	0
J. Purser, Jun., Esq. ....	1	0	0
T. Williams, Esq. ....	1	0	0
C. Hope, Esq. ....	5	0	0
Miss A. Kiernan. ....	1	0	0
A. Guinness, Esq. ....	10	0	0
A. L. Guinness, Esq. ....	5	0	0
B. L. Guinness, Esq. ....	5	0	0
S. Parker, Esq. ....	2	0	0
J. Cooper, Esq. ....	1	0	0
S. Gordon, Esq. ....	1	0	0
Rev. J. D. Hastings. ....	1	0	0
W. C. ....	1	0	0
A. Gregory, Esq. ....	1	0	0
John Figgis, Esq. ....	1	10	0
Mrs. Carlile. ....	0	10	0
H. Geoghegan, Esq. ....	2	10	0
B. Gurney, Esq. ....	1	0	0
J. Hewitson, Esq. ....	1	10	0
C. Hogan, Esq. ....	1	0	0
N. Adams, M.D. ....	1	0	0
M. M'Master, Esq. ....	1	0	0
Rev. R. Ghrimes. ....	0	10	0
Rev. B. Matthias. ....	0	10	0
J. Warren, Esq. ....	0	16	0
Miss Hamilton. ....	0	15	0
Four Friends. ....	1	10	0
W. Brook, Esq. ....	2	0	0
R. Warren, Esq. ....	3	0	0
J. Barrett, Esq. ....	1	0	0
E. Brookes, Esq. ....	1	0	0
Morris Collis, Esq. ....	1	0	0
Small Sums. ....	0	7	6
A Friend. ....	2	0	0
			07 8 6

For Schools at Montego Bay and Falmouth.

Henry Bewley, Esq. ....	2	0	0
Peter Stubbs, Esq. ....	1	0	0
A Lady. ....	1	0	0
Miss Jocelyn. ....	1	0	0
Lady Hassard. ....	1	0	0
Miss Bealty. ....	1	0	0
Miss Warner. ....	1	0	0
Mrs. Truel. ....	1	0	0
Rev. J. Hare. ....	1	0	0
A Friend. ....	3	0	0
A Lady. ....	1	10	0
Miss Pollock, Servants and Friends. ....	2	0	0
			16 10 0

Collected at Zion Chapel, Rev. W. H.

Cooper. ....	25	11	0
York-street Chapel, Rev. Dr. Urwick. . . .	31	10	3
North Great George-street, Rev. T. Kelly . . . .	2	10	6
Swift's Alley, Rev. J. West. ....	3	3	6
Kilmainham, Rev. J. Foley. ....	3	2	0
Mary's Abbey, Rev. J. Carlisle. ....	12	5	8
Usher's Quay, Rev. J. Simpson. ....	3	0	0
Union Chapel, Rev. D. Stuart. ....	25	5	8
Free School, for Education. ....	4	6	6
Kevan street Sunday School for ditto. . . .	1	0	0

Cork :-

Collections at George-street,			
Rev. J. Watson. ....	45	13	10
Coll. at Baptist Chapel. ....	2	13	0
J. H. Manley, Esq. ....	5	0	0
Mrs. Manley. ....	3	0	0
Mrs. S. Lane. ....	5	0	0
J. M'Carthy, Esq. ....	1	0	0
Col. Anderson, 91st Regt. . . .	1	0	0
Mrs. R. Topp. ....	1	0	0
Mr. Riding. ....	0	10	0
Friend, per Letter. ....	1	1	10
			65 18 8

Mallow :- Colls. at Rev. J. Owen's Chapel, 4 5 3

Limerick :-

Colls. at Independent Chapel, Rev. Dr. Townley. . . .	11	0	0
Coll. at Public Meeting. ....	8	18	0
Do. at do. for Education. ....	1	2	0
			21 0 0

Clonmel, Collected at. ....	5	10	0
Thurles, Collected at. ....	2	15	0
Fathard, Moiety of Collection at Presbyterian Chapel. ....	1	1	0
Waterford, by Rev. C. Hardcastle. ....	1	10	0

## Belfast:—

Collected at Independent Chapel, Rev. J. Carlile.	17	0	0
A Friend to Africa.	30	0	0
R. Workman, Esq.	5	0	0
Rev. Dr. Bryce.	1	0	0
S. M'Lean.	2	0	0
A. K. Millar, Esq.	1	0	0
J. Workman and Sons.	2	0	0
A Friend to Africa.	1	0	0
Ditto ditto.	1	0	0
Ditto ditto.	5	0	0
Ditto ditto.	0	10	0
Ditto ditto, Schools.	1	0	0
H. Casement, Esq.	1	0	0
Mr. Webb, Schools.	2	0	0
Mr. Foster.	1	0	0
Mr. Wilson.	1	0	0
A Friend to Missions.	10	0	0
Ditto ditto.	1	0	0
Small Sums.	0	2	6
Scripture Class in Belfast Academy, Schools.	1	1	7
		83	14 1

## Drogheda:—

Collected at Rev. Josias Wilson's Chapel.	9	0	1
Ladies' Aux. Society.	5	0	0
Mrs. Crookes.	1	0	0
		15	0 1

## Newry:—

Colls. at Rev. J. Shield's Chapel.	0	0	0
Coll. at Ebenezer Chapel, Rev. J. Sheppard.	2	7	0
A. Waddell, Esq.	2	0	0
J. M'Clennaghan, Esq.	1	0	0
D. Todd, Esq.	3	0	0
H. Dalzell, Esq.	1	0	0
Mrs. A. Thompson.	1	0	0
Small Sums.	0	10	0
		20	0 0

Rosstrevor, Collected at. . . . . 9 13 0

## Londonderry:—

Collected in the Covenanting Meeting-house, Rev. Mr. Ewing.	5	0	1
Collected at Independent Chapel, Rev. J. Radcliffe.	7	0	3
		12	0 4

Total. . . . . £472 10 1

Less Expenses, for Printing, Advertising, Postage, Room Hire, &c., &c., during the whole Tour. . . . . 27 19 1

## TO CORRESPONDENTS.

The thanks of Mr. and Mrs. Philippo are respectfully presented to Mr. Starling, of New-  
port, in the Isle of Wight, for a large case of hats, as presents to some of the newly-eman-  
cipated negroes; to Mr. Young, of Ryde, for ditto; to Mr. Turner, for 150 yards of  
printed Cottons, for ditto; to Misses Millard, for useful and fancy articles; to ———,  
Lymington, for books for Infant Schools; and to W. Williams, Esq., Cowes, for "Howe's  
Living Temple," 2 vols.

A donation of books "for the benefit of the negroes in the West Indies," is thankfully  
acknowledged, from Mr. Thomas Hemming, of Astwood.

An anonymous Correspondent, whose letter bears the Hinckley post mark, complains of  
disappointment being felt in various quarters through the non-reception of Missionary Re-  
ports, &c. The writer must be aware that, by concealing his name, he deprives us of all  
means of ascertaining whether the fact be what he states, and of applying the proper re-  
medy; but we may be permitted once more to urge upon our friends, to whose care subor-  
dinate arrangements of this kind are, of necessity, intrusted, how desirable it is that they  
should be regular and prompt in the discharge of this kind service. They can scarcely  
calculate what injury a Society may suffer from negligence and inattention, which cannot  
be prevented or remedied by any anxiety or diligence elsewhere. Should our unknown  
Correspondent write again, he is requested to sign his name; it is but fair that every letter  
for which, as in this case, the Society has to pay postage, should be as *complete* as may be.

Our kind female friends, at Devonport and elsewhere, who have made inquiries respect-  
ing the kind of articles that might be most suitable to forward to Jamaica, are informed  
that *wearing apparel* of all kinds, but especially *children's*, will sell well there—but not *fancy  
articles*.

Mr. Knibb returns his sincere thanks to the kind friends at *Ipswich, Leicester,  
and Hull*, who have transmitted many *very valuable books* for the Jamaica Library; and re-  
quests any of his friends who may be disposed to add to their number, to send the books as  
early as convenient, that the library may be completed. He takes this opportunity of re-  
cording the sense of gratitude he feels to his friends at Salt House Meeting, Hull, who have  
sent him so handsome a testimonial of their personal regard.

Among the books sent are the following:—Owen's Works, 21 vols.; Fuller's Works, 8  
vols.; Howe's Works, 8 vols.; Horne's Introduction, 4 vols.; Macknight on the Epistles,  
4 vols.; Campbell on the Gospels, 3 vols.; Barrow's Sermons, 5 vols.; Prideaux's Con-  
nexion, 4 vols.; Stillingfleet's Works, 2 vols.; Blair's Sermons; Davis's Sermons, 4 vols.

The Leicester present is from Harvey Lane, and comprises more than seventy volumes,  
neatly half-bound, on History, Religion, and Biography. About £8 have also been re-  
ceived, towards the binding of the standard works alluded to in the preceding paragraph.



# MISSIONARY HERALD.

CLXXXIV.

APRIL, 1834.

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. W. Hunt, the Collector, will wait upon them in the present month, for the Annual Subscriptions now due.*

## FOREIGN INTELLIGENCE.

### CALCUTTA.

Since our last publication we have received a copy of the Fourteenth Annual Report of our Auxiliary at Calcutta. A great part of the information it contains has already appeared in our pages, but a few extracts will be interesting to our readers.

The Annual Meeting was held March 21, 1833, when the chair was taken by the Rev. A. Duff, Missionary of the church of Scotland, who addressed the meeting in a very powerful and impressive manner, on the system of education adopted in the Society's schools, with the benefits which have already resulted from it; and also on the evangelical nature of the Society's labours. The various resolutions were moved and seconded by the Rev. A. F. Lacroix, and the Rev. W. Yates; Rev. J. D. Ellis, and Mr. Woolaston; Rev. James Hill, and Dr. Corbyn; and the Rev. G. Pearce, and the Rev. Mr. Gogerly.

Among the resolutions, the following derive importance, as having been adopted at the very sphere to which they relate.

“That the moral aspect of the times, particularly among the native population of Calcutta, and other parts of India, renders it highly desirable that every exertion be made to maintain and extend the efforts of this institution, so as to be more commensurate with the encouraging sphere of labour now presented to this, in

common with other sections of the Christian church.”

“That this Meeting, although grateful for past success and animated by present prospects, is yet sensible of the natural alienation from God of the unregenerate mind, and of the peculiar difficulties which exist in this country to the spread of the Gospel; and therefore feels the necessity, in order to insure success to their future exertions, of implicit reliance on Divine Providence, and the promised aid of the Holy Spirit.”

Of the services of the evening, it is remarked that—

While they were enlivened by the graces of oratory and the charms of eloquence, they were not characterised by these attractions merely, but by the deep-toned piety, harmonious affection, and holy zeal, that seemed to breathe in every speaker, and to a great extent pervade the numbers assembled to hear them. A consciousness of standing on common ground, and advocating a cause alike dear to each, appeared to produce a oneness of soul, and a concentration of effort in the several speakers; so that, though belonging in reality to four denominations of Christians, viz. the churches of England, and of Scotland, the Independents, and the Baptists, all minor differences seemed forgotten and all distinctions lost, save that which distinguishes the Christian from the world. “Behold, how good and how pleasant it is for brethren to dwell together in unity.”

Respecting the *Agents* under the direction of this important Auxiliary, it is said—

To the agents employed in the service of the Society three have been added; Mr. De Monte, an East Indian, supported by the Parent Society; and two converted Hindoos, supported by the funds of this Auxiliary. Of Native Assistants, there are now *seven* in the employ of the Society. Of these one constantly resides in *Calcutta*; two at *Kharee*

or its vicinity; one at *Luckyantipore*; two at *Howerah*; and one is constantly employed either in Calcutta, or in visiting some of the other stations. They have had considerable attention paid to their mental improvement by the European Missionaries, and have been found of great service, especially in the more distant stations, where the most satisfactory evidence has been afforded of their fidelity and usefulness, in the manifest extension of divine knowledge, and the growth of true piety.

*Native Church under the care of Mr.  
W. H. Pearce.*

The *puckah* place of worship, for the accommodation of the native church, which in the last report was said to be in a state of forwardness, has been completed and occupied for the purposes of its erection. It was opened for divine worship in the month of August last, when several Missionaries of other Societies kindly united with the agents of this, in the interesting services which then took place. The entire expense of this building, including the cost of ground and furniture, was Sa. Rs. 5,052, towards which there have been paid from the funds of this Society, and in subscriptions made to this object, Sa. Rs. 1,204, and the remaining sum of Sa. Rs. 3,848 has been paid by the Missionaries of the Parent Society, from funds at their disposal. A Deed of Trust is being prepared, to secure to the Parent Society this chapel, together with the ground on which it is erected.

In the church, both trials and encouragements have been experienced. At the commencement of the year, three of the members were suspended, but two have been for some time restored on good evidence of repentance. The piety of the members generally is not of that decided and elevated character their pastor has desired to see; some, however, have continued to afford him the highest satisfaction by their upright conduct and progress in the divine life. During the year, one person has been baptized on a profession of his faith, and received into the church; and another has been admitted a candidate for baptism, and, it is expected, will shortly be admitted to that ordinance. Other additions have been made from the vicinity of *Kharee*, but these will be subsequently noticed.

There are two public services on the Sabbath, and two in the week days. The usual congregations are from twenty-five to thirty professing Christians on Sabbath mornings, and about half that number at the other services; besides a fluctuating

number of Hindoos and Mussulmans, who are led by their own curiosity, or the wishes of their employers, to attend.

*Preaching to the Natives.*

In this important branch of Missionary labour less has been done, especially at the commencement of the year, than in some former years, owing to the illness of Mr. Carapiet Aratoon, and of the Native Hindoostanee preacher before referred to. The health of the latter has lately somewhat improved, so as to allow him more frequently to engage in efforts to make known to his countrymen the Gospel of salvation. Mr. Carapiet preached when able, and sometimes when the weak state of his health made the propriety of his doing so doubtful. In order, in some measure, to supply the lack of service thus occasioned, Mr. Thomas has usually come once, and occasionally twice, a week into Calcutta to preach in Hindoostanee. For a little more than half a year, Mr. De Monte, before mentioned, has also been almost daily occupied in preaching the Gospel in one or other of the Society's Bungalows; and more recently Mr. G. Pearce, having left the Chitpore station, has devoted a considerable portion of his time to this particular object. By these means the Gospel has been constantly and extensively made known. One new, large, and commodious Bungalow has been erected in a very eligible situation in Saum Bazar. It was opened about four months ago, and has hitherto been uniformly well attended. The Society's Bungalows are now four in number, and situated in Saum Bazar, Wellington-street, Entally, and Jaun Bazar. In these collectively ten or twelve services are held every week. In respect to the attention paid to the word, it is pleasing to know, that among the hearers a decidedly better spirit generally prevails than formerly. Opposition too has to a great extent disappeared; and it is now not uncommon for the Missionary to address a large congregation for an hour together, without a word being said in reply, or the least disturbance made; and in some places people are often found waiting the arrival of the preacher. These are signs which seem to indicate our approaching a period, when the Lord's servants shall not have to complain, "Lord, who hath believed our report, and to whom has the arm of the Lord been revealed? but when they shall see, and their heart shall rejoice and be enlarged; for the abundance of the sea shall be converted, and the forces of the Gentiles shall come unto them."

*The Native Christian Boarding School at Chilpore*

continues to prosper, not only in numbers, but in the improvement of the children. It contains at present twenty-nine boys and sixteen girls, or forty-five in all. Of these some have been only recently admitted, and consequently have not learnt much; most of the others have made very satisfactory progress, varying of course according to the length of time they have been in the seminary, and the diversity of natural talent found among them. A public examination of the children in this Institution took place in October last, which appeared to give much satisfaction to the numerous friends who were assembled to witness it. But it is not their manifest improvement in mere human knowledge, and the prospect, thus afforded, of their being prepared to pass through life with some degree of honour and respectability, that will satisfy the wishes of the Christian philanthropist. In the advancement of human learning he can rejoice; but he knows that human science may be possessed in its highest perfection, and yet the soul be not advanced thereby one step towards a happy immortality. He is therefore most solicitous for the communication of divine knowledge; for the diffusion of that science which will bring the sinner to Christ and heaven, to holiness and happiness; which, while it advances man in the scale of being here, prepares him for a mansion among the blessed in heaven. In this respect, it is believed that the instructions imparted have not been in vain; pleasing, and it is thought satisfactory, evidences of a work of grace among the bigger boys in the seminary have appeared. Seven of them are believed to be the subjects of a divine and saving change, and as such now stand as candidates for believers' baptism and church communion. May they prove Christians indeed, and, as the first-fruits of the seminary, be followed by an abundant harvest!

*The English School for Hindoo Youth*

has gradually increased from sixty to 100 boys, many of whom have made very pleasing proficiency in the several branches of study, both human and divine, to which their attention has been directed. Among the elder boys a spirit of inquiry after religious truth has been manifested, from which results of the most important character may be anticipated. They seem convinced of the errors and sin of idolatry, and of the truth and purity of the Gospel:—happy will it be for them should these convictions so increase, as to constrain them to embrace the Gospel as the regulator of

their lives, and the ground of their hopes. Nor is this spirit of inquiry confined to them, but is more or less prevalent among the educated youth in the neighbourhood, some of whom have united with them to form a Bible class, which meets at Mr. Ellis's on the Sabbath, for the purpose of examining some portion of Scripture previously fixed on, when they are encouraged freely to state any objections or difficulties which may have occurred to their minds. These exercises have proved that works of an infidel character have been extensively circulated among them, which, were it not for the opportunities thus afforded of exposing their fallacies, and supplying an antidote to the poison they contain, may prove of great injury to the cause of morals and religion.

*Howrah and Sulkea.*

The English congregation at this station retains much of its fluctuating character, owing to the frequent removals among the inhabitants of the place. This state of things has been felt to be trying, especially when viewed in connexion with the little apparent good done in the way of conversion. On the other hand the very marked attention to the word evinced by numbers who attend, encourages and supports the mind with the hope, that the word will ultimately prove productive of saving benefits to many. In the church things of an unpleasant nature have occurred, so that in three cases it has been necessary to have recourse to discipline. Two have been excluded, and one suspended from church fellowship. Of the former, one affords reason to hope that he may ere long be restored to the enjoyment of those privileges he had forfeited by his misconduct. One native brother has been received into the church by experience, but no addition has been made by baptism.

Among the heathen and Mahomedan population of this station and neighbouring places, the word of God has been made known both orally and by means of tracts and portions of the sacred scriptures, which have been extensively circulated. In these labours Mr. Thomas has been aided the whole of the year by one, and latterly by two, native assistants, both of whom give him considerable satisfaction. They are daily occupied either in the Native Chapels, the Bazars, or public roads; or wherever they can get persons to listen to them. One of the two chapels connected with this station has been recently erected: it stands in a good situation, and is well attended. Of the effects of these evangelical labours it is difficult to speak with any degree of confidence, even in instances where considerable

hopes have been entertained; as it not infrequently happens, that after bestowing much labour on an individual, he for some reason or other, often unassigned, leaves, and either goes to a distance, or else to some other denomination. More than one occurrence of this kind has taken place within the past year: one is a person mentioned in the last Report, as a somewhat hopeful character; he has joined the Church Mission in the neighbourhood, and has made a profession of Christianity at Bishop's College. Though hopeful, he was not considered as a converted man at the time he left; should he prove such at last, all will be well, and we will rejoice over him, as one who was in a great measure brought under Christian instruction through the agency of this Society.

#### *Luckyantipore.*

In the latter part of the year, five families successively renounced caste and idolatry, and united with the Christians. Some of these are people in very comfortable circumstances, possessing small landed property, and therefore not liable to the suspicion of having embraced Christianity from worldly motives. Others are expected soon to follow their example. A native preacher resides constantly at this station, who appears to live consistently with his profession, and to enjoy the esteem both of the Christian and heathen population. The opposition to Christianity here has much declined of late, both as to the native converts and the preaching of the word. For a considerable time the native Christians had to endure much ill treatment from their heathen neighbours; none would employ them, nor could they obtain assistance of any kind, as the head men of the village forbade all intercourse with them on pain of expulsion from caste. Things now wear a better aspect, and the interchange of kind feelings and actions is being resumed.

#### *Kharee.*

At this station, fifty miles south of Calcutta, where four years ago the Christian name was scarcely known, and certainly not professed, God has been pleased to grant to the labours of the Society's agents a degree of success they have no where else experienced. For nearly two years Christian worship has been conducted twice on the Sabbath, and twice in the week, at the village of *Kharee*; and, for about two years at *Mooherjea Muhal*, two miles to the east of *Kharee*. At both these places neat chapels have been erected. That at *Kharee* is the larger, and will hold nearly 200 people. During the past year, several fresh people from

the village of *Bamanabad*, about a mile to the west of *Kharee*, having thrown off caste, and joined the Christian party, it has been arranged that on the Sabbath morning, they shall attend on the worship of God at *Kharee*, and that the native preachers shall conduct worship at their village on Wednesday and Saturday evenings: so that for the benefit of the Christian population there are altogether four services held on the Sabbath, and six on the week-days.

The total Christian population, including women and children, in the three villages, is about 200, of whom sixty have thrown off the caste during the year. 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 landlords rather than deliverance from sin, and so declined to receive them. The good conduct of the body generally has so far conciliated the landholders in the neighbourhood, that by degrees some have begun again to employ them; and they pay their rent so much better than their heathen neighbours, that they are now offered as much land at the usual rate as they can cultivate.

Beside the several branches of Missionary operation thus detailed, there are in *Calcutta*, *Chitpore*, and *Howrah*, Female Schools, under the superintendance of the Missionaries' wives, and which collectively contain about 250 children. The Missionaries in connexion with this Society also, as noticed in the last Report, are engaged in the preparation of a new version of the Bengalee Testament. During the last year the translation has been revised to the end of Revelation, and printed as far as Galatians:—the Gospels and Acts, in one volume, have also been published, and from the unanimous testimony of qualified natives and Europeans which the volume has elicited, the Committee feel justified in believing that the labours of the Missionaries to produce an idiomatic, and therefore to the natives an acceptable, version of the New Testament, will be crowned with success. May this and every other attempt to declare to the heathen in their own language the wonderful works of God, enjoy his abundant blessing!

The receipts of this Auxiliary for the year had been (with a balance in hand at the commencement) 2,461 rupees; the expenditure 2,520 rupees, leaving a balance against the Society of 69

rupees. The receipts included a bequest of 500 rupees from the late Rev. J. D. Pearson, of Chinsurah; together with donations from the Hon. Sir C. T. Metcalfe, Hon. Sir C. E. Grey, and other respectable gentlemen in the city.

### MONGHYR.

In the following letter, dated 29th of August last, Mr. Leslie narrates the death of two of his Christian friends at that station—Mrs. Chamberlain, the widow of our excellent Missionary; and Mrs. Webberly, extensively known throughout India for her dignified mental independence, and the warm benevolence of her character.\*

In my former letter I told you that good Mrs. Chamberlain appeared to be dangerously ill, from what disease no one—not even three medical men—has been able to discover. The general opinion is, that there was no disease, but simply a decay of nature; although there were symptoms which did seem to indicate that there was something more than this. Becoming worse and worse from the time at which I wrote you, she was advised, in the month of April last, to try a change of air by taking up her abode in a residence situated on a hill about three miles from Monghyr. Finding little benefit, she returned to the mission-house in June. It was then thought advisable by the doctor that she should try what a voyage on the river would effect. She accordingly, accompanied by Mrs. L. and Mr. Moore, went off by water to Patna and Dinapore on the 9th of July; but the change effecting little she returned, after a month's absence, to her own home, where she lingered, seemingly in great pain of body, and with frequent and long aberrations of mind, till the night of the 27th inst., when she, after a long and violent struggle, expired at 11 o'clock. Her mind, for the last three or four months, was in a very dormant state. Nothing gave her the least concern. She, though quite sensible till a few weeks before her death,

\* A sketch of the history of this valuable woman is given in the "Friends," chap. vii., where she is described under the name of Mrs. Elington. A few copies of this interesting work, well adapted to give an insight into the interior of Hindoo Society, are still on hand at Pen Court.

seemed to have lost all interest in every subject, even in her grand subject, religion. When she did speak of her immortal concerns, she uttered little; and her language was painfully humble. She seemed as if borne down by a sense of sinfulness, and as if she could entertain no hope of mercy. But who can doubt the security of her state? For forty long years she bore the Christian name,—walked humbly with God,—and sustained an unsullied profession. Meekness and humility were perpetual and prominent graces in her character. I, who lived in the same house with her for nine years, know what she was; and I can affirm that she was a most humble, devoted, and ardent follower of the Lord Jesus. Though, during her mental aberrations, she spoke much, her language was as innocent as the prattling of a little child. Her dormant state of mind, therefore, and perhaps also her distressing views of her own state, are, I apprehend, to be attributed solely to her disease, whatever it was.

During the month of May last we lost also our other mother in Israel, Mrs. Webberly. Her close was less gloomy than that of Mrs. Chamberlain, but her disease was of a very different kind. She was only seven days ill, during which she intimated that she knew her end was at hand. Though she, too, had the most humiliating views of her state as a sinner, she was enabled to entertain a hope which supported her in the prospect of dying. On the morning of the day on which she died, she sat up in her bed, and prayed most fervently for the church, for her children, grandchildren, ministers, friends, &c. mentioning them all by name: and having thus commended all in whom she felt particularly interested to the care of God, she laid herself down and awaited the signal to ascend, which soon came.

Thus, two of the pillars of our little Zion are removed. The strokes have been very painful; but we should have been very selfish to have wished to keep our two mothers from their rest in heaven, particularly when both were bowed down by disease, and were groaning to be delivered. They are gone. They had long been united as sisters. Though Mrs. Webberly had many strong calls to leave Monghyr, yet she resisted them all, wishing to remain near the house of God, and near to the beloved widow of the devoted Chamberlain, whom God made the instrument of bringing her out of darkness into his marvellous light. Mrs. Webberly was 67, and Mrs. Chamberlain 60, years of age.

But whilst we have thus had to mourn over the loss of two of our most eminent

members, we have had to rejoice, since I last wrote to you, in two fresh additions to our English church in the persons of a father and his daughter. The father, who bears a respectable situation in the Company's service, came here seven or eight months ago. Though under the influence of divine truth for a long season previous to his arrival, yet he came with no slender prejudices against our sentiments as Dissenters and Baptists. These however gave way at once on the occasion of a baptismal service; and having been convinced of the truth, he arose and followed his Lord. His daughter, a married lady, soon followed him. Thus we have, since the year commenced, had ten persons added to our English and native churches.

The native congregation continues as large as ever. A few days ago a native, who seemed to have a very correct knowledge of the way of salvation, but with whom I had never conversed before, assured me that he and all the members of his family were just waiting the arrival of one of their relatives, for all to range themselves openly on the side of Christ. I have other reasons, besides this man's declaration, to believe that this is really their intention. They have some landed property; but what will be its fate, should they renounce caste, I cannot yet tell.

The English school, which was established under such pleasing auspices, is already dissolved. The rainy season prevented many from attending regularly: but the distance of the mission-house from the residence of most of the scholars, has proved the greatest obstacle. When I commenced the school it was kept in the native chapel; but the hot season prevented my going backward and forward in the middle of the day. It used to lay me down for almost the whole day afterward. I therefore proposed to the scholars to come to my house; they all consented, came for a time, but soon grew tired of the distance. I regret that a house should have been procured for the missionary so distant from the centre of the town. Could I get another I should certainly leave our present abode.

I fear, however, that we may soon be compelled to leave it. A violent earthquake which occurred at 11 o'clock on the night of the 26th inst. has shattered the walls on every side. Another such shock will level it with the ground. The wall of the room in which I am now sitting was split from head to foot in three places. One of the openings is an inch or an inch and a half wide. Other houses, stronger than ours, have shared the same fate. I never experienced any

thing like the awful commotion. The earth literally recoiled to and fro, and staggered like a drunken man. There was a simultaneous shout of consternation through the whole city. We have often had shocks of earthquakes in this part of India, but never was anything known similar to what has recently occurred. We were in great distress. Mrs. C. was in a dying state. I had just undressed and lain down when the commotion commenced. Hearing all the house cracking, and feeling myself violently rocked in bed, I rose up, jumped over a high wail at the back of the house, got round as well as I could to the front, where Mrs. C., Mrs. L., and a young lady were. We carried Mrs. C. out of the room under what is called a verandah, and there waited for a number of hours, in awful expectation, amidst shocks which were at intervals of twenty minutes till six in the morning. Since then we have had, at longer intervals, shocks extending through two days; but as I have not been sensible of any for the last sixteen or eighteen hours, I should hope they have now ceased. Never before did I feel the force and comfort of the forty-sixth psalm. How awful are God's judgments!

My paralytic symptoms, though not entirely removed, are much weaker and less frequent than before. I think they were occasioned by the additional and great exertion of the school. I am otherwise pretty well. Mrs. L. is not well, but her symptoms are occasioned by the continual watching and weariness of attending upon her mother. She is in deep distress; but I hope she will soon rise above her sorrow, when I think she will be quite well.

P.S.—The shocks of earthquake continued till the 5th inst., when they ceased. Our house is so much shattered that I fear I shall have to pull it down; and with the materials build it up anew. But before I take this step I will call a committee of some of the gentlemen of the station to report on the building. Should it have to come down, I hope we shall be able to rebuild it without any expense to the Society. There will be an abundance of materials (the chief articles of expense). All that will be required will be the labour, which is very cheap.

But much as we have suffered, we have sustained little injuries compared with some others. One of the largest and best buildings of the station is completely ruined. Others are nearly in the same state. It is reported here that 500 persons were killed in Patna. But we have not had time to hear of the damage sustained in other parts of the country. I almost dread to hear.

## HOME PROCEEDINGS.

We regret to state that Mr. John Vercoe, who, it was anticipated, would have accompanied our other Missionaries to Jamaica, has been removed by death. He had been pursuing his studies for some years at Stepney College, in the hope of going forth among the heathen to preach the gospel of Christ; and was highly esteemed there for his genuine piety, his amiable disposition, and his unremitting diligence; but it has pleased God to take him away, just as he seemed about to enter on the sphere he had so long anticipated. His illness was of a pulmonary character, and originated, there is reason to fear, in being put into a damp bed;\* it lasted for several weeks, and terminated on Thursday, the 27th of February, at his father's house in Grampond, Cornwall. He died in the peace and hope of the gospel. "What an unspeakable mercy," said he, "it is to have assurance in Christ while in the enjoyment of health, but much more so when we come to die. That assurance I possess." His last words were, "I am going home; I am going to my blessed Redeemer, and shall soon be free from pain and grief." Blessed are the dead that die in the Lord.

\* Our friend Mr. Knibb has lately been seriously indisposed from the same cause. In each case this injury was sustained in the house of a friend! Other instances have lately come to the knowledge of the writer. Surely it should stir up the vigilance of our kind female friends throughout the kingdom, who so hospitably entertain the ministers of Christ when journeying in his service. Is it too much to hope that, in future, domestic arrangements of this sort will be personally superintended by the mistress of the household, and not left wholly in the charge of servants?

We had indulged the hope of being able, in this number, to inform our readers of the manner in which our long-pending application to His Majesty's Government for compensation for our Jamaica chapels had been decided. We are still, however, in suspense; but have good reason to expect a final communication from the Colonial office in a few days. Whatever the nature of that communication may be, it is of the highest importance that Messrs. Burchell and Knibb should resume their long-vacated posts as early as possible; and prompt measures to effect this will be taken *immediately that it becomes practicable*. But the withdrawal of these our beloved brethren from home engagements, will of course greatly lessen the travelling agency at the disposal of the Committee, while the augmented number of our Missionaries, in both hemispheres, will call for very strenuous exertions to support them. It is trusted, therefore, that our ministering brethren and other friends throughout the kingdom will endeavour to promote, in their multiplied and diversified spheres of influence, that heartfelt and scriptural attachment to the cause of Missions, which will abide and flourish without the impulse of unwonted excitement; and that, in the absence or diminished number of brethren, qualified, by personal experience in the Missionary field, to advocate the Society, there will be no want of those who, though deficient in that single qualification, will be cheerfully ready to share that important kind of labour for the glory of God, and the welfare of the heathen.

*Contributions received on account of the Baptist Missionary Society,  
from February 20, to March 20, 1834, not including individual  
subscriptions.*

Uffculm, Collection, by Rev. J. Wood..	2 12 8	Dundee Auxiliary Society, by Mr. A. Low	15 0 0
Braunston, Collection, by Rev. W. Miller.....	4 1 6	Middle Mill, Pembrokeshire, Collection and Subscriptions.....	5 0 0
Hadleigh, Mr. James and Friends, by Mr. Pollard.....	0 8 4	Sanquhar, Missionary Association, by Rev. Mr. Halliday.....	3 0 0
Clapham, Collection at Rev. J. Edwards's Chapel, by Rev. T. Burchell.....	12 4 0	Edinburgh, Auxiliary Society, by Mr. Dickie.....	25 0 0

## DONATIONS.

## Liverpool:

John Cropper, Esq..	50 0 0
Mr. E. Carnes, jun	10 0 0
Mr. Josiah Jones.....	10 0 0
Mr. William Rushton.....	10 0 0
Mr. W. Rushton, jun.....	5 0 0
Mrs. Aspinall.....	5 0 0
Mr. John Jones.....	5 0 0
Mr. R. Evans.....	2 10 0
Mr. John Lyon.....	1 10 0
A Friend.....	1 0 0

100 0 0

Friends..... Collected by Mr. Daniel Hearn.....	35 0 0
J. G. Piffard, Esq..... Mr. Beddome.....	5 0 0
A. B..... the Secretary.....	5 0 0
Miss C. Harris..... Mrs. E. Gurney, (for Bibles and Testaments)..	2 0 0
Friend..... Rev. W. Hawkins.....	2 0 0
Mr. Whiffen, <i>Deptford</i> ..... Rev. B. Lewis.....	1 0 0

LEGACIES.—Rev. Joseph Hughes, late of <i>Battersea</i> , by the Executor Mr. G. Hughes	10 0 0
Michael Smith, Esq., late of <i>Northampton</i> , by the Executors, Messrs. J. M. Smith, J. Dent, and T. Garrett.....	50 0 0
Duty.....	5 0 0

45 0 0

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

St. Albans.....	Rev. W. Upton	13 0 0
Markyate Street.....	B. Heath	2 7 0
Watford, Public Meeting, (7s. Sunday School girls).....	E. Hull	26 10 0
Dean Street.....	B. Lewis	14 10 0
Eynsford, (Sunday School Children 17s. 6d.).....	John Rogers	9 0 0
Taunton.....	W. H. Coombe	10 17 8
Jamaica Row.....	W. Dovey	4 13 8
Dublin, additional by Mr. John Parkes, for Schools:—		
Mr. James Perry.....	2 0 0	
Mr. Henry Perry.....	2 0 0	
Mr. John Perry.....	1 0 0	
Mr. Alexander Bewley.....	1 0 0	

6 0 0

“ Restitution : towards the means used for the spiritual emancipation of the negro, from an individual who used West Indian sugar for some time before he was acquainted with the abominations of Slavery,” from a Friend, by the Rev. B. H. Draper.....	10 0 0
Miss Huntley, <i>Bow</i> , by Rev. Dr. Newman.....	2 0 0
Misses S. and E. Stennett.....	2 2 0
Mr. James Edwards, <i>Lyme</i> .....	2 0 0
Samuel Hope, Esq., <i>Liverpool</i> .....	10 0 0

## TO CORRESPONDENTS.

The author of “Elijah, a Poem,” is respectfully thanked for his present of twelve copies for the Missionaries.

Mr. Knibb wishes to thank his kind friends in Scarborough, for a box of books towards the library for his church, comprising more than eighty volumes of the valuable publications of the Religious Tract Society, neatly bound.

Mr. Burchell returns his sincere thanks to the Ladies of Devonport, &c., for boxes of fancy and useful articles, forwarded to his care for the use of the Mission in Jamaica. Two boxes have been received from Devonport, one also from some town in the West of England; but Mr. B. having received no letter respecting it, he is unable to determine to what friends he is indebted. A parcel has also been received from some friends at Thornbury, containing tracts and books, for which he presents his thanks. As Mr. B. hopes soon to embark to resume his labours, he will be obliged to those kind friends who intend to commit to his care articles for sale, or books for the use of the church, if they will forward them at their earliest convenience.

Mr. Penney is expecting to sail for Calcutta in a few weeks, and would be happy to take charge of any books with which kind friends may be desirous of favouring the “Benevolent Institution” and “Juvenile Society” in that city.



# MISSIONARY HERALD.

CLXXXV.

MAY, 1834.

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 18, 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.

### DIGAH.

We have been favoured by a friend with the following extracts from a letter lately received from Mr. Lawrence.

Perhaps it may be interesting to hear in what manner I proceed in exertions to impart some knowledge of the way of salvation to the poor heathens around me. We cannot get them to assemble in a place of worship, at least very few will venture to come in; we are therefore obliged to go out into the "highways and hedges," that by invitations and persuasions we may compel them to come in to the gospel feast. You are, in some measure, aware of the ignorance and superstitions which prevail amongst them; but nothing can give you a just idea of their moral degradation but actually be-

holding it. Many assertions, which would appear the veriest truisms, even to the most illiterate in England, need to be clearly explained and demonstrated to a Hindoo. Frequently, after spending considerable time and taking great pains in explaining to them the way of salvation, a remark will be made, or a question asked, which tells us that they have either not understood us, or not believed "our report." Sometimes the inquiry is made, "For what do you explain to us in this way?" suspecting that we are influenced by selfish motives. In other instances, some, who have discernment to perceive that Christianity strikes at the root of their system, will tell us to our faces that we are "liars," &c. Some will say, "Your religion is very good for you, and ours is very good for us." Others, with the greatest indifference, will observe, "We are ignorant people; we do all we can to provide ourselves with eating and drinking, and what more can we do? When we die our souls will go into some cow, or goat, or other animal,

as God pleases; what can we therefore do?" Many of them entertain the idea that God is every thing, and that every thing is God. Men, beasts, trees, stones, &c., are all, they say, God. A man, holding this sentiment, told me one day that God was every thing, and did every thing; that he brought sin into the world and every thing else. I asked him if he would allow God to be holy. He replied, Yes. Then, how can God be the author of sin? Is not sin very bad and deserving of punishment? He answered, No; there is no harm in sin. Is there no harm in telling lies, committing adultery, stealing, &c.? He said, No; God does all these. Then, if there is no harm in stealing, I may take away your turban (gently displacing it from his head), and I shall still be a very good man. To this he made no reply; and finding that his companions were smiling at his folly, he abruptly broke off the conversation, with a request that I would come again at a more convenient time, as he was then very busy. Such are the blasphemous sentiments which a very great number of the Hindoos entertain, and the fruit of these errors may be seen in all kinds of wickedness.

Since January, 1833, we have opened a small place of worship, but at present very few will venture to enter and sit down; a congregation of twenty or thirty will assemble before the door and listen attentively for a short time, then pass on, and others will come and go in like manner. Every day we have native worship with the servants in my bungalow, and on the Sabbath in the native chapel. I have also commenced a native English school, in which I intend to teach the boys the English language, history, geography, &c., keeping their moral and religious instruction chiefly in view.

August 26th, 1833. For some days past it has been very hot and close, and this evening particularly sultry. About half-past eleven, as I was sitting at my desk writing, I suddenly became giddy, and felt as though I could not sit still. For a few seconds I thought that I was taken ill, and was about to rise, unable to account for so singular a sensation, when I perceived every thing around me moving, and heard the doors and windows begin gently to clatter. I was then convinced that it was an earthquake. I proceeded to Mrs. L., who was in bed, and in a few minutes another shock, somewhat more severe than the former, commenced; it lasted scarcely a minute, but it made every thing in the house tremble, and produced a sensation very much resembling sea sickness. There have been se-

veral other slight tremblings of the earth, but they can scarcely be called shocks.

27th. This morning I have been informed that the earthquake was felt severely in the Bazar; several houses were thrown down, and many of the natives ran out of their houses in consternation, expecting they would fall upon them. My Moonshee informs me that about thirteen years ago a similar shock was felt in Dinapore and different parts of the country, but he does not remember any very severe shocks.

## CEYLON.

A letter from Mr. Daniel, dated July 10, 1833, contains a list of the Schools under his care, thirteen in number, containing in the whole 536 pupils. He then proceeds as follows:—

The expense of these schools to the Society last year, in teachers' salaries, books, payment of a visitor, and in a few incidental expenses, was about £158. It would have been about £8 more, had it not been for books and articles connected with them, that were kindly sent us by our friends from England. The children are taught to read in the English, Portuguese, Tamul, and Singalese languages, according as they are vernacular to them, or as the wishes of their friends may require. Some of the boys and girls learn to write, and some of the boys are instructed in arithmetic. The female children are instructed in making lace, and various kinds of needle-work. To all of them religious instruction is communicated, by what they read, or the lessons they commit to memory, and the oral instructions which are continually given to them. In all the village schools, and in some of the Colombo ones, the Gospel is preached both to the children and the adults who can be induced to come and hear the word of God. In addition to a stated visitant, whose work is to go round at uncertain intervals to all the schools, to inspect them, to mark the negligence or diligence of the teachers, and the improvement of the scholars, and to converse with the children on the great business of the salvation of the Gospel,—Brother Siers and myself are often engaged on these visitations. He chiefly takes the schools in Colombo, I generally confine myself to the visitation of those in the villages. We have thus in operation a means, in the hand of God,

towards enlightening the dark minds of the people around us. But we want the power of God to make the means efficient. I am often pleased at the propriety of some of the answers the children return to many of the extemporaneous questions which are put to them. But we want in addition to this, the power of divine grace, to change their hearts. O that our friends in England would aid us by their incessant and earnest prayers.

I mentioned in my last letter our three Sunday-schools, these are still continued; but in consequence of the long continued rains which have attended the present monsoon, they have not been so large as they were some time before. I trust when the weather is settled we shall see them again increase.

As to my own direct Missionary work, I proceed amidst trials and encouragements. We some time since were obliged to exclude one of our Singalese members for drunkenness and quarrelling; I trust he may be brought to repentance. The discipline of the church seems to have produced a good effect upon him. I mentioned in my last the case of a young person who appeared to receive benefit from a tract he received at a Buddhist festival, and that he appeared hopefully seeking the Lord. I have reason to fear that he came to visit me under the influence of sinister motives, and not being able to obtain his wishes, I have for many weeks seen nothing of him. Thus you see we are often called on to reap bitter disappointment after our hopes have been highly excited. We still, however, see some few tokens of good among us. Since my last letter, in a village which I have before mentioned, I baptized six Singalese persons, and received them into the church; these, with six other persons, who are Singalese, and one Portuguese, baptized by brother Siers, make thirteen natives who, within less than a year from this time, have been baptized and admitted to Christian fellowship at the Lord's table. They all appear to be walking in the fear of the Lord. May the good Lord be with them, preserve them, and finally bring them and me to his heavenly kingdom and glory!

Through mercy my own health is good; but I am sorry to say that Mrs. Daniel and my eldest daughter are very feeble; arising partly from the influence of climate, and the uninterrupted attention of the latter to the instruction of her native children. I sometimes fear it is a burden greater than she will have strength to endure.

## SAMARANG, (Java).

Letter from Mr. Bruckner to Mr. Dyer, dated September 12, 1833.

Since I wrote to you last, I have received two letters from you, one bearing date December 25, 1832, and the other February 12, 1833; with the latter I have received the reports of the Society, pamphlets, and the books for my boy; for which I most heartily thank you. My boy was indeed delighted with the Child's Companion, and reads diligently in it. I was just absent from this place when the box with tracts arrived. I had gone on a trip to Batavia, for several reasons. I felt my state of health required a change of air; having spent two years in this sultry climate since my return from Bengal, I felt indeed very languid. Mr. Medhurst, with whom I am on the best terms, and who has been always a brother to me, desired me strenuously to come over to him, to set the Javanese press agoing for the sake of printing Javanese tracts, our stock of them being nearly exhausted. While I was with him we printed a new tract, drawn up by me, on the Holiness of God and the Law; an edition of 3000. It has long been evident to me that the native population of this country have no idea whatever on these subjects. I thought it therefore proper to compose a tract in particular on them. In addition to the former reasons of my trip, I was desirous to meet with the Governor-general, and request for an entire removal of the prohibition of Javanese tracts, which has existed from the first opposition, two years ago, until now; although I have not thought it my duty to act up to such a prohibition as to bring no Javanese tracts in circulation at all. I have ever judged this prohibition most arbitrary and most unjust on the side of government, and have distributed in the meantime as many of these tracts as I have been able to procure and to distribute safely, thinking that God in these matters is rather to be obeyed than man: though I must confess that this prohibition has been a check on my circulating tracts so freely, cheerfully, and amply as I should have done, had it not existed. You will recollect, that two years ago this unjust resolution was annulled, and fair promises given that the circulation of tracts among the Javanese should be left free, provided I should submit a copy of each tract I intended to circulate to the inspection of government. This demand has been acted upon by me

but the governor has failed to make good his promise; pretending the gloomy state of things in the Netherlands, on account of which no troops could come from thence in case any disturbance should arise among the natives. This former governor, with whom I had then to deal, having constituted himself as commissioner-general, and gone on a warlike expedition to Sumatra, and another governor here being appointed in his stead, I conceived that I might perhaps now succeed better in my application against the prohibition of circulating Javanese tracts freely. I interested in this my friend the Rev. Mr. Lenting, Dutch minister of Batavia, and made thus a joint effort for the cause; but, to our great surprise, we met again with a refusal, but with the fairest promises, that when things should be settled in the Netherlands, our request should be granted. The voice of the majority, yea, I may say in truth, a few excepted, of the whole mass, of the European population is, "Let the Javanese remain what they are; it does not agree with our politics to enlighten them." They themselves being so deep sunk in carnality and disregard of religion, that they either do not think it worth while, or even dangerous for their own safety, to make any efforts to bring the Javanese to Christ.

You will readily perceive, from this statement, with what powerful foes our cause has to contend here, and we might utterly despair, if we did not know that He whose cause it is, and who is with us, is infinitely stronger than he is who is in the world. The truth of the gospel will and must be victorious even in this benighted land, as it has been victorious in all countries in which it has been promulgated with faith and patient perseverance. The natives, in spite of their prejudices against the Europeans, with whom they closely unite Christianity, become more inquisitive after the truth of the gospel, expressing not seldom the distinction which they make between me and the other Europeans. I have prevailed so far on them, that in every village where I come and am known, I get always a few around me to listen to what I have to say; sometimes I see their countenances grow more serious while discoursing to them; a sign that the truth displays its power on their minds.

### JAMAICA.

A variety of intelligence from Jamaica has lately arrived, the general aspect of which is highly

encouraging; and in no respect more so, than in the striking change which has taken place in the feelings and conduct of some who, a few months ago, were most violently opposed to our Missionaries. In the Eastern part of the island, Mr. Kingdon, in the month of December, was taken ill of the fever, and for some days his life was despaired of. At the critical period when every moment was expected to be the last, Mrs. Kingdon, being alone, sent for aid to the house of a neighbouring proprietor, who had, some time before, so violently threatened Mr. K., that he felt it needful to retire to Kingston for safety. Now, that very gentleman responded to the call of distress, took with him some Hock wine, which he administered with his own hands, and was thus instrumental in preserving the life of our Missionary. Observing that the house in which Mr. K. resided was so damp, owing to the want of repair, as to be quite unfit for his habitation, he invited the Missionary and his wife to his own mansion for a while. Since then, he has intimated his wish that Mr. Kingdon should undertake the tuition of his sons, and has desired all his slaves to attend on his ministry! *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.*

Equally encouraging are the accounts from the other parts of the island. As one specimen, we subjoin a letter received by one of our brethren from a neighbour, who had, during the insurrection, shown the most awful malignity. We forbear, for obvious reasons, giving any clue to the locality; the letter is published, to encourage faith and

confidence in God, and to promote the pious wish of the esteemed brother who sends it—“that it may excite to prayer on behalf of the writer.”

I have the pleasure to acknowledge the receipt of some religious pamphlets from you, through the medium of ———. I cannot sufficiently express to you my feelings on the occasion, particularly coming as they do from a gentleman whom I have done all I could to injure, as also every one of his followers, without ever having received injury at their hands. I hope I shall read them with profit, both for my temporal and eternal welfare. Situated as I am, absorbed in sin, and having every allurements which either gratifies the eye, or satisfies the taste, and knowing, as I well do, the sinfulness of such a continuance, I cannot dwell upon these circumstances without regretting that the many virtuous precepts which a dear religious mother attempted to instil into my mind, have been thrown upon hitherto barren ground. Except at certain periods feeling a poignancy of regret that my mind cannot dilate upon, I have brought forth no fruit, not even that of repentance; and when I review my past life, I cannot but think that one of the greatest mercies of the Almighty is, that of allowing a man to live who was capable of organizing a band of sinners to destroy a temple devoted to his worship. Live I do, a monument of my own shame. I thank you for the present: I am more than obliged.

### BAHAMAS.

Our friends, Mr. and Mrs. Pearson, arrived at Nassau, after a very favourable voyage of nine days, from New York, on Monday, November 25, and were received with the utmost cordiality by our brethren, previously occupying the station. The health of Mr. Nichols, we regret to say, does not appear to improve, and it is highly probable that he must return to his native land. Mr. Burton availed himself of the arrival of Mr. Pearson to visit Rum Kay, a small but populous island, about 150 miles distant from New Providence. His

Excellency the Governor had expressed a wish that this island should be visited, and one of the merchants of Nassau kindly furnished Mr. B. with a gratuitous passage. His reception at Rum Kay, the population of which is about a thousand, nearly all nominally Baptists, was very encouraging, and it appears very desirable that some Missionary should be fixed there, not merely for the sake of the inhabitants of that island, but also to supply Crooked Island and Long Island, each about ten hours' sail from Rum Kay, with a numerous population, anxious to be taught. From Turk's Island, also, another of the same groupe, urgent application has been made to our brethren at Nassau, for a visit. At this island the Baptist brethren are building a stone chapel, measuring fifty-nine feet by forty-nine, and they appear very desirous to be more fully instructed in the word of God. It seems wonderful that with such exceedingly slender means of instruction as they possess, few even of their ministers being able to read, a regard for religion and its observances should prevail so extensively among them; but we may hope much real good will follow the entrance of men among them able to teach them the way of God more perfectly, and willing, not only to impart the gospel unto them, but their own souls also.

During the absence of Mr. Burton from Nassau, Mr. Pearson occupied his house, and entered into his labours. Some account of these, and of the feelings in which they are conducted, is given in the following extract from a letter dated Dec. 9.

For ourselves, when we look upon all the way by which our heavenly Father

has led us, we are filled with gratitude and joy. Sometimes, indeed, I am fearful lest the work which lies so near my heart should lie too heavily. I feel at times almost overwhelmed with the responsibilities which seem to me as a nation born in a day. Some account of them I know is demanded, in duty to the Society, of which I am an agent. Otherwise I should suppress it, fearing lest I should provoke God to withhold his blessing by the indulgence of any thing like fondness for display. The labours of one of the most indefatigable Missionaries have devolved upon me. We have preaching seven times during the week, class meetings, examination meetings, and prayer meetings. A spirit of deep attention and much feeling has universally prevailed. May the feeling prove to be of a sanctified character! On most occasions the places have been too strait for the numbers that have crowded to hear the word. Allowance, however, must be made for novelty. We are doing what we can in the Sabbath-school: the Testament class read tolerably well. Yesterday (Sabbath) preached three times to crowded congregations, and administered the Lord's supper in the morning to those examined at one of the churches; the Governor and many white persons were present in the afternoon, as also on the preceding Sabbath. The places of worship have hitherto been filled before the time for commencing service. Oh, for grace, faithfully to preach Christ and him crucified, that I may not be charged with the blood of souls, that I may not strew the path to hell with flowers, but preach the gospel which Paul preached—a gospel with a Saviour in it. I have constant applications from persons who come to my house, to converse upon spiritual subjects, principally with a view to admission to the Lord's table. They bear reproof with patience, and the members of the Societies are anxious to be brought under the influence of more scriptural discipline. Since the commencement of this letter, two persons have come into my study to converse on these matters, and two couples, who are anxious for admission, have sent me a portion of their wedding cake. Much allowance is to be made for the ignorance in which they have so long remained, for the influence of bad example, and for the

actual hinderance which in many instances existed to lawful marriage.

Last Saturday his Excellency sent word that we might use the King's School-room for preaching, which will hold I suppose 600 or 700 persons. I hope to avail myself of this kind offer next Sabbath, and subsequently. We only want benches to make this place exceedingly eligible.

In a subsequent letter, dated Jan. 15, after stating that he had successfully exerted himself to suppress various absurd and superstitious practices which had been common among the New Providence Baptists at the Christmas season, Mr. Pearson continues:—

Some differences, existing between the two churches who recognize the Missionaries as their overseers, have been happily adjusted, and they united together in public worship on new year's day. Our examination meetings are attended with increased desire, and a spirit of inquiry does extensively prevail. A very large portion of my time is occupied in conversing with inquirers at my own house. We have now in church-fellowship, in one church at Nassau, twenty-eight members, and in the other thirty-seven, all received after frequent examinations and inquiries. Four candidates are accepted for Baptism, and there are several of whom we hope favourably. Church meetings have been established, to which all are referred with whose Christian profession the Missionary is satisfied, and care has been taken, publicly to remind them that only the communicants constitute the church, at either place. Upon the whole, when we compare the condition and prospects of these churches with the state in which our dear brother found them, we cannot but exclaim, "What hath God wrought?" There is indeed much, very much, yet to be done; much lamentable ignorance, and much of a legal self-righteous spirit to be removed; and who is sufficient for these things? May God revive us!

We stop the press to insert the following letter from the Rev. W. Knibb, dated *Manchester, April 23rd.*

Allow me, in a brief manner, to call your attention to a subject in which I, and many of the friends of injured Africa, feel a deep interest.

During my recent journeys on behalf of the Mission, the first day of August has been frequently mentioned, and the propriety of keeping it as a day of holy festivity and sacred joy, as frequently discussed and admitted.

My own wish, and that of many of my friends, is, that in all our chapels, meetings be held for the purpose of devoutly acknowledging the hand of God in the deliverance which will then be wrought, of imploring his blessing on the enfranchised negro, and of humbly supplicating his mercy for the persecutors of the cause of Jesus, that thus the triumph of mercy may be complete, by the oppressor and the oppressed sitting clothed in their right minds, and enjoying all the high fruitions of that better freedom which Christ died to bestow.

In full consistency with the joys and the triumphs which this holy day records, I would have every thankful person then

present an offering for the further extension of the Gospel among those poor, yet interesting people. If our young friends would, *from this time till then*, employ their leisure time in raising small subscriptions from among their acquaintances, much might be done, which, I trust, would be acceptable to that God who has permitted them to rejoice in the freedom of the slave.

If the ministers and active friends of the Redeemer, throughout our denomination, would kindly take up this subject—if our young female friends (to whom we never appeal in vain), would bestir themselves, a sum might be raised which would be as beneficial to the objects of their compassion, as creditable to the donors who on that delightful morning consecrated a portion of their substance to extend the triumphs of the cross.

Surely there is not one who would not, on that August day, cheerfully contribute his mite, as a thank-offering to that God who has broken the chain of the oppressed, and has bid him go free.

W. KNIBB.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. William Yates..	Calcutta.....	Aug. 17.
—	H. Beddy.....	Patna.....	Aug. 7.
—	J. Lawrence.....	Digah.....	May 27.
	Do. ..	Do.....	Aug. 24.
	Do. ..	Do.....	Oct. 11.
—	Andrew Leslie..	Monghyr.....	Aug. 29.
	Do. ...	Do.....	Sept. 9.
—	J. Thomas.....	Sulkea.....	July 30.
	Do. ..	Do.....	Oct. 7.
—	J. D. Ellis.....	Chitpore.....	May 20.
—	G. Pearce.....	Calcutta.....	Sept. 23.
—	W. H. Pearce..	Do.....	Oct. 18.
—	J. Williamson..	Sewry.....	Sept. 29.
—	G. Bruckner.....	Samarang.....	Sept. 12.
WEST INDIES....	H. C. Taylor...	Spanish Town.....	Dec. 17.
—	W. Whitehorne..	Mount Charles.....	20.
—	T. F. Abbott ...	Montego Bay.....	18.
—	W. Dendy ...	Falmouth.....	18.
—	Joshua Tinson..	Kingston.....	14.
—	E. Baylis.....	Port Maria.....	10.
—	Joseph Burton..	Rum Kay.....	9.
—	K. Pearson.....	Nassau.....	9.

## HOME PROCEEDINGS.

## NORTH EAST CAMBRIDGE-SHIRE.

The Annual Meeting of the North East Cambridgeshire Auxiliary Missionary Society, was held at Fordham, on Monday, March 17th. The Rev. Messrs. Carey and Salmon attended as a

deputation from the Baptist and London Missionary Societies. It appeared by the Report, which was presented to the meeting, that the sum of £50 had been contributed during the past year, by this Auxiliary, in aid of the objects of the two Societies.

The collections at this Anniversary amounted to nearly £24.

*Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1834, not including individual subscriptions.*

Clapham, Society in Aid of Missions, by Rev. George Browne.....	20	0	0	Carlton Rode, Collection, by Rev. W. Brock.....	2	2	6
Leeds, Subscriptions, &c., by Rev. J. Acworth.....	19	15	9	Totteridge and Whetstone, Association, by Rev. Mr. Pinkerton.....	8	11	11
Great Missenden, Missionary Association, by Mr. ———, moiety.....	15	13	1	Paisley, Society for Religious Purposes, at Rev. W. Smart's, by Mr. Hardie.....	10	0	0
Wilts. and East Somerset Auxiliary:				Bedfordshire Auxiliary, by John Foster, Esq.:			
On account, by Mr. Anstie.....	40	0	0	Leighton Buzzard.....	32	16	6
Salisbury.....	45	13	10	Hitchin.....	32	16	9
Frome.....	59	6	8	Luton.....	83	6	11
Do. Interest on Legacy.....	8	18	0				149
Crockerton.....	5	0	0				0
Philips Norton.....	1	8	0	Boxmoor, Collection, (Sabbath School Children 12s.).....			6
Beckington.....	1	4	0	Bradford, (Yorkshire), Sabbath Evening School Missionary Society, Westgate.....			5
Melksham.....	6	10	0	Beaulieu, Penny Subscriptions and Donations, by Rev. J. B. Burt.....			14
Warminster.....	9	12	0	Perth, Ladies' Society, for Female Education, by Miss Millar.....			8
			117	Oxford, Subscriptions and Collections, by Samuel Collingwood, Esq.....			76
Cambridge, Ladies, by Mrs. Foster, (Female Education).....	10	10	0				18
Kislingbury, Subscriptions, &c., by Rev. T. Wake.....	6	6	7				0

## DONATIONS.

A. B. C.....	by the Secretary.....	20	0	0
Thomas Wontner, Esq.....	Do. do.....	10	10	0
Ebenezer.....	Do. do.....	10	0	0
J. J. Robinson, Esq., Peckham.....	by Rev. B. Lewis.....	2	0	0

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

Plymouth, (in addition to £40 previously remitted), by Rev. S. Nicholson..	8	11	0
"Payment of an old debt".....	44	3	3
William Wigney, Esq., Brighton.....	10	0	0
Misses Franklin, Coventry.....	5	0	0
Sheffield: a special effort of contribution for Jamaica, from the Congregation and Friends of Townhead Street Chapel, under the care of the Rev. C. Larom.....	72	15	2
A Friend, from a grateful sense of Divine goodness manifested in a chamber of affliction.....	5	0	0

*Towards the Erection of the School House at Spanish Town, Jamaica.*

Chelmsford, Ladies' Negro's Friend Society, by Mrs. Gray and Mrs. Candler, Treasurers.....	47	15	0
--	----	----	---

## TO CORRESPONDENTS.

The thanks of the Committee are returned to George Hunt, Esq., Bath, for 100 copies of Bunyan's Pilgrim's Progress, for the East Indies, to the charge of Mr. Penney; and for a like number for Jamaica, for distribution by Mr. Knibb.

The thanks of the Committee are also returned to Mrs. Wedd, Watford; Mrs. Carter, Royston; Mr. R. Rankin; and Mr. Sloan, for sundry books for the Mission. Also, to the Ladies' Negro's Friend Society, of Reading, for two boxes, containing books, toys, and various fancy articles, to be forwarded to Mr. Philippo.



# MISSIONARY HERALD.

CXC.

OCTOBER, 1834.

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.

## CALCUTTA.

The following account of the public examination of the Christian Boarding School, at Chitpore, under the care of the Rev. J. D. Ellis, is extracted from the Calcutta Christian Observer, for December, 1833.

The attempts made for the instruction of native youth are now of three kinds. The first is, that of affording them instruction in science and general literature, without any attention to religious sentiments; the second is, that of combining religious with scientific knowledge, but still leaving the youth under the care of their heathen parents; and the other is, that of removing them entirely from all the influence of idolatry, and making them acquainted with the Christian religion and general knowledge in a Christian family. In each of these plans a knowledge of the English language is an essential part of a boy's education. It is to the last of the classes mentioned that the Native Christian Boarding School at Chitpore belongs.

This Institution consists of thirty boys and sixteen girls, all the children of Native Christians, and on the 5th of Nov. a respectable number of persons from Cal-

cutta were assembled to witness their examination. After singing and prayer, the 4th English class read parts of the First Instructor.—The girls, who have not been taught English, then read in the Bengalee New Testament; and considering they had not appeared in public before, acquitted themselves honourably. It must have been a great exertion to them to read aloud and fluently, as they did in the presence of about 200 persons. When the girls had been examined as to what they had read, another class read in English the First Reader, which diversified the scene; then a class in Bengalee was examined, and it was pleasing to observe, from their reading and writing, that, while they had been engaged in learning the English, they had not neglected their own language—a fault by no means uncommon at the present day. Proceeding again to English, a Catechism of the Christian religion in rhyme was repeated by the 3rd class, without a single mistake: which excited both surprise and pleasure. But the best was reserved to the last, in the examination of the first class in geography, the use of the globes, history, and religion: those who had witnessed the examination the year before were not prepared for such a display, and much less could strangers be so. The answers of the boys in this class were remarkably correct, and that too when questions were proposed

which they could not have anticipated.—They all, both boys and girls, certainly did great credit to their teachers, Mr. and Mrs. Ellis. Of the thirty boys in the Institution, about ten from *nominal* have become *real* Christians, and it is hoped that their juniors, as they rise up, will follow their example. There appeared too in one at least indications of his proving something more than an eminent Christian—an able defender of the religion he professes. The examination closed with singing and prayer; after which one of the Christian boys repeated the following hymn, which had been composed for the occasion by the Rev. W. H. Pearce; and so feelingly did he pronounce it, that it drew tears from the eyes of several who were present.

## ADDRESS OF THANKS.

O Lord! thy goodness we adore,  
And thankfully confess  
The mercies of thy Providence,  
The blessings of thy grace.  
For habitation, food, and clothes,  
For all the *body* needs;—  
For wise instruction, which alone  
The nobler *spirit* feeds;—  
For health and life preserved, though near  
The sick and dead we see;—  
O Lord, for *all* our praise accept,  
Grateful we long to be.  
These blessings of a temporal kind  
Excite to praise our tongues;  
But there are blessings richer far,  
Which claim our noblest songs.  
*Dumb idols* were our fathers' gods,  
Their souls were dark as night;  
The *living God* now taught to serve,  
They see the Gospel's light.  
Though born idolaters, *we* too  
A nobler state enjoy;  
Each is a happy Christian girl,  
Or happy Christian boy.  
We know the way of life,—are taught  
The road that leads to heaven;  
Bless'd be the Lord, to some the grace  
To walk that road is given.

While thus to God, the source of good,  
We first our praise address;  
We next to *you*, respected friends,  
Our grateful thanks express.  
To *you* who by your presence here  
Show for us kind concern;—  
And for the good of Native youth  
With strong affection burn;—  
To all on Britain's favour'd shores,  
Or India's burning clime,  
Who for us sacrifice their ease,  
Their money, health, or time;—  
To *all*, we owe a debt of love  
We never can repay;  
All we can give—a grateful heart—  
Kindly accept, we pray.  
May God in mercy crown your days  
With every good you need,  
Gently dismiss your souls by death,  
And then to glory lead!

And in that great and glorious throng  
Who crowd the Saviour's feet,  
May you and we, by grace redeem'd,  
In endless pleasure meet!

The following letter from the Rev. J. D. Ellis, respecting this Native Christian Boarding School, has been by some means overlooked, or it would have been published sooner. The editor does not recollect by whom he was requested to make the inquiries mentioned, but trusts the replies will meet the eye of that kind friend, and prove satisfactory.

I have received your letter of the 3rd of October last, containing questions from a lady regarding the Christian Boarding School, and which, as the school is now under our care, it devolves on me to answer.

It is asked, "Would it be practicable to select a youth of promising talents, to be educated at the Christian Boarding School, Chitpore, with a view to his one day becoming a native preacher, if God should be pleased to bless the design by pouring his Spirit upon him? When would it be necessary to pay the first year? How many years would be requisite with such an end in view? Could I receive intelligence of the progress of such a youth from time to time?"

To these questions, my dear Sir, I have the pleasure of sending the following answers, hoping the information will be sufficient.

The great design for which the Institution was established was, through the Divine blessing, to raise an efficient native ministry. It was thought that could the children of native Christians be separated from heathen associations, and receive a pious and liberal education, some of them would become both morally and mentally qualified to preach to their countrymen the Gospel of salvation. The desirableness of obtaining a native ministry, possessing cultivated talents and deep piety, must be particularly felt when it is seen that a pleasing change is taking place in the Hindoo population. Knowledge is increasing on every side, and the intellectual character of the natives is fast improving. It could not be anticipated that *all* the youths in such an Institution as the Christian Boarding School would be qualified to preach the Gospel, and it is the intention to select for that important office those only who may be endowed with the gifts and graces of the Spirit of God.

Any one desirous of selecting a youth of promising talents, could do so, as there are now in the school twenty-eight boys, some of them possessing talents and piety. I trust, that out of this number of youths, ten have been made the subjects of Divine grace; six having been baptized, and four have been proposed for this ordinance. I hope six or eight of these will become qualified to preach the Gospel. They are from eleven to sixteen years of age. The other boys of the school are young, some not more than six years, and a few of them about ten. Any of these youths could be taken by friends, with a view to their one day becoming preachers of the Gospel, as they possess promising talents. The annual expense of a youth, for food, clothing, and education, is £5. As to the number of years requisite to keep a youth in the school with a view to his becoming a native preacher, it must depend on the age at which the boy comes into the school, and on his capacity for learning. I should think that some of the pious youths will have obtained a good English and Bengalee education, in about four or five years. There are four pious youths in our first class, who read in English, the New Testament, grammar, geography, and history. Their knowledge of Bengalee is very good, and their attention will now be chiefly given to books in the English language. The second class contains also four boys, who, I trust, are all pious. They are going on in the same course as the first class, and read, with accuracy and tolerable ease, both the Bengalee and the English translations of the New Testament. Intelligence could be sent of the progress of any youth selected; and in a little time the youths themselves might occasionally correspond with their patrons, as both the first and second classes attend to English writing.

It may be interesting for our friends to know that all the youths receive Scripture names, immediately on their entrance into the school. This has been done because their original names are those of the heathen gods, whom their ancestors have served. Thus in our first and second classes, we have Shem, Caleb, Jacob, Peter, Joseph, Mark, Philip, and David.

I trust that some who feel a particular interest in the state of the female part of India, will be inclined to take the expense of the education, &c., of some of the girls of the Christian Boarding School. The whole expense of a girl is £4 a year; and there are now sixteen in the school. Some of them are very promising, and I

trust will be an extensive blessing. It is probable that some may become the partners of those youths who may be devoted to the ministry. If such be the case, I think they will be helpers in the engagements of their husbands. Could our friends in England look on the female part of our school, they would see a happy contrast in these girls to the wretched ignorance and moral character of the females of India.

It may be also interesting to know that Institutions like the Christian Boarding School have obtained the approbation of the Missionaries here. The Church Society's Missionaries have recently established a school of this kind; and the Missionaries of the London Society are waiting the arrival of assistants, when they intend to do likewise.

### SOUTH AFRICA.

The following summary of intelligence from this quarter would have been inserted before, but for the continual press of other matter. The letter from which it is taken bears date the 26th of November last.

The Lord has done for us great things, whereof we are glad. You are aware that, before I came here, the chapel was closed, the people were divided, and our little flock was scattered in the dark and cloudy day, as sheep without a shepherd. When I arrived I formed the church anew. The members, generally, seem to be more impressed with the necessity of living in the fear of God, and of cultivating a meek and a Christian spirit. We have nearly 110 Sunday-scholars, with a competent number of teachers, and all of them, I hope, converted characters. Indeed, most of them are members. Oh, that all of them may be taught of the Spirit of God; so that they may be a great blessing to the children committed to their care. I hope truly that the Spirit of God is amongst us. The people hear with earnestness and great attention.

I have one station in the country, called the Kareiga, which I supply once a fortnight. There too the good seed has fallen into good ground. Three from thence have already been baptized, and we expect others will follow. They have there an interesting Sunday-school. There are families on the road. They too have received the word with gladness, and two of the families to which I have referred, will

be baptized now very shortly. Some of the individuals above mentioned were formerly very immoral, but now they are living epistles known and read of all men. Formerly they were drunkards, now they are sober. Formerly they were miserable, now they are happy. Formerly they made the hill echo with their drunken revels, and profane mirth; now the wilderness and the solitary place are glad for them, and "all the trees of the field clap their hands." "Instead of the thorn is come up the fir-tree, and instead of the briar is come up the myrtle-tree; and this is unto the Lord for a name, for an everlasting sign that shall not be cut off."

### BELIZE.

Extract of a letter from Mr. Bourn, dated Belize, January 7, 1834.

The attention to the word was never better than of late, and the minds of some persons are now exercised concerning the interests of their souls.

I baptized on the last Sabbath in December one person. Another who has been before the church is now waiting for baptism. May it please the great Lord of the harvest to give us an abundant increase. I labour in hope amidst every discouragement, and my work is my greatest delight. Our white brethren, in conjunction with the coloured, help me not only by their prayers, but especially in the villages and the schools; the former are both young men of considerable promise, who appear to have their hearts much engaged in the work, and are a great encouragement to me. And as they have been raised up to us here, they know more fully the ground they have to tread, than could be expected of persons coming fresh into the country. I have reason to hope, had they advantages which could be obtained in some parts of the world, they bid fair to become acceptable, and I hope, under the divine blessing, useful preachers in due time; they are both of them young, about twenty-three years of age: their views and feelings of their own insufficiency and depravity, and of salvation by grace only, are deep and scriptural. And they feel much for the honour and glory of God. What God intends for them it is not for us to say, but brought here in the Providence of God, and raised up to serve him in a place where there is so much rebuke and blasphemy, augurs well. May he, whose they are, keep them as he has hitherto done, humble, and bless them!

### JAMAICA.

We have waited beyond the usual time of sending the manuscript of the Herald to the press, in order, if possible, to include in it any information that may arrive subsequent to the anxiously-expected first of August. No tidings of a later date have reached us; but the general impression on the minds of our brethren as to the issue was favourable, at least as far as the negroes attending public worship were concerned. A vast majority, it must be remembered, have been debarred from that privilege; and if any partial or transient disturbance should arise, it will doubtless originate among that class. It must be acknowledged, also, that the liberal conduct of the proprietors in Antigua, who presented all their negroes with unconditional freedom on the first of August, instead of adopting the apprenticeship plan, is likely to produce a strong feeling amongst the black population of Jamaica.

By this time, however, speculation, on the spot, will have been converted into actual experience, and it is not improbable that the result of the great experiment will be generally known by the time this article meets the public eye. In the meanwhile, we must condense, into a few sentences, the leading facts of Missionary intelligence lately received.

At Kingston, Mr. Gardner has been seriously ill, but was much better at the date of his last letter. The congregation at East Queen Street continued as large as ever, and an addition to the church was expected. The number of children in the school was increasing, and their progress, under the diligent instruction of Mr. Whitehorne, very satisfactory, but the pecuniary means of

supporting the institution were much on the decline. At *Port Royal*, a reduction in the Dock Yard had lessened the usual congregation, but there were six candidates for baptism, and others were the subjects of hopeful impressions.

Mr. Tinson meets with encouragement at *Yallahs*, where, as well as at his more important station in Kingston, he is diligently employed in his customary labours. The health of Mrs. T., we are sorry to add, was very indifferent at the date of his last letter.

At *Vere* and *Clarendon*, the congregations supplied by Mr. Taylor, the number of hearers is considerably on the increase. This laborious Missionary has been again disturbed, while conducting divine worship at his third station, *Old Harbour*; but on representing the facts to the Governor, on whose estates the offenders resided, his Excellency promptly dismissed them from his employ;—an example which, it is hoped, may prevent the recurrence of similar scenes of disgraceful outrage.

Mr. Kingdon reports a steady increase of hearers at *Manchioneal* and *Morant Bay*. At the latter station a piece of ground has been offered him for the erection of a chapel.

In consequence of the return of Mr. Phillippo to *Spanish Town*, Mr. Clarke has removed into the interior, and taken up his residence at Kenmuir, in the parish of St. Thomas-in-the-Vale, where it is much cooler than on the coast. To his former station at *Constant Spring*, where he preaches in a low thatched hut, with mud walls, to a congregation of four or five hundred persons, though not half that number can

find room within the walls, he has lately added another station in the same parish, in what is called the *Bove Rocks* district, together with *Garden Hill* and *Retirement*, in the adjoining parish of St. John's; and more recently, *Fairfield*, in St. Ann's. At all these places the spirit of hearing is good, and considerable facilities have been afforded by several influential persons among the white proprietors.

From *Port Maria*, Mrs. Baylis, with two children, has been obliged to return home for a season on account of alarming illness. Mr. Baylis remains to pursue his labours, and has been rejoiced by evident tokens of the divine blessing. Seventy-three persons were baptized by him at *Oracabessa*, on the 25th of May last, and many more wished for admission, whom he judged it proper to keep back for the present. Mr. Baylis has lately commenced a new station at *Bagnal's Vale*, twelve miles from Oracabessa, and about fifteen from Fairfield, mentioned in the preceding paragraph.

*St. Ann's Bay*, and its subordinate stations, *Ocho Rios* and *Brown's Town*, have been supplied by Mr. Coultart, who speaks with much satisfaction of the happy results he has witnessed from the labours of his esteemed predecessor, Mr. Nichols. The congregation at the Bay is about 400 in number, with the prospect of great increase. At the earnest desire of several negroes who came from thence, Mr. C. has visited and preached at *Pedro Plains*, 25 miles from St. Ann's. These poor people had never seen a white minister before, and such was their anxiety to hear the gospel, that not less than 150 of them went

over to St. Ann's to entreat our Missionary brother to visit them at their own residence.

From *Falmouth*, Mr. Dendy states, that in that town, and also at *Rio Bueno* and *Stewart's Town*, the houses in which they assembled for worship were most inconveniently crowded, so that they were painfully anxious to learn what prospect there was of having their ruined chapels rebuilt. Opportunities for preaching in the week evenings, in the country places, were multiplying; and hence he urgently appeals for an increased number of Missionaries. As the first of August was to be kept as a general holiday through the island, our brethren had wisely determined to hold worship in all their chapels, so that the negroes might have an opportunity to testify their grateful joy in the most appropriate manner.

Mr. Dexter remarks, in writing from *Montego Bay*, under date of June 24, that the hostile feelings formerly indulged appeared

to be fast dying away. The congregations were very large, so as to render it quite impossible to afford them adequate accommodation. Eighteen persons were baptized by Mr. Abbott in the river on Lord's day, June 22, being the first time of administering the ordinance there since the insurrection, and the whole service passed off without the slightest disturbance. By a judicious distribution of labour between Mr. Abbott, and our young brethren, Messrs. Dexter and Hutchins, the stations at *Lucea*, *Green Island*, *Gurney's Mount*, *Salter's Hill*, and *Savanna-la-Mar*, had been re-occupied. At these and the other stations our Missionaries had publicly explained to their congregations the nature of the change about to take place in their civil condition; thus endeavouring to their utmost to seek the peace of the land in which the Providence of God has fixed the bounds of their habitation.

#### LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Rev. J. D. Ellis.....	Chitpore.....	March 10.
	— A Leslie.....	Monghyr.....	Feb. 19.
WEST INDIES....	Rev. J. Tinson.....	Kingston.....	July 2.
	Do. ..	Papine.....	21.
	— H. C. Taylor....	Spanish Town.....	June 23.
	Do. ..	Do.....	26.
	— W. Dendy, ...	Falmouth.....	22.
	Do. ..	Do.....	July 18.
	— J. Clarke.....	Kenmuir.....	June 27.
	— F. Gardner.....	Kingston.....	27.
	— J. Coultart.....	St. Ann's Bay.....	28.
	— B. B. Dexter ...	Falmouth.....	24
	— J. Hutchins ...	Lucea.....	July 22.
	— J. Kingdon.. ...	Kingston.....	21.
	— T. F. Abbott ..	Montego Bay.....	22.
	— Joseph Burton..	Nassau.....	June 21.
	— K. Pearson.....	Do. ....	July 14.

HOME PROCEEDINGS.

GLOUCESTERSHIRE  
AUXILIARY.

The presence of our esteemed brethren, the Rev. Thomas Burchell, from Jamaica, and George Pearce, from Calcutta, has given to our various Missionary Meetings great interest. And happily the friends of Missions in this district have responded to those fervent appeals which were addressed to them, and they have exerted themselves in the sacred cause more energetically than in any former period of their history. Every meeting was well attended, considerable excitement was produced, Christian love prevailed, and a glowing zeal was manifested to aid the Baptist Missionary Society, to which the friends look with warm and in-

creasing affection. Sermons, as usual, were preached, or public meetings held, in nearly all our chapels. Frequent reference was made to our Mission in Jamaica, and it touched the tenderest chords of the heart. The friends anticipated with the most lively interest the period when that grand measure should come into operation, which should emancipate the negroes from the galling yoke of slavery, and wipe away for ever the foulest blot from our national escutcheon. They now rejoice that colonial slavery has given up the ghost; and as a proof of their gratitude, about £270 has been raised by the friends of the negroes, in addition to the recent collections for the ordinary purposes of the Mission.

W. YATES,  
Secretary.

Stroud,  
Aug. 5, 1834.

Contributions received on account of the Baptist Missionary Society,  
from Aug. 20, to Sept. 20, 1834, not including individual subscriptions.

Netherlands, Auxiliary Society, by Rev. S. Müller.....	150	0	0
Thrapston, Auxiliary by Rev. S. Green.....	29	6	2
Newport Pagnel, by Rev. E. Adey.....	3	0	0
Chatham, by Rev. W. G. Lewis.....	9	10	0
Datchet, by Rev. W. Bailey.....	2	0	0
Elgin, Missionary Society, by Rev. Niel Mc Niel.....	4	0	0
Cupar, Missionary Society, by Rev. W. Burnet.....	5	0	0
Bolton, collected by Young Friends, by Rev. W. Frazer.....	10	0	0
Aberdeen, Ladies' Female Education Society, by Mrs. Duncan.....	10	0	0
Edinburgh Auxiliary Society, by Mr. H. D. Dickie :—			
Edinburgh, Collection, Elder Street Chapel.....	6	15	10
Do. Tabernacle, (W.I.).....	7	15	6
Do. Friends.....	5	9	0
Tullinnet, Baptist Church, (W.I.).....	3	0	0
Anstruther Bible and Missionary Society.....1833	2	0	0
Do. do.....1834	2	15	0
St. Andrew's, Students' Missionary Society.....	2	0	0
Sanquhar, Society for Religious Purposes.....	1	7	0
Largo, Baptist Church.....	0	10	0
Collected by Mr. J. Dick, Priory.....	0	13	8
Do. by Mr. Blyth.....	0	13	0
Mr. John Duncan, Pitlessie, 1833 and 1834.....	2	0	0
	34	19	0

Gloucestershire Auxiliary, by Mr. P. King :—			
Avening.....	1	11	1
Chalford.....	2	2	6
Cheltenham.....	14	16	3
Coleford.....	10	5	0
Eastcombs.....	1	12	6
Kingstanley.....	12	0	6
Hampton.....	5	10	0
Nupend.....	3	1	6
Painswick.....	0	13	10
Sodbury.....	1	16	2
Shortwood.....	44	17	1
Stroud.....	22	10	4
Thornbury.....	5	5	7
Tetbury.....	2	0	0
Uley.....	11	8	8
Woodchester.....	3	6	6
Wootton.....	9	9	6
	152	7	0

South Wales, by Rev. James Flood.

Pembrokeshire :—			
Llangofflan.....	36	14	6
Sardis and Popehill.....	0	18	0
Bwchgwynt.....	0	10	0
Middle Mill.....	4	5	0
Bethel.....	2	2	0
Beulah.....	1	8	4
Fynnon.....	7	5	8
Rhydwyilm.....	4	7	7
Moliston.....	1	2	6
Fishguard.....	12	0	0
Newport.....	3	15	6
Bethabara.....	3	4	0

Ebenezer.....	5 18 3		
Blaengwaun.....	11 0 0		
Jabez.....	1 17 11		
Blaenfoss.....	3 5 0		
		09 14 3	
Carmarthenshire:—			
Newcastle Emlyn.....	5 5 0		
Bethel and Salem.....	2 0 6		
Aberduar.....	5 6 10		
		12 12 4	
Glamorganshire:—			
(Additional, by Rev. R. Davies.)			
Swansea.....	0 5 0		
Salem and Llangyfach.....	0 10 0		
Gerizim.....	0 0 0		
Aberavon.....	0 11 4		
		1 12 4	
Cardiganshire:—			
Cardigan.....	21 10 0		
Penypark.....	2 3 7		
Verwig.....	1 2 2		
Llwydafydd and Capel- gwndwn.....	1 0 0		
Llandyssel.....	2 10 6		
Llanrhystyd.....	0 15 0		
Aberystwyth.....	24 8 3		
Pearrhynoch and Palybont	2 2 0		
		55 12 6	
Brecknockshire:—			
Brecon.....			1 10 0
Monmouthshire:—			
Abergavenny.....	9 11 6		
Llanwenarth.....	5 0 2		
Nantyllo.....	5 10 8		
Penycae.....	3 1 2		
Tredegar, Welsh Church.....	14 7 6		
Do. English do.....	4 0 0		
Argoed.....	1 2 0		
Blackwood.....	2 4 0		
Blaenau & Llanhiddel.....	3 6 6		
Beulah.....	6 13 2		
Pisgah.....	2 6 3		
Abersychan.....	5 1 0		
Trosnant.....	3 2 6		
Pen ygarth and Sardis.....	6 1 8		
Glasgoed.....	0 10 0		
Friend to Negroes.....	2 0 0		
Caerleon.....	5 2 10		
Bethesda.....	1 8 6		
Bethel.....	2 15 8		
Castletown.....	4 1 8		
Newport.....	12 10 9		
Pontheadryn.....	19 0 0		
			119 17 6
			£299 18 11

\* \* \* The Committee wish to return their warmest thanks to their kind and zealous friends in the Principality, for the hearty and liberal reception given to their esteemed brethren, Messrs. Clarke and Flood. It will be seen that, including the contributions from Haverfordwest (not yet received), the amount subscribed to the Mission in South Wales this year, has exceeded £500. To the ministers throughout the district we are greatly indebted, but peculiarly so to the brethren D. Davies, and D. R. Stephens, of Swansea, who have again shared in the labours of our deputation, and thus rendered them most valuable aid.

## LEGACY.

Miss Ann Galpine Sampson, late of Kensington, by Lady Shaw, Executrix..... 45 0 0

## TO CORRESPONDENTS.

ERRATA.—The legacy acknowledged in our last from the late Rev. W. Shenston, should have been entered as paid by "Mr. Edward Deane, Executor," and not by "Rev. J. B. Shenston." The amount from Pershore, in the Birmingham list, should have been printed "£14" instead of "£13;" and in the Welsh Journey, by Mr. Clarke, the collection at Llantrissaint is printed "£4" instead of "4s.;" and at Llanarvan, "10s." instead of "13s." For "Stoke," Suffolk, read "Sutton."

The kind remittance from Mrs. Wilson and Friends, of Sligo, has been duly received, and will be regularly noticed in the list about to be published.

The thanks of the Committee are returned to Mrs. Thorne, and Mrs. Skinner, of Bristol, for a quantity of Magazines, and other books; and also to Mr. Edward Jones, of Kingston, for ten years' Magazines. A parcel from Mr. Percival, Manchester, for Mr. W. H. Pearce, Calcutta; and a box from Miss C. Hepburn, for Mr. Phillippo, Spanish Town, have been duly received and forwarded to their respective destinations. A package from Calcutta, including writings, pamphlets, &c., intrusted to the kind care of Mrs. Royce, has been received at the Mission House.

Nassau, June, 21.

"Obliged by saying, in the Herald, that I return my very warm thanks to my Nottingham friends for their presents of books, &c. It is very gratifying to receive such proofs of being affectionately remembered."—From Mr. Burton.

The Editor has reason to think that all the kind young friends who collected for the Jamaica chapels have not yet been supplied with the little Hymn Books, prepared as acknowledgments for that acceptable service. He has no means of ascertaining with any certainty who have not received them, but hopes they will not fail to apply at Fen Court, as opportunity may afford.

The kind friends at Astwood are informed that their valuable parcel, which ought to have been sooner acknowledged, arrived in due course, and was consigned to the care of Mr. Burchell.



# MISSIONARY HERALD.

CLXXXVII.

JULY, 1834.

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.

Again are we called to furnish a sketch of the proceedings which have taken place at our Annual Meeting; and most insensible should we be of our obligations to divine mercy if we cherished any other feelings than those of gratitude and hope. We rejoice that so many of our friends from a distance were present with us on the occasion, and cannot doubt that they have returned to their homes refreshed and encouraged by what they have seen and heard. To those who could not personally unite in the services of the week, a simple and hasty narrative will communicate a very meagre and defective idea; but even this will, we doubt not, excite in many a heart thanksgivings to Him who hath not forsaken his people, but grants his all-powerful aid to their feeble efforts in support of his blessed and holy cause.

At the open Committee Meeting on Tuesday morning, June 17th, which was fully attended, the chair was occupied by John Broadley Wilson, Esq., Treasurer to the Society. After prayer by the Rev. James Pilkington, of Rayleigh, the usual communications respecting the transactions of the past year were made to the Committee.

On Wednesday morning, the first sermon was delivered as usual in the Rev. John Clayton's chapel in the Poultry, again lent by the christian kindness of our friends there. After the Scriptures had been read and prayer offered by the Rev. J. M. CRAMP, of St. Peters, the Rev. JOHN LEIFCHILD delivered a sermon remarkably distinguished for scriptural sentiment, fervid eloquence, and christian feeling. He selected for its basis Mark viii. 34, 35, "*And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*" The preacher commenced by stating that these words described the requisitions of the gospel on all who receive it, and that they demand self-denial, love to Christ, and concern for his glory. This was not the only time when our heavenly teacher adopted the same or very similar language. Whenever he saw the principle he commended it. The leading principle of Christianity was represented to be one of self-denial—a surrender of ourselves to God—a giving up of temporal things for those which are eternal. The more we possess of this spirit, the more fully do we manifest the christian character. He had selected this subject for present discussion on account of its intimate connexion with personal religion and the glory of Christ. The preacher then proposed,

I. To state some of the ways in which the principle announced in the text must be manifested.

II. The reasons which justify such a requisition.

III. The advantages of cultivating the principle, &c.

In the illustration of his first head of discourse, Mr. L. referred 1st to the renunciation of our own preconceived notions, in conformity with the divine authority of the Gospel. In the examination of the Scriptures, we sometimes see the reasons on which truth is founded, but at other

times we are compelled to be satisfied with an appeal to their authority, however opposed to our prejudices and preconceptions. He cautioned his hearers against the misapplication of reason, and of dishonouring God by believing his revelation only as far as we can comprehend it. This principle was described as manifesting itself, 2ndly, in the relinquishment of social and secular advantages for the honour of Christ. Even Christians naturally possess the spirit of the world with which Christianity combats. On this principle the Saviour told his disciples that he had chosen them out of the world; and, though the test by which Christians are tried be less severe than formerly, it yet exists, and it is seen frequently, both in domestic life and in general society, that the spirit of Christianity is that of martyrdom. 3rdly, the principle may be manifested in the denial of our ease and affluence for the sake of Christ. Whatever the Christian may be called to do, he is bound to render obedience to Christ. Every good man is called, whatever may be his difficulties, to extend the gospel. Nor can we as christian warriors receive the victory at the hands of the Lord Jesus unless we engage in the conflict. This principle must be manifested, 4thly, in the renunciation of our honour for the sake of Christ and his cause. On this principle the apostles acted. They sought not even posthumous fame, for they knew that, as long as the world acted on its own principles, it could not honour them, and that Christians would ascribe the whole glory of success to their great master. The very spirit of the gospel takes away all praise from men, and provides that every christian fruit should grow on humility and self-denial, while it gives all the glory to Jesus.

In proceeding to the second head of his discourse, the preacher remarked that this arrangement was justified, first, because it is essential to our salvation. We have all gone out of the way of holiness; and hence our sins, opinions, and treacherous guides must be given up if we would be saved. The great design of the gospel is to deliver us from evil, and to set up the interests of grace and truth in our hearts. The second reason justifying this arrangement is one of grateful imitation and return. We owe our salvation and happiness entirely to the principle of surrender on the part of the Lord Jesus to poverty and death, that he might raise us to glory and immortality. The third is one of spiritual and eternal recompence. We have, at present, a recompence, sometimes of the same kind of good as that which we are called to sacrifice, but more fre-

quently in the enjoyment of spiritual good. What did the apostles lose? But the reward is principally that of eternity. When John saw the glorified in heaven, they were described as "those who came out of great tribulation." The preacher showed that this doctrine did not impeach that of christian disinterestedness, inasmuch as the principle which guides men is of higher origin and holier nature than self.

In illustrating the third head of his discourse, Mr. L. showed that the duty enjoined in the text was essential to the revival of religion in the church, which must precede the conversion of the world. He remarked, 1st, that the prevalence of this spirit would produce a closer harmony in the views and feelings of Christians, 2ndly, a greater nobleness and decision of character. 3rdly, its prevalence will destroy the lust of pre-eminence among Christians; and, 4thly, will remove many obstacles to the extension of the gospel.

In closing his sermon the preacher remarked that his subject furnished ground of remonstrance with slothful, timid, and self-seeking Christians, and of congratulation that the society had been favoured of God in producing many delightful illustrations of the duty urged in the text.

The hymns during this service were read by the Rev. Messrs. STATHAM, of Amersham; BLAKEMAN, of Crayford; and UPTON, of St. Albans; and the concluding prayer was offered by the Rev. JOHN WATTS, of Maze Pond.

The second public service was held in the evening of the same day at Surrey Chapel, which was again kindly lent for the use of the society. The Scriptures were read and prayer presented by the Rev. T. WINTER, of Bristol, after which the Rev. T. PRICE, of Devonshire Square, delivered an able and impressive discourse, proving the certainty of the ultimate removal of every obstacle to the progress of the Messiah's kingdom. He selected for his text, Isaiah xl. 4, 5, "*Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.*" After having remarked that the passage forms part of a series of prophecies delivered towards the close of the reign of Hezekiah, intended to encourage the Jewish church amidst its trials with a view of the glory of the Messiah's kingdom, to which it is applied by the evangelist Matthew, and illustrated the figures contained in the text, the preacher proposed to direct the attention of his audience,

I. To a few of the most formidable ob-

stacles which exist to the progress of divine truth, and the certainty of their removal; and,

II. To the happy results consequent on the removal of these obstacles.

In the illustration of his first head, Mr. P. stated that he should confine himself to some of the principal practical difficulties which most nearly concerned ourselves. Among these might be mentioned, first, the defective character of personal religion. He remarked that, however painful reproof might be, ministers must be faithful, assured that ultimately Christians would be grateful for it. That, however pleasing much in the character of the present times may be, there is much in religion that is defective and distorted; and it might well excite an inquiry on the part of good men whether God could use instruments in the prosecution of his designs so unworthy, secular, and selfish. But a period shall arrive when religion shall be more prosperous in Christians individually, and then it shall triumph in the world.

2. The dissensions and animosities existing among Christians, were considered as forming another obstacle to the progress of the kingdom of Christ. While in the New Testament the church of Christ is presented as *one*, in the professing world it is *many*. To the evil of separation Christians have added those of envy, jealousy, and hatred, and thus unbelievers have been strengthened in their impiety. A time, however, will come when each Christian, maintaining his own views, shall unite with all other Christians, and thus present to the world a lovely and attractive scene. The third obstacle to the progress of the Redeemer's kingdom was to be found in the connexion existing between religion and state politics. Disclaiming every thing of a political kind in connexion with his subject, the preacher showed that Christianity, as it came from the hands of Christ, was pure and transparent; that it asked no favours from kings, but showed itself purely a moral principle, and ran a career never since witnessed. But when princes sought to ally it with the state, and courted its influence to carry their schemes of policy, it was deprived of its glory and efficiency. The pen of prophecy has, however, unfolded the view of the restoration of its spirituality and glory, when every thing unholy and worldly shall be destroyed.

In illustrating his second head, Mr. P. remarked that no view could be more inspiring to the heart of a good man than that of the glory of God being universally revealed to mankind. This glory had been partially shown to man by the

ancient prophets, and Zion had then appeared lovely; and still more had this been seen in the advent and character of the Lord Jesus. But these, delightful as they were, were only the first stages of the manifestation of divine glory. In the sight of this glory every part of the world shall participate. God, as an earnest of this, had shown enough of his glory to reward our labours, but not sufficient to gratify our desires. In closing his sermon, the preacher recommended his hearers to enter personally on the labour of making known the divine glory—a service enjoined by Jehovah, and demanded by the consistency of christian character and the claims of the world; and presented the moral state of the world as an argument for liberal contributions.

The hymns were read by the Rev. Messrs. BELCHER, of Chelsea; FINCH, of Harlow; and DYER; and the service was closed with prayer by the Rev. T. MORRIS, of Portsea.

The usual prayer-meeting was held on Thursday morning at Eagle Street, when an appropriate address was delivered by the Rev. JOHN STATHAM, of Amersham, and prayer was offered in succession by the Rev. W. ELLIOTT, of Camden; J. TYSO, of Wallingford; and C. WOOLLACOTT, of Westminster.

The annual meeting was held at Spa Fields Chapel; the chair was taken by W. B. GURNEY, Esq. After singing and prayer, the Chairman congratulated the assembly on the pleasing and interesting circumstances under which they had met this day. They met, last year, under different circumstances, lamenting over the ruin that had befallen their cause in the island of Jamaica; and though they desired to be delivered from that painful situation, they could not have anticipated the glories of the present day. In terms that went home to the heart and to the conscience, they were told that slavery and Christianity were incompatible; but little did they expect it should be so powerfully proved as at the present time, and that within forty days the slave should be set free, and each sit down under his own vine and fig-tree, none daring to make him afraid. Such a state of things must create the highest satisfaction, when it was remembered that the negro population had been prepared by a long course of gospel instruction to receive their temporal liberty in addition to that liberty wherewith Christ maketh free. Now they might look forward to the time when there would be in those colonies colleges for the instruction of native missionaries who should go forth throughout

all Africa for the object of its conversion. Nothing less than this, and much more might be hoped for, under the new state of society in the West India Islands. It would have been pleasing to have had to report that the houses of God were no longer lying waste, and it had been hoped, by an appeal to the Government abroad and at home, that the demolished chapels would have been restored. That appeal, however, had been met in a qualified manner, and it now remained for this meeting to say what was to be done; and as friends of missions and Christians, they ought not to be satisfied while their friends Messrs. Knibb and Burchell had not yet returned to their posts to rejoice with their people. Without entering into details he would merely recommend the object of the meeting to the patient consideration and cordial support of the assembly, requesting all present to recollect that its object was purely religious and not political. Under proper feelings he doubted not this meeting would be conducive to the advancement of divine glory and the best interests of immortal souls.

The Rev. J. DYER, the Secretary, read the Report, after which the Chairman read the statement of accounts, which stated that the expenditure of the past year had amounted to £14,690, which had so far exceeded the income as to leave a balance of £2692 against the Society.

The Rev. W. GROSER, in moving the first resolution,—

That the Report now read be adopted, and circulated under the direction of the Committee; and that this Meeting humbly acknowledges the various proofs, furnished by the history of the Society during the past year, that a divine blessing has rested on its proceedings,—said, that it would appear to him that, after hearing such a Report, the feeling was that they should retire for meditation and prayer, rather than to listen to any remarks he might address; but he might at least call upon them to render thanks to the Father of mercies for the extraordinary goodness displayed towards them and their brethren in distant parts, and to go forward in their triumphant course. A very different report might have been presented; they were not called upon to listen to statements respecting dissensions among brethren or differences of opinion at home or abroad, nor to deplore the breaking forth of new or the continuation of old persecutions against their missionaries, for their ways had pleased the Lord, and he had made their enemies to be at peace with them. They were not called upon to vindicate the character of their brethren; that had been done by nobles and secretaries of state. They were not called upon to lament the death of mis-

sionaries, though at home indeed one long in office, and not inferior to any in honesty of purpose or readiness for labour, had been called to his rest: but they might rejoice that there were left among them men of experience and integrity, worthy of the confidence of the Christian public. This society directed its chief attention to the East and West Indies. The report had referred to Calcutta, which some might think of as only a large and hot city, and be almost fatigued with the repetition of things concerning it; but if missionary societies were to commence their operations anew, and the question was raised as to what part of the world they should send their missionaries, the answer would be, "Unfurl the standard of the gospel at Calcutta." This would be acting on the authority of Scripture precedent, for the apostles preached in the chief cities of Asia, and in Rome, the metropolis of the world. If they had, which he regretted to say they had not, 100 missionaries well qualified for their work, and adequate funds to send them, they could not do better than send them to Calcutta,—a city which is computed to contain 80,000 houses, so that 100 missionaries would supply only one to every 800 houses. Ministers at home would think their task excessive if they had to superintend seven or eight thousand people; but what would that labour be compared with the labour of missionaries, who had to do the work of schoolmasters, and perform other preparatory labour, so that if there were 900 added to the 100, there would be abundant work for all. In reference to the West Indies he might remark, that the most important experiment was about to take place there that ever occurred in the history of the world, brought about by a pecuniary sacrifice the most noble any nation ever made for the purpose of philanthropy. It was desirable that the negroes should have friends and protectors to inculcate upon them the principles of the gospel of Christ; and he might say that they were longing to see the faces of their teachers as much as they were longing to see their flock. The accounts from Jamaica were of the most cheering character—the way of the Lord was prepared, and it remained—but he trusted it would not remain long—only for them to go and take possession in the name of the Lord.

JOHN POYNDER, Esq., seconded the motion. He observed, it had fallen to his lot to advocate the cause of Christianity in the eastern part of the world, and he was under obligations to the Baptist Missionary Society, and he could not but acknowledge that in seasons of darkness and

discomfiture he was encouraged by their counsels and prayers to go on in that course which at length proved successful. They were much indebted to the East India Directors, the Board of Control, and to Government generally, for the share they had taken in bringing about the present state of things in the East. Now that idolatry was no longer to be a source of revenue, and the horrid sacrifice of 700 beings a year to their idol was discontinued, the system must die a natural death, and India would soon attain to a period of unexampled happiness. The time was come when England must bestir herself, and every man, let him belong to either the clergy or the laity, who contemplated himself as a brand plucked from the burning, must feel that all he could do was but little compared to the obligations he was laid under.

The Rev. G. PEARCE, of Calcutta, in proposing the second resolution,

That this Meeting especially contemplates, with devout gratitude to the supreme Disposer of all events, the abolition of Negro Slavery throughout the British Empire, and the various enactments of a beneficial character affecting our vast possessions in India; and congratulates the friends of humanity and religion on the increased facilities thereby afforded to Missionary operations both in the East and in the West,—

said he mingled his gratitude with theirs that day for all that had been done in the West Indies, but he naturally wished to direct their attention to the country in which he had been labouring. Since he had returned to England, he had heard expressions which seemed to indicate a despondency with regard to the success of the gospel in India; this would appear farther from the fact that during the past eight years, with the exception of the present, only two missionaries had been sent thither by this society, while the London Missionary Society and the Church Missionary Society had each sent out six times that number. Some might imagine it almost impossible to convert the Hindoos, since this society had laboured for that object during the last forty years; but Ireland received the gospel 1000 years ago, and what was the state of that country? Then, again, look at the condition of England after the gospel had been preached in it 1600 years. The great and good Dr. Carey's motto was, "Attempt great things and expect great things;" but were he present on this occasion he would freely confess that 40 years ago he never expected to see what was now to be seen in Bengal. There were enormous difficulties in the way of the spread of the gospel in India, but he mentioned this to inspire them with patience and not with despondency. There was a system of religion which had existed

3000 years, supported by an extensive, interested, and influential priesthood; and there was belonging to that system what is termed caste, which bound the people to their idols and to the system. It was not to be expected that such a system could be overturned in a day. When Dr. Carey went to India he was not able to speak the language, and there was neither grammar nor dictionary, or any body to teach him; hence he could only employ himself in preparing materials for others to work with. The moral character of the Europeans there was an important subject, because it was desirable that the missionaries should have something to point to in support of their doctrine; and though when Mr. Thomas was in India he advertised in vain for a Christian, such an advertisement would not want respondents now. European society in that country was much improved, and among the military there were some pleasing exhibitions of religious feeling. In one regiment every officer, with but one exception, had become a subject of divine grace, while some of the private soldiers had collected £26 in support of missions during the past year. Education in English was progressing very rapidly under the united efforts of the Baptist, London, and Scotch missions. Mr. Duff, of the Scotch church, had been most successful in his attempts to instruct the young. When first he began, however, to deliver his lectures, the youths of the Hindoo college were threatened with expulsion if they attended them. That restriction was now at an end, and Mr. Duff had 300 youths of the most respectable class under his tuition. There was what was called the Anglo mania prevalent in India; correspondence was preferred in the English language, and it was expected that the Persian language would shortly be excluded from the country. The rajahs had requested four teachers from the mission, but there were none to send. He hoped some would come forward to engage in this work; and if there were any present he would promise them as many children as they could teach, and as many sinners as they desired to preach to. If they did not come forward, others would. America was directing her attention to benighted India, and she would have done so before had it not been for a mistaken notion that her missionaries would not be permitted there; but Lord William Bentinck had given permission to as many as would come. He saw some of the members of the London Missionary Society present, and he had been desired by their missionaries to implore them to send more.

The Rev. T. BURCHELL seconded the motion. He said that the Society had

been in operation in the West Indies 20 years, eleven of which he had been engaged there. His course and that of his brethren had been checked by the boisterous elements of slavery. Their characters had been assailed, and they had been imprisoned and persecuted, but yet possessed a conscience void of offence towards God and man. They thanked God that they had been permitted to labour in the land of the negro's bondage, and counted the day they landed on its shores as one of the happiest of their lives, and esteemed it no small honour to be accounted worthy to suffer for the cause of Christ. They did not expect a life of ease or pleasure, recollecting the declaration of Christ to his disciples, "Behold, I send you forth as sheep among wolves;" and trusting in the promises of a faithful God, they found that not one good thing had failed them. The amount of success however far out-weighted the amount of toil and suffering. There were now 24 churches in Jamaica, and the conduct of the negroes belonging to them, during the late disturbances, gave a testimony to the purity of their faith; for he never heard one of them throughout the whole use a harsh expression respecting their persecutors. Whenever they spoke of them, they did so in terms of compassion and pity, and they prayed heartily for the forgiveness of those who were hunting them to death. Their sympathy for their ministers was so intense that they quite forgot themselves. During his incarceration he was allowed to walk for an hour each day in the prison-yard for air, under the restriction that he should not speak to any of the imprisoned negroes. A man, 70 years of age, one of eleven that formed the first church at Montego Bay in the year 1824, called to him from the grating of his cell, but remembering the restriction, he took no notice, and this was continued for three days. On the fourth day he determined at all risks to speak to this old disciple, and he proceeded to the cell, but he was not there. He called him, he heard the clanking of his chains, and in an instant he came to the grating, and with tears in his eyes said, "Minister, what make me feel is to see minister in trouble; me can bear it myself; me willing to suffer what God see fit; but when me see my minister, him leave father and mother and him country to come to teach me, it be more than me can bear. Never mind, massa, bear up, keep good heart, you know we Saviour suffer more than we suffer." He little expected such an interview, but on the contrary that the poor man would apply to him for a word of consolation. On his liberation they crowded around him, and his feelings were

overpowered with their sympathy. They said in reference to their persecutors, "We know they wicked, but we must pray for them." Did not this remind them of the prayer of the Saviour for his murderers? A black cloud indeed then hung over the church; but though Christians were alarmed, the church was safe, for it was founded on a rock, and the gates of hell could not prevail against it. Slavery raised the arm of persecution against Christianity, but when it demolished the temples of the living God, it inflicted on itself a mortal wound; and though for months that monster writhed with anguish, it now laid powerless, and in a few days it would give up the ghost. Yet the triumph was not complete; their joy was far from being unmingled; for where were the sanctuaries of the living God? They had been burnt with fire and levelled to the ground; and their ashes were now trodden under foot by the adversary. Thirteen of them were in ruins, and nearly 20,000 negroes were deprived of a place in which to meet and worship God. Should this desolation be allowed to continue? Were those churches to be scattered abroad for want of a place of rest? Should those thousands, the gathering of whom consumed so much time, labour, expense, and life, be suffered to remain disconsolate, as sheep having no shepherd? Were they to be left to the mercy of those who hated the religion of Jesus Christ? Surely not. Where then were they to look for help? Were he and his brethren to be told to go back to their congregations? They wanted to go back, but it was in vain to look to them, for they had lost their little all; and while their masters were to be compensated liberally for letting them go, they were to have no compensation for all the misery, and spoliation, and persecution they had endured. Was it said, Look to the Government? Government had promised to do something, but they expected more to be done. There was but one last resource, and if they failed there, there was no help, and their prosperous and interesting missions would be blasted, and that too in the very vigour of their days. Their last appeal was to the British Christian public, and never had that been applied to in vain in any case worthy of its support. That public must determine whether they should go forward or give up the cause. He appealed to them in behalf of thirteen scattered churches, comprising 5000 members and 10,000 inquirers, and in behalf of thousands of perishing negroes. The 1st of August was approaching. Let not then the shouts of the liberated negroes be mingled with the lamentations of 20,000 of their number

over the ruins of their chapels. Let not the joyful train of the conqueror be brought up by thousands in the rear refusing to be comforted for Zion lying waste. Let the approaching day of jubilee be one of holy festivity and unruffled joy; not a tear be shed, not a sigh be heard; and let the chain, the whip, and the whole paraphernalia of bondage be burnt with fire, while angels renew the song, "Glory to God in the highest, and on earth peace, good will to men," and we join in singing, "Unto the Lord who hath triumphed gloriously sing, Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

The Resolution was then unanimously adopted.

The Secretary read a letter from T. F. Buxton, Esq., expressing his admiration of the conduct of the missionaries in the cause of negro emancipation, and inclosing a cheque for £20. Some other donations were also announced.

The Rev. W. KNIBB proposed the third Resolution:

That government having consented to recommend to Parliament a sum of £5510, to meet existing liabilities on Chapels and other property belonging to this Society, destroyed in Jamaica; and confident hope being entertained that if this Society will raise £6195, being one half of the remaining amount of damages incurred in consequence of the outrages in that Island, his Majesty's Ministers will also recommend to Parliament to grant an equal sum; this Meeting deems it most important to make an immediate appeal to the friends of religion to realize the desired amount, and thereby re-instate the Negro population in the possession of religious privileges which they so justly prize, and also lay the foundation for more vigorous and extensive operations.\*

He was confident that at this particular juncture the society would gather round it the sympathies of the different sections of the Christian church, and he trusted that no one present would be satisfied unless he provided at least one brick towards those chapels which were to be erected as the monuments of the triumph of liberty. He had been trying at other places to awaken the spirit of benevolence, and though he

\* It is proper to state that this Resolution was drawn up in consequence of an interview with the Secretary of State for the Colonies, held on Wednesday afternoon, and reported to the Committee immediately previous to the General Meeting. This will account for the introduction of two Resolutions of a financial character. The amount of donations this day (June 24) is upwards of £2700. The Jubilee cards are prepared, and will be sent as generally as possible by this month's parcels, but the very short interval will not allow of their being forwarded in every instance. (See Advertisement on the cover of Baptist Magazine.)

was late in the field he succeeded pretty well, and he now came to try how he could succeed here. Some years ago an old negro came to him, a distance of forty-five miles, for a Bible; but, understanding that the old man could not read, he said the book would be of no more use to him than a bit of wood. The negro replied, "Massa, me think you wrong for once; suppose me have a friend that can read, which be most use, a Bible or a bit of wood?" He admitted the force of the argument, and gave him a Bible, but told him that if ever he could afford it he must pay for it, while he felt thankful that he had a copy of the scriptures to give him; and he now blessed God for the Bible Society, which had determined upon presenting every negro with a New Testament and a copy of the Psalms on the Day of Jubilee. The old negro returned in a few months, bringing six shillings. He was asked how he had procured the money. The old man replied, "Massa, we make a prescription on the estate." Now, if the meeting would prescribe for him after the same manner, he would gladly take the dose, however large it might be. The first of August was coming—roll on, time, and bring it fast! The first of the present race of kings ascended the throne on the first of August, and it would be rendered a more august day by this noble event, and he who was crowned a king of slaves would die a king of freemen! On that delightful morning the mother, for the first time, would take her child—her own, and the British missionary would stand forth in all the dignity of his office, to proclaim Him who came to secure liberty for the captive. In the district which he occupied 60 prayer-houses were demolished, and in Mr. Burchell's no less than 100. These places were built by the voluntary efforts of the poorest classes of Christians, but they were now without the means of rebuilding them, and must be assisted. The Governor of Jamaica had gone round himself, not intrusting the business to other hands, and explained to the assembled negroes the nature of the bill; and on the very spot where 150 negroes suffered on one gallows, he had proclaimed, "On the first of August you, your wives, and children will all be free!" The question now was, Should he bid them farewell, and go to those interesting and anxious people, or not? It remained for the assembly to answer the question; and he promised them, that if they did answer it to the purpose, they should see his face no more.

The Rev. J. LEIGHCHILD seconded the motion. Having sympathized with this society in the day of trouble, and joined in prayers for the preservation of their

missionary brethren, and having lived to see those prayers abundantly answered, it could not but be peculiarly grateful to meet that day, and sing "Unto him that heard and answered prayer, be all the praise!" It was true, some had fallen victims, and no marble told where they lay, no bard sung their name; but they were witnesses for the truth, and their record was on high, and "the blood of the martyrs is the seed of the church." Who was it that overruled evil for good? Little did they think Christ would have accomplished their desire in the way in which he had accomplished it; but he made the crosswinds accelerate the arrival of the vessel at her port. He did not think that difference of opinion on minor matters among the people of God should prevent cordial affection and unity in reference to the great object of all their wishes, and it was the want of a greater measure of piety and Christian principle that formed the barrier to the full operation of Christian love. There must of necessity always be differences of opinion on minor matters, and these differences of opinion might be conscientiously held without injury to each other. Was it necessary for them to become Pædobaptists to have an affectionate regard for him? or must he be an Anti-Pædobaptist before he could love them? Where he to meet a converted negro, he should not ask whether he was converted by a Baptist, or Wesleyan, or Independent, but, "Have you the stamp of the blessed Jesus upon you?"—for that was the ground of Christian affection. Let them not wait then for the time, which he believed never would come, when all should be unanimous on minor points, but let each give the right hand of fellowship to "all that love the Lord Jesus Christ in sincerity and truth." If he had any wishes for an alteration in Church and State, it was entirely on spiritual grounds, that all exclusive practices might be removed, and that every denomination of Christians should be united in labouring for the conversion of the world. The rev. gentleman concluded by making a powerful appeal to the audience on the subject of the resolution, urging them to immediate action.

The CHAIRMAN put the resolution, and expressed the pleasure he felt in contributing £500; "not that I am possessed of large property. It is small in comparison with that of many members of the denomination, and with larger claims upon it. Such individuals, I trust, will not feel themselves restricted to that sum. The circumstances are very peculiar; the call is pressing, and a sacrifice must be made to meet it, rather than it should not be met." The Treasurer followed with a

donation of £500; S. Salter, Esq. £100; J. Gutteridge, Esq., £100; and in the course of half an hour many smaller amounts were named. The Baptist ministers present pledged themselves on behalf of their congregations, and the ministers of other denominations, among whom were the Rev. Dr. Fletcher, the Rev. J. Leifchild, and the Rev. J. Hunt, did the same for various amounts. The animated appearance of the meeting during the collection of these contributions was as unusual as it was delightful. The sum total amounted to £2,300.

The Rev. J. LEIFCHILD gave out the hymn commencing

"Bless'd be the dear uniting love  
That will not let us part;  
Our bodies may far off remove,  
But still we're one in heart," &c.

After the singing of which, the rev. gentleman shook hands with Messrs. Burchell and Knibb, addressing them in an affectionate manner on the subject of their departure to the West Indies, and committing them to the care of the Great Head of the church.

The business of the meeting was then resumed by the Rev. J. E. GILES moving, and the Rev. J. BUNTING seconding, the nomination of the officers and committee for the ensuing year, which was agreed to.

The Rev. E. CAREY proposed a resolution for appropriating the 1st day of August next to solemn prayer and thanksgiving.

The Rev. T. WINTER, of Bristol, seconded the motion. He remarked that he had not pledged the people of Bristol to any amount, it having been previously understood that on the 1st day of August they would collect for the very object of that liberal subscription which had commenced.

The resolution was unanimously adopted.

The Rev. J. E. GOOD, of Bristol, proposed a vote of thanks to the managing friends of the different chapels in which the anniversary meetings of the Baptist Societies were held for the accommodation afforded.

Mr. SALTER seconded the motion, which was agreed to.

The Rev. J. DYER announced that subscription cards would shortly be issued for the purpose of completing the required amount for rebuilding the demolished chapels. He observed that what had been done that day might be taken as a pledge that before the 1st of August they would exhibit to Government the triumph of the voluntary principle.

After singing "From all that dwell below the skies," &c., the meeting adjourned.



# MISSIONARY HERALD.

CLXXXVIII.

AUGUST, 1834.

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 friend, Mr. W. H. Pearce, has favoured us with the following articles of miscellaneous intelligence, which we doubt not will prove interesting to our readers.

#### *Spread of the English language in Hindostan.*

July 15th. To-day the agent of the Rajah of Kotah, a Rajpootna state, called by order of his master to purchase, from the School Book Society's Depository under my charge, a supply of English and Hindoo books, adapted to aid in the acquisition of English. He informed me that his master has determined to learn English himself, and to teach it to his sons. A fortnight ago we received an order of Government to supply the female Regent of the state of Gwalior, 800 miles from Calcutta, with a number of English works, which she had requested; and still more recently, have executed an order from Bahawal Khan, an influential chief on the banks of the *Indus*, for a number of books for the same purpose. The great desire to acquire a knowledge of English, which is thus spreading to the most distant extremities of our possessions, is mainly to be attributed to the intimation given by our present enlightened Governor General to all the native governments in alliance with us, that for the future he should correspond with them in *English* instead of *Persian*. The latter being to most of the Hindoo States quite as foreign as the former; and doubts

having long existed in the minds of several, whether the Governor General (who cannot in every case be supposed fully to know Persian) is in fact ever made acquainted with their exact sentiments, the change is exceedingly popular among the chiefs; while it will undoubtedly tend to communicate a knowledge of the great truths of our science and our religion—to remove both prejudice and ignorance—and to render the knowledge of English, communicated in our schools in Calcutta, more prized by all, since it opens the way to their obtaining secretaryships and other situations in native courts; so that in every way it promises to be highly beneficial.

The agent of the Kotah Rajah began to talk of his *religion*. He was a *Jain*—one of those who on no account will destroy animal life, and who frequently wear a cloth before their mouths and noses to prevent any insect being destroyed by immediately entering them. I talked with him of *mine*. He said, "Your *religion* will follow your *language*." I expressed my conviction that it would, and asked if he would like to know something about it. He said he certainly should. I gave him some Hindoo Tracts, which he said he would read himself, and would then send them with my compliments to the Rajah; I gladly agreed. May they excite further inquiry, and lead to his saving acquaintance with "the truth as it is in Jesus!"

#### *Theological Education of Native Preachers.*

July 28th. A good congregation at native worship, both morning and afternoon. Among the hearers were three persons proposed as candidates for baptism at our last church meeting. One is the wife, and another the sister, of a young man pre-

paring for the work of an itinerant, and both have evidently gained much knowledge, and I hope received much impression, from his conversation and prayers. Beside this young man, we have two native brethren employed at Kharce, more immediately under my superintendence, with one at Calcutta, another at Luckypore; and a third at Chitpore, under the direction of other brethren; and four of the six dear youths lately baptized from Chitpore, are directing their thoughts and wishes to an entrance at the proper time on the Christian ministry. With the good education the latter are receiving, the piety they have manifested, when so young, and the very promising talents they exhibit, several of them bid fair to be exceedingly useful. I cannot describe the interest I feel in the piety and talents of our native Christian brethren who have entered, or propose to enter, the ministry; and if ever partially relieved, as I hope soon may be the case, from the superintendence of the printing office—and if the work be not taken up by any of my associates, it has long been my intention, with God's blessing, to make their improvement the great object of my future life. Though we have probably done more to qualify our native preachers for their work than has hitherto been deemed necessary by our predecessors, it is very evident that for all, and especially for any intended to labour in Calcutta, we *must do still more*. Knowledge in all cases gives influence, which influence the native Missionary particularly requires, amidst the contempt and hatred which his profession frequently excites in the minds of his countrymen. Besides, in the city, Christianity is daily attracting more attention, and our chapels for the heathen, in consequence, are gradually securing the attendance of persons in more respectable circumstances; and hundreds of youth are every year released from the numerous schools now in full operation; so that the heathen congregation are generally composed of persons of much better information than before. Add to this, that while some years ago only two or three could be recognised as attending repeatedly, now several attend whenever the chapel doors are open. On all these accounts our native brethren should be "well furnished," in order to be able in successive discourses to the same congregation, to exhibit with advantage to their countrymen, the everlasting truths it is their privilege to declare.

#### *Missionary Prayer-meeting and Breakfast.*

August 5th. Last evening we met the European congregation at the Missionary

Prayer-meeting for the spread of the Gospel; and to-day (as usual on the first Tuesday of the month) the Missionary brethren attended at a Prayer-meeting and Breakfast held among themselves. It is held at the houses of four Missionaries in rotation; and is attended by brethren of all denominations in the city, and by any strangers who may be here on a visit. Mr. M. Hill, and Mr. Patterson of Berhampore, and Mr. Buyers of Benares, were with us this morning. We meet at seven. We have first a prayer-meeting to implore the blessing of God on the labours of ourselves and all our brethren in various parts of the world. We then adjourn to breakfast, and afterwards have a meeting for consultation and discussion on different subjects connected with our common work. We have found the friendly intercourse which this meeting has produced very important and beneficial. It has secured among us agreement in general principles of action; immediately removed misunderstandings which, if left unexplained, might have been sources of unpleasant feeling; has created an interest in each other's labours, and maintained a spirit of affectionate co-operation. Hence have we been privileged for the last several years, to labour together in the work of the Lord with the greatest harmony—a harmony which I humbly trust will never be disturbed.

The withdrawal of the Methodist brethren from Calcutta, which influence their exhausted mission in the Madras Presidency; the temporary absence from India through sickness of several who were accustomed to meet with us; and the final return or death of others; have greatly reduced our numbers and impressed upon us all the necessity of entreating the Christian church more earnestly than ever to send out more labourers to cultivate the immense field, daily becoming more promising, which is presented by idolatrous India. We hope that our beloved country will not forego the high privilege which God has given her, if she chooses it, to enjoy—that of communicating to the millions of Hindostan the blessed truths of the Gospel of Christ; and trust that while the spirit of missions, though so lately excited, is evidently rising with daily increasing power in the United States, it will in our native land, where it was previously kindled, never be suffered to decline; rather that it may eventually gain vigour and force, till the joyous moment when it shall be proclaimed by the angel, "The kingdoms of this world are become the kingdoms of God and of his Christ."

## SEWRY.

Under date of 29th of Sept. last, Mr. Williamson gives an account of the state of the Mission under his care. He laments that he cannot speak in very encouraging terms of the condition of the church, but appearances among the younger part of his charge are more hopeful. His own language is—

The schools, I am happy to say, have lately much increased; improved methods of teaching have been introduced into them, and the girls' as well as the boys' schools are now wholly supported by the ladies and gentlemen of the station, most of whom take a very lively interest in them. You will also be glad to hear, especially in these hard times, that we have been able, with I conceive very trifling detriment to the children, to dispense entirely with our expensive Christian boarding-school. The near residence of almost all our native Christians, together with the English school lately commenced, have chiefly contributed to the accomplishment of this desirable object.

In order to lessen the expenses of the station as much as possible, I have dismissed my pundit, and given up 5 rs. which the Calcutta Committee, some time ago, allowed me for extra Missionary charges. The English school, containing upwards of fifty boys, supports itself, and gives us access to those youths of the higher classes of natives, to whom we could hardly have found access any other way. Being more advanced in age, and consequently more matured in judgment, they understand much better the subjects they read about than the children of either sex in the Bengalee schools. The books introduced are the same as those used in Mr. Duff's celebrated schools in Calcutta. They were recommended to me by brother W. H. Pearce.

We are daily out among the Hindoos and Mussulmans, preaching, and reasoning with them on the great subject of their salvation; and distribute tracts, though less sparingly than heretofore, being convinced that, in this quarter at least, tracts and books are often solicited from other motives than that of becoming acquainted with our religion; so that, wherever we suspect this to be the case, we refuse them of course. I have not baptized any lately, nor have we any candidates at present, nor even inquirers

of any description. Pray both for us and for those to whom we desire to impart the Gospel of Christ, that we may be faithful and tender, that we may always have both our hearts and hands full of the work of God, and that His glory, and the salvation of precious souls, may be abundantly promoted.

## BAHAMAS.

Extract of a Letter from Messrs. Burton and Pearson, dated Nassau, New Providence, April 15th, 1834.

At New Providence the work of the Lord is going forward, though, as you may easily suppose, not with that rapidity for which we earnestly pray. You have already been informed, that in the months of August and September last, the two societies here under the care of Sharper Morris, and Prince Williams, agreed that, because of the unscriptural system and practices which had been adopted, they would begin anew; the missionaries examining every one, and the newly-formed churches only receiving those whom the missionaries thought would be received by other Baptist churches in any other part of the world. Since that time there have been fifty-two received as members at Mr. Morris's place; and fifty-three at Mr. Williams's. Of these eight or nine only have been baptized by us; the others had been previously baptized. For some time past, there has generally been public worship on the Sabbath morning at eight o'clock at Carmichael, a village about six miles from Nassau. We still have public worship on Sabbath morning at Mr. Williams's chapel, and at Mr. Morris's in the afternoon. And in another part of the town, where preaching is very much needed, we have service on Sabbath evening in the public school-room.

About six months since, a few, who professed to receive with thankfulness the instructions of the word, voluntarily proposed to give a little, quarterly, to aid the mission. They have not been much in the habit of giving money, and therefore at present their subscriptions are small; they amount to about fifteen dollars a quarter. We have, however, received donations within the last half year, amounting to forty-eight dollars. We have also added to this mission-fund the money that has been received for Hymn-books. If you have not any objection, we have purposed to appropriate all these

sums, and others that may be obtained in a similar manner, to the purchase of Mission premises, or of a vessel, as may hereafter appear most desirable for promoting the work in which we are engaged.

At the present time, we are both staying in Nassau, because of being unable to quit it. We feel deeply for the out-islands; but it appears necessary that, for a short time yet to come, we should continue where we are.

Within the last five months we have visited Rum-Key and Turk's Islands; And as we are acquainted with the spiritual condition of these places, we beg to request, with great earnestness, that the Committee will think of their wants, and endeavour to send us more help. Upon the two inhabited parts of Turk's Islands there are about two thousand inhabitants. Of these about two-thirds are black or coloured, nearly two hundred of whom call themselves Baptists; and therefore give to a Baptist Missionary the fullest encouragement to instruct them, and lead them to the knowledge of the truth. They have, as a society, renounced their old plans, and chosen us as their ministers; and a new church, consisting of eighteen persons accepted out of about one hundred and twenty examined, has been formed among them in the same manner as those have been formed at Nassau. These are now as sheep without a shepherd, and write by every opportunity, pressing us to return to them. We feel it of very great importance that a Missionary should be stationed among them; and there he would be within eighty miles of St. Domingo. At Rum-Key there are between 800 and 1000 inhabitants. Except the two Baptist chapels, and the two Baptist preachers who have endeavoured to teach in them, there is not any place of worship or preacher on the island. Almost all the inhabitants are earnestly desirous of having a minister, and many promise to help to the utmost towards his support if one can be sent. The two Societies there agreed to begin anew, and two churches were formed according to the plan adopted

in Nassau, one having ten members accepted out of twenty-nine examined; and the other, sixteen members accepted out of eighty-eight examined. If the visit had been longer, many more would have been examined. Between ninety and one hundred persons were married; and two Sabbath-schools were commenced, having together about one hundred children. Besides these things, it should be stated as an additional proof of the importance of this place, that it is in sight of Long Island on one hand, and of Watling's Island on the other, at which places there are many inhabitants, without any preacher of the word at either of the islands, except such as the Baptists have among themselves.

And besides earnestly requesting the attention of the Committee to the wants of Rum-Key and Turk's Islands in a particular manner, we cannot avoid stating the fact, that throughout the Bahamas very many are perishing for lack of knowledge, conscious of their ignorance, and earnestly praying for the truth. We are at the same moment gratified and distressed with invitations (some most pressing) from Caycos Islands, Heneagua, from Crooked Island and Long Island, from Watling's Island and Ragged Island, from Eleuthera, and Abaco, and Andros Island; none of which, except Andros Island, has been visited; and a few other places from which we have not received any direct communication have claims equally strong, and, as we are informed, afford facilities for usefulness equally encouraging.

We pray for the people around us. We pray that God would raise up labourers, and send them forth into the fields that are white unto the harvest. And we now entreat the Committee to devise some measures for increasing the funds, and increasing the number of Missionaries, that at least two more may be sent to the Bahamas, that so our prayers, and the earnest prayers of the poor people around us, may be answered.

#### LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Rev. W. H. Pearce..	Calcutta.....	Oct. 19.
	Do.	Sand Heads.....	Feb. 11.
—	E. Daniel.....	Colombo.....	Oct. 31.
—	G. Pearce.....	Calcutta.....	Dec. 3.
—	J. Thomas.....	Sulkea.....	Dec. 8.
—	H. Beddy.....	Patna.....	23.
—	J. Lawrence.....	Digah.....	Jan. 11.
—	G. Bruckner.....	Samarang.....	Dec. 24.
	Do.	Do.....	Feb. 27.
	United Missionaries..	Calcutta.....	Jan. 25.
	Do.	Do.....	Feb. 4.

WEST INDIES . . .	Rev. K. Pearson . . . . .	Turk's Island . . . . .	13.
	Do. . . . .	Nassau . . . . .	April 15.
	Do. . . . .	Do. . . . .	May 3.
	— J. Phillippo . . . . .	Spanish Town . . . . .	17.
	Do. . . . .	Do. . . . .	April 11.
	Do. . . . .	Do. . . . .	May 25.
	— J. Tinson . . . . .	Kingston . . . . .	12.
	Do. . . . .	Do. . . . .	April 25.
	Do. . . . .	Do. . . . .	May 30.
	— F. Gardner . . . . .	Do. . . . .	17.
	Do. . . . .	Do. . . . .	30.
	— J. Clarke . . . . .	Spanish Town . . . . .	17.
	Do. . . . .	Do. . . . .	April 11.
	Do. . . . .	Do. . . . .	25.
	— J. Coultart . . . . .	Kingston . . . . .	May 16.
	Do. . . . .	Do. . . . .	April 23.
	Do. . . . .	Do. . . . .	25.
	Do. . . . .	St. Ann's Bay . . . . .	May 21.
	— J. Kingdon . . . . .	Kingston . . . . .	17.
	Do. . . . .	Bell Castle . . . . .	April 23.
	Do. . . . .	Do. . . . .	May 27.
	— T. F. Abbott . . . . .	Montego Bay . . . . .	11.
	Do. . . . .	Falmouth . . . . .	April 22.
	Do. . . . .	Montego Bay . . . . .	May 13.
	— S. Whitehorne . . . . .	Kingston . . . . .	14.
	— W. Whitehorne . . . . .	Mount Charles . . . . .	11.
	Do. . . . .	Do. . . . .	24.
	— H. C. Taylor . . . . .	Spanish Town . . . . .	4.
	Do. . . . .	Do. . . . .	April 20.
	Do. . . . .	Do. . . . .	May 24.
	— J. Bourn . . . . .	Belize . . . . .	Feb. 19.
	— B. Dexter . . . . .	Montego Bay . . . . .	April 22.
	— Joseph Burton . . . . .	Nassau . . . . .	15.
	Do. . . . .	Do. . . . .	24.
	— W. Dendy . . . . .	Falmouth . . . . .	12.
	Do. . . . .	Do. . . . .	May 9.
	— E. Baylis . . . . .	Port Maria . . . . .	April 21.
	Do. . . . .	Do. . . . .	May 25.
	— J. Hutchins . . . . .	Lucea . . . . .	21.
SOUTH AFRICA . . .	— W. Davies . . . . .	Graham's Town . . . . .	Nov. 26.
	Do. . . . .	Do. . . . .	Feb. 3.

## HOME PROCEEDINGS.

### THE FIRST OF AUGUST.

Most cordially do we share in the feelings of grateful joy which will animate the heart of so many thousands throughout the British empire on this auspicious day. Seldom indeed has the history of nations been brightened with an event, in itself so propitious, and leading onward, it may be hoped, to consequences so favourable to the best interests of mankind. Nor is it the least among our causes of rejoicing that the issue, to which the long-pending ques-

tion of Slavery has now been brought has been, most evidently, owing to the special interposition of Divine Providence. No human instruments will presume to take the honour to themselves; the friends of the negro in the senate, on the platform, and in the closet, however zealously they may have laboured, however fervently they may have prayed, will cherish no self-complacency on that account, but unite in ascribing the praise and the glory to Him who alone doeth great marvels; and whose right hand, and holy arm, have gotten him the victory.

We deem it most appropriate that the Christian church should mark the first day of negro freedom by devoutly assembling together in the sanctuary, since it must be confessed that we have much reason to implore the continued favour and blessing of God to rest on the attempt to extinguish the horrid evil of slavery, as well as to offer our praises for what has already been accomplished. Although we do not regard the apprenticeship system with so much apprehension as some of our friends do, it is obvious that the change in the social condition of our negro fellow-subjects is so momentous, as to render the period in which it takes place a crisis justly awakening no common solicitude. The habits of a whole life are not to be shaken off in an instant, nor can it be supposed that all who, on this day, receive the precious boon of emancipation, are equally prepared to estimate its value, and avail themselves of its advantages. Like our peasantry at home, they need moral culture, and divine teaching, to render them good members of society, and to enable them to reap those higher advantages which, we trust, they are destined to attain. Freedom, in a temporal sense, is a benefit which it is scarcely possible to value too highly; but, after all, if they remain the slaves of Satan and of sin, alienated from the life of God through the ignorance that is in them, and living merely for the present world, they will be scarcely less the objects of mournful compassion than before.

Hence we rejoice, and venture to look upon it as a token for good, that efforts to promote the spiritual welfare of the negroes have been coincident with their

deliverance from temporal thralldom. And how important, on this account, it is that they should be provided with places of worship, in which they may assemble for the purpose of edification in the Gospel, must be obvious to all. Those unhappy men, who laboured to their utmost to destroy our chapels, well understood the severity of the blow they were thereby inflicting on the cause of Missions. Had all their purposes taken effect, not a sectarian chapel had been left standing in the island. Bounds were, however, set to their fury; and we have to thank God, not only that the most valuable of these edifices were preserved in existence, but that we are permitted to indulge the hope that the rest will speedily be rebuilt, and occupied by multitudes, crowding to hear the words of eternal life.

Our readers are fully aware that this matter has occupied much of the time and attention of the Committee for many months past. It is unnecessary to enter into details; but we may observe that, till within twenty-four hours of our last Annual Meeting, the Committee fully expected to be under the necessity of appealing to Parliament, and a notice had accordingly been entered, by their kind and zealous friend, Mr. Buxton, of a motion on the subject for the first of July. Hence the report was drawn up, and the resolutions prepared for the public meeting, under that impression; but on the very day before, a train of circumstances led to an interview with the Secretary of State for the Colonies, at which Mr. Buxton and other friends assisted, and the result was the proposition which was announced to the General Meeting the next day, after having

been assented to by the Committee in the morning. It is very pleasing to know that the arrangement has been highly gratifying to the friends of the Mission throughout the kingdom; the public has had some means of judging that it met the hearty approbation of those who were best acquainted with the facts bearing upon the case: it is obvious, indeed, that the Committee would have incurred a fearful responsibility had they hesitated to embrace the opportunity of putting a speedy and effectual close to the question, and thereby preparing the way for the return of their brethren Burchell and Knibb to their stations.

We have much pleasure in announcing that up to this date, the subscriptions received and engaged for (including two or

three collections most liberally made at Tewkesbury and elsewhere before the Annual Meeting), amount to the sum of £4,250; and when to this is added the sums raised by the affectionate assiduity of our young friends, by means of the Jubilee Cards, and the Congregational Collections on the first of August, there is every reason to believe the pledge given to His Majesty's Government will be fully redeemed. Ministers, on their part, have not been dilatory; as the estimate for the whole sum\* has, by His Majesty's command, been prepared, printed, and laid on the table of the House of Commons. We hope to be permitted next month to congratulate our friends on the satisfactory conclusion of this important affair.

\* £11,705, being £5510 and £6195.

*P.S.*—In compliance with the wish expressed by many of our friends, the Public Meeting, on the 7th of August, for receiving the amount collected by the "Jubilee Cards," will be held, not at DEVONSHIRE SQUARE Meeting-house, but at the CITY OF LONDON TAVERN, Bishopsgate-street. Arrangements have been made with the Proprietors of the Tavern to supply Tea or Coffee for the Company at ONE SHILLING each. Tea at five, and the business of the evening to commence at six. Punctuality is requested, especially on the part of the Collectors. Messrs. Burchell and Knibb are expected to be present, and it will probably be the last Public Meeting they will attend in London before their departure for Jamaica.

We understand that skill and ingenuity have been put in requisition, in various ways, to furnish appropriate memorials for the first of August. Mr. Rippingille, an artist of eminence, has painted a commemorative picture, from which prints have been engraved, published by Moon, Boys, & Co. Medals have also been struck, by Mr. Joseph Davis, of Birmingham, which may be had in various metals, at very reasonable prices. We heartily wish success to these ingenious and philanthropic efforts.

*Contributions received on account of the Baptist Missionary Society, from June 20, to Aug. 20, 1834, not including individual subscriptions.*

Wokingham, Subscriptions and Collections, by Rev. J. Coles.....	24	1	6	Sandy Lane, small sums, by Rev. P. Alcock.....	0	5	0
St. Albans, do. by Rev. W. Upton.....	33	12	8	Canterbury, Subscriptions, by Mr. Christian.....	10	0	3
Torrington, do. by Rev. T. Pulsford.....	12	16	0	Huntingdonshire, balance, by Mr. Paul.....	30	3	7
Aston Clinton, do. by Rev. T. Amsden.....	7	16	6	Miss Benham's Missionary Box.....	1	1	6
Camberwell, Ladies' Auxiliary, by Miss Gutteridge.....	104	0	6	Woolwich Auxiliary, by Mr. Johnston.....	27	15	1
Prescot Street Auxiliary, by George Morris, Esq., two thirds.....	50	0	0	East Norfolk, by Rev. J. Puntis.....	76	18	10
Sheffield Auxiliary, by Mr. Atkinson.....	54	5	0	South Devon Auxiliary, by Mr. Nicholson.....	53	11	8
Tottenham Auxiliary, by Joseph Fletcher, Esq.....	110	4	7	Watford, by Mr. Young.....	12	17	6
Voluntary Subscriptions, Baptist Free School, by Mr. Kendrick.....	5	18	10	Collected by Messrs. Deane's workmen.....	1	10	0
New Mill, Subscriptions by Mr. Grover.....	9	3	6	Eagle Street Auxiliary, by Mr. Neale, one third.....	13	0	0
Bridgend, by Mr. W. Lewis.....	4	12	0	Keppel Street Auxiliary, by Mr. Marshall.....	16	0	8
Chesterfield, Collected by Miss Tucker.....	1	1	0	N. E. Cambridgeshire Auxiliary, by Rev. J. Reynolds.....	22	7	5
Keynsham, Subscriptions, &c., by Rev. T. Ayres.....	8	10	0	Collected by Mary Davis, Stepney.....	2	3	0
Mrs. Arnold, Friends by, for Female Education.....	5	14	6	Audlem, by Mr. Thursfield.....	3	10	0
				Trowbridge, by Mr. R. Wearug.....	21	16	0
				Cardigan, by Mr. J. M. Thomas.....	19	0	0

St. Peter's, Collection and Subscriptions, by Rev. J. M. Cramp.....	17	2	7	Rayleigh, by Rev. J. Pilkington.....	10	15	0
North of England Auxiliary, by Mr. J. L. Angas.....	20	0	0	Church Street Auxiliary, by Mr. Pontifex	36	4	6
Howarth, first church, by Mr. Hartley.....	10	0	0	Ditto, part of a Collection.....	3	13	6
Kettering, Collection and Subscriptions, by Mr. Gotch.....	34	15	0	Collected by Mrs. Elvey.....	11	11	7
Western District, by Mr. W. D. Horsey.....	172	6	2	New Court, Old Bailey, Sunday-school, by ditto.....	0	17	7
Hammer-smith, Auxiliary Society, by Mr. Page.....	17	6	4	Lion Street, Walworth, Female Auxiliary, by Mrs. Chiu.....	60	0	0
Henrietta Street, Collection, by Mr. Dawson.....	12	0	0	Dorman's Land, by Rev. G. Chapman.....	4	10	0
Weymouth, &c., by Mr. B. Beddome.....	8	13	0	Missionary Box, Ilungerford Infant School, in <i>fathings</i> .....	0	2	2
Kimbolton, by Rev. J. Hemmings.....	17	18	1	Collection at Poultry Chapel, Rev. John Leifchild.....	88	5	0
High Wycombe, by Mr. P. Wright.....	10	0	0	Ditto, at Surrey Chapel, Rev. T. Price.....	77	0	0
Pallwell, by Rev. John Rowlands.....	6	11	0	Ditto, at Eagle Street Prayer-meeting.....	3	1	6
Norwich, St. Mary's Auxiliary, by Mr. Cozens.....	7	1	6	Ditto, at Spa Fields.....	140	2	1
New Park St., Auxiliary, by Mrs. Quinton	7	15	0	Four rings, sold for.....	0	16	3
Hackney Auxiliary Society, by Josiah Wilson, Esq.....	39	13	1	Kingsthorpe, Collected by Miss A. Pratt Worcestershire, by Messrs. Carey and Knibb.....	71	0	1
Kent Auxiliary, by Rev. W. Groser, and Mr. Parnell.....	80	13	1	Bromsgrove, by Miss Scroton.....	6	10	0
Liverpool Auxiliary, by W. Rushton, Esq.....	40	0	0	Grimsby, Friends, by Rev. S. Marston.....	5	0	0
Northampton, Collection, Subscriptions, &c., by Rev. W. Gray.....	75	19	9	Alie Street Auxiliary and Sunday-school, by Rev. P. Dickerson.....	5	8	8
Beaulieu, by Rev. J. B. Burt.....	1	10	0	Ross, Collection, by Rev. T. Burchell.....	9	0	0
Rye, Friends, by Rev. A. Smith.....	2	0	0	For Female Education, by Mrs. Lewis	1	8	6
Rugby, by Rev. Edward Fall.....	5	0	0	Manchester, &c., by Joseph Leese, Esq.....	185	18	4
Clifton, by Rev. Francis Trestrail.....	37	17	10	Subscriptions, by Rev. J. Birt.....	10	8	0
Maze Pond, Ladies, by Mrs. Kitson, for Female Education.....	15	15	0	Fakenham, Collected by Miss Johnson.....	1	10	0
Ditto Auxiliary, by Mr. Beddome.....	50	7	0	Worcester, Collection and Subscriptions, by Mr. Daniell.....	57	14	5
Wincobank, Friends at, by Mrs. Read.....	5	0	0	Twickenham, Collected by Mrs. Bu- chanan.....	0	10	6
Spencer Place Auxiliary, by Rev. J. Peacock.....	11	12	7	Aldborough, &c., by Rev. J. Swindell.....	6	9	3
Bucks. Association, by Rev. P. Tyler.....	31	1	7	Chesham, Collection, by Rev. Mr. Payn	9	5	6
Wellingborough, Collection at Independent Chapel, by Rev. W. Knibb.....	14	1	10	Bedfordshire Auxiliary Society, by John Foster, Esq.....	96	3	11
Berwick-on-Tweed, Rev. J. Balmer's Con- gregation.....	1	2	0	Hemel Hempstead, by Mr. Howard.....	27	10	3
Glasgow, Sundrys, by Mr. Joseph Swan	29	11	2	Ryeford, Friends, by Rev. W. Williams	1	3	0
Suffolk, Society in aid of Missions, by Mr. Ray.....	14	6	0	Collected by Mr. Farquharson.....	0	10	0
Andover, Collected by Mrs. Davies.....	7	8	9	Bessel's Green, by Mr. Knott.....	3	16	8
Bow, Friends, by Rev. Dr. Newman.....	16	19	10	Manchester, George Street Juvenile So- ciety, by Rev. J. Aldis.....	28	3	8
				Winchester, by Rev. B. Coxhead.....	3	9	2
				Chenies, Collection and Subscriptions, by Rev. E. West.....	9	10	6
DONATIONS: John B. Wilson, Esq., for <i>Translations</i> .....	200	0	0				
A Friend, by the Secretary.....	80	0	0				
Henry Tritton, Esq.....	20	0	0				
Friend in <i>Lancashire</i> , by Robert Bousfield, Esq.....	10	0	0				
William Manfield, Esq.....	10	0	0				
Mr. J. Fergusson and Family, <i>Nantwich</i> .....	5	0	0				
J. D. B.....	5	0	0				
F. M. S.....	5	0	0				
Mr. Joshua Vines.....	5	0	0				
Friend, by Mr. Blight.....	5	0	0				
Baptist in Principle.....	5	0	0				
J. H. L. T.....	2	0	0				
LEGACY.—Mr. John Drinkall, late of Rusland, Lancashire, by Thomas Pritt, Esq., Executor	45	0	0				

## TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. S. Wilkin, Norwich, for a well-executed bust of their venerable friend, the late Rev. Joseph Kinghorn; to Mr. W. C. Fuller, for six sets of Fuller's works (except the second volume); to Captain Julian, of Aberystwyth; Mr. J. B. Saunders; Mrs. Rutherford; and the Rev. D. Clark, of Dronfield, for valuable presents of books for the Mission; and to a few young friends at Harlow; and S. H. E., Camberwell, for boxes of fancy articles.

Mr. Bagster, the publisher of the Comprehensive Bible, has most liberally presented a copy of that very valuable work, handsomely bound, to each of the thirteen congregations in Jamaica, whose chapels were destroyed.

Mr. Knibb returns his sincere thanks to the kind friends in Norwich for the valuable present of useful articles they have sent, and to a friend for Fawcett's Commentary on the Bible.

Messrs. Burchell and Knibb present their sincere thanks to the Ladies of Cork and Mallow, for the kind interest they have taken in their desolate stations at Montego Bay and Falmouth, and for the liberal presents of fancy articles they have forwarded for their use, which have been duly received.



# MISSIONARY HERALD.

CLXXXIX.

SEPTEMBER, 1834.

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.

## JAMAICA.

According to the announcement in our last number, a public meeting was held on Thursday evening, the 7th of August, to receive the amount which had been collected by cards and otherwise, towards the restoration of the chapels. Of this most gratifying meeting the following account, with a few unimportant omissions, is taken from the "PATRIOT" of August 13.

A very numerous and highly respectable meeting took place on Thursday evening last, at the City of London Tavern, consisting of members and friends of the Baptist Missionary Society, for the purpose of receiving the amount of the various collections and subscriptions which had been made towards the re-erection of the chapels demolished during the late insurrection in Jamaica, and also to listen to the farewell addresses of the Society's esteemed Missionaries, Burchell and Knibb. After tea, of which nearly seven hundred partook, the meeting was held in the large room, which was filled to overflowing; besides which, hundreds went away unable to gain admission. The Chair was taken by W. B. GURNEY, Esq. After some appropriate verses had been sung, and prayer had been offered by the Rev. Dr. COX, of Hackney,

The CHAIRMAN very briefly stated the object of the meeting, and observed that the report which would be made, would afford a fine illustration of the happy effect of the voluntary principle when put into full exercise.

The Rev. J. DYER began by telling the Chairman how important it was that he should set a proper example, for what he (the Chairman) had done at their anni-

versary meeting on the 18th of June last, had led to that which he had then to state to the assembly. Mr. Dyer then proceeded to read a long list of collections and subscriptions, the total amount of which, including what had been advertised in the PATRIOT, he stated to exceed Ten Thousand Pounds; on which an expression of astonishment and delight burst from the whole assembly.

Mr. DYER then exhibited a copy of the first paragraph of the Negro Slavery Abolition Bill, printed in gold upon dark-coloured paper, one of which he presented to each of the Missionaries, in the name of a friend at Birmingham; one to the Chairman; and one he retained for himself. He also presented to Mr. Knibb a bronze medal struck in commemoration of that event, one of the same kind having been presented to Mr. Burchell at a public meeting in Birmingham.

The Rev. Mr. BURCHELL then rose to address the meeting, by whom he was greatly cheered. It was, he said, with feelings of no common or ordinary description that he stood forward to address that numerous assembly. Only two years and a half had elapsed when events of the most interesting kind were transpiring in one of the widest fields of missionary labour; events which could not be looked at without regret, but as they were regarded as instruments to overthrow one of the most baneful systems that ever cursed the earth. It was when the churches of Christ in the West Indies enjoyed harmony, prosperity, and peace; and when additional messengers were sent for in order to proclaim the tidings of Divine mercy; that suddenly a tempest arose—the tocsin of war was sounded—Christians were hunted as partridges upon the mountains—the ministers of Christ were driven from their stations—fire was cast into the tabernacles, and they were pulled to the ground. The demon of discord stalked forth, filling the land with his pestiferous influence, and inspiring

universal terror and dismay. Then, as they (the missionaries) contemplated the desolation, their hearts were filled with anguish—their eyes became fountains of tears—anxious were their days and sleepless their nights—they hung their harps upon the willows, and wept as they remembered Zion. But at that season their God appeared: he said, “Fear none of the things which ye may suffer. No weapon that is formed against you shall prosper; and every tongue that riseth in judgment against you, you shall condemn.” Possessing a conscience void of offence towards God and man, their spirits revived and they took courage. Not a hair of their heads was hurt; they were brought safe out of prison; the Lord did great things for them, whereof they were glad. Now they could take down their harps from the willows, and sing to the Lord both of mercy and of judgment; and they could especially praise him for having preserved their characters unblemished. When the news of their afflicted state reached this country, the church of God was aroused,—tears filled every eye,—and thousands of prayers were sent to the Majesty of heaven. The angel of mercy was dispatched to communicate the blessing solicited. The sympathy of British Christians had kindled emotions in the breasts of the missionaries which would never die, and they would leave their friends with the most affectionate esteem. When they arrived at the scene of their labours, they would remember them with delight; the recollection would rouse them to diligent labour, and would support them when passing through the last gloomy vale. How changed, how different was the scene presented to them that evening! No longer was he confined within the walls of a prison, no longer were his ears assailed by the sounds of moaning and wretchedness. He breathed the pure air of freedom; he was surrounded by the friends of freedom—the friends of missions—the friends of the despised sons of Africa—the friends of the Redeemer. He was surrounded by them, too, on an occasion deeply interesting. Not for the purpose of mourning over desolate and abandoned Zion, but to celebrate the accomplishment of their desires, and to be furnished with the means of rebuilding all their temples in Jamaica. Only seven weeks had elapsed since the Missionary Committee told them that £6,000 was needed; the voluntary principle had been exerted, and the money had been more than raised. They could not but praise God. When they made their appeal to the members and deacons of their churches, they promptly came forward to their relief. Ladies and youth

gave their time—their assistance—their money. Seven weeks ago, the missionaries appealed to them in behalf of 13 churches, 5,000 members, 10,000 inquiring the way to Zion, and myriads of, not negro slaves, but negro freemen. Now, in their name, and on their behalf, he desired to thank that assembly, and every Christian congregation throughout the country. They rejoiced that they could return to the scene of their former labours; that they could again bid adieu to the land of their birth, and make known to the sons of Africa the glorious tidings of the Gospel of Christ. They congratulated the assembly on possessing the means of rebuilding the temples of God—on the triumph of truth over perjury and falsehood, of virtue over depravity, of mercy over cruelty, of justice over oppression. They rejoiced in the overthrow of the Leviathan of the lower regions, by which they had so long been cursed; its days were terminated—the demon was beneath their feet, powerless and helpless. The monster had come forward; he had thrown down the gauntlet—he had defied the Majesty of heaven—and he had perished in his folly! When he applied the flame to the temples of God, the torch kindled upon himself; and he was consumed by the very flame which, in his wrath and fury, he designed for others. The place which once knew him should shortly know him no more for ever. He had fallen before the irresistible influence of Christian philanthropy and justice. They would rejoice in the arrival of the day when they should again embark for Jamaica. The most intense anxiety to receive Christian teachers was exhibited by the negroes, and it was painful to the Missionaries to be obliged to resist some applications to which their already numerous engagements would not allow them to attend. (Mr. Burchell related some affecting instances of this, which occurred while he was at Montego Bay.) The providence of God had appeared in behalf of the Missionaries in the most conspicuous manner. When they were in danger, that Providence shielded and preserved them. When they appeared to have no friends, God raised them up friends in the most unlikely manner. When no house presented itself in which to preach the word of life, an Israelite was found to invite the Missionary to use his residence. And signal and mysterious had been the providence of God in reference to those who took a principal part in destroying their temples, &c. From twenty to thirty had been summoned into the presence of the Most High. While some had been taken away, the prejudices of others had been

softened down, and some had been brought to seek mercy at the hands of God. He who changed the heart of Saul of Tarsus, might in his mercy so visit the hearts of those West Indian persecutors, as to take away all their enmity, and bring them to advocate the cause of the Redeemer, which they once attempted to destroy. He hailed the day when he should again stand among his swarthy brethren, and proclaim to them the liberty of the Gospel; when he should meet them at the table of the Lord, and unite with them in singing praises to God. He rejoiced in the hope that he had an interest in the prayers of Christians. He trusted that the cause of Missions would take a deeper hold on the minds of the Christians of Great Britain. He thanked them most gratefully for what they had done, but he besought them not to cease their efforts. He trusted that they would continue to send forth ministers of the Gospel, that the negroes might not only rejoice in civil freedom, but be elevated in the scale of moral beings. He called upon his fathers and brethren in the Christian ministry for their continued aid. The founders of the Mission, Pearce, and Fuller, and Saffery, and Ryland, could never be forgotten; they had faithfully redeemed their pledges to the Missionaries, and God had raised up wise and holy men to fill their places. To these the Missionaries confidently appealed. They had not deserted them when wicked and malicious men laid things falsely to their charge; then they advocated their cause; and surely they would not leave them now, much less the cause in which they were all so deeply engaged. They would say to the churches of Christ, "Brethren, pray for us:" "the effectual, fervent prayer of a righteous man availeth much." They had seen and felt that in the day of their sorrow and adversity, in their difficulties and in imprisonment. When their friends drew nigh to God in private—in their families—in the sanctuary, let them remember the Missionaries, and the cause in which they were engaged. As they unfurled their sails, as they left the shores of happy England, let Christians still pray for them. Then they should go forward with pleasure to their work. Every valley would be exalted; every mountain and hill would be made low; the crooked places would be made straight, and the rough places plain; and the glory of the Lord would be revealed. Then they would go forth, confidently anticipating the presence of God to accompany them; and they should be enabled to send their Christian friends good news from the island where they hoped to spend their days, and to bury their bones.

Mr. DYER then stated that in consequence of a respectful application which had been made by one of the ladies at Camberwell to the Duchess of Kent, Her Royal Highness had kindly sent a donation of £10. He therefore begged to move that a copy of the twelfth section of the Abolition Bill, printed on satin, and framed and glazed, be respectfully presented to Her Royal Highness. He thought all ought to rejoice that an illustrious Lady so nearly allied to the heiress apparent to the throne of England, was so ready to befriend so good a cause.

The Rev. John LEIFCHILD seconded the resolution. He rejoiced at the different appearance which the countenance of the Chairman wore compared with that which it wore on the day of the Anniversary. Then, indeed, it was expressive of faith; but now, of gratitude and joy. The faith then exercised was fruitful in good works, for he could never forget who it was that gave the first £500. He rejoiced in the donation from so high a quarter which had just been announced. Time had been when Royalty supported slavery; the time was come when it assisted to break the chain. But he rejoiced, especially, in the efforts which had been made by the middling and lower classes. The offerings which had been presented that night illustrated the force of the voluntary principle. He could not help contrasting that scene with one in which he once presented himself, in the city of Bristol, to advocate the cause of freedom. The clamour was so great that scarcely any person would venture to speak. He perceived a number of sailors present, and he made an appeal to them. He asked them if they did not wish that every man should have fair play; to which they seemed disposed to assent. He told them that his conviction was, that freedom must come to the slaves; that they might stop the Avon from flowing into the sea, that they might prevent the sun from climbing his accustomed height, as easily as they might prevent liberty from coming to the slave. A gentleman present clenched his fist, and with great vehemence declared it was a most ridiculous thing to attempt to set the slaves free; that the man must be mad who would attempt it; that they would kill all the whites. Woe to the slaves—woe to all—woe to the colonics—if such an event should take place! The slaves would not work; they would prove rebellious, and revengeful, and so on. Oh, that such persons would go out and see what could be done! He trusted that the time would soon come when all mankind would rejoice in true freedom. He loved to

contemplate that freedom from the shackles imposed by man upon his fellow-man in one portion of the globe; but he loved to think that it would have an influence on other parts of the world, and that the freedom about to be enjoyed would be the precursor of a freedom yet more glorious. He was sure that the brethren, Knibb and Burchell, would not be less beloved because they had aimed to advance the temporal good of their fellow-men; and he trusted that many who profited by their instrumentality would return to their native soil, and be the heralds of a better liberty. Because he thought the present event would have a powerful bearing on that greater event, he joined with all his heart in blessing and praising Him by whom it had been brought about.

The resolution was then passed unanimously.

The Rev. W. KNIBB said, that it was with feelings which could be more easily conceived than expressed, that he rose to address the friends whom he loved, and from whom he must soon be separated, to meet only in the larger assembly of eternity. Powerful emotions came over his mind, and he could scarcely conceive that he stood in London to celebrate the achievement of the greatest object in the world. With the most heartfelt joy he returned his friends thanks for the labours in which they had been so assiduously and successfully employed; and he hoped as full an account as possible would be publicly rendered of the whole; as full an account as had been published of his execution at Montego Bay! an account of every shilling collected to re-erect those chapels which were to stand for ages as monuments of the negroes' liberty, and of the weakness of every attempt made to destroy it. He was glad that the Missionary Committee had determined that that their cause should die rather than that slavery should remain. It should be remembered that slavery made its first attack upon them; they (the missionaries) had not attacked slavery, though perhaps it was their duty to have done so. But he defied any one to prove that a Missionary ever uttered a word in the island against slavery. Slavery crossed their path with her instruments of cruelty and blood; Christianity gazed upon her with meek eyes and sorrowful demeanour; but when slavery presumed to attempt her extinction, she at once raised her arm, and slavery fell before the blow. But all was not done that needed to be done; they were, however, entering upon the work with heart and soul. It was pleasing to know that the intelligence received from Jamaica was of the most cheering descrip-

tion. He was much pleased to hear from Lord Mulgrave, that when he proclaimed and explained the bill to more than fifty thousand negroes, the declaration of their own liberty did not affect them with so much joy as that part which told them that their wives and daughters would be no longer flogged, and that their children would be free, and would receive education. That was a proof that the negro was not as some asserted, a connecting link between man and brute. When he (Mr. Knibb) left Jamaica, it was proclaimed, that so long as those men lived, William Knibb should never preach to their slaves again. That would be true; he would not preach to them as slaves; but as free men, he hoped to proclaim to them the blessings of salvation. The glory of the second temples would be greater than that of the first, for into them a slave would not set his foot. They rejoiced in the abolition of slavery, not merely because it caused much sin and oppression to cease in the West India Colonies, but because it sounded the knell of slavery throughout the whole world. America must now set her slaves free; if she did not, the slaves would very soon take their freedom themselves. Let not America talk about liberty till she practised it. A reverend friend near him was about to visit America; if he would call at the West Indies, he should be most hospitably received, and then he would be able to tell his friends when he came back to Hackney, which he liked best. In America he would find that there was an aristocracy of skin. The black must not sit in the same pew with the white. May he not sit at the same table? No. Might he not be interred in the same grave? No. When he died and ascended to glory, might he not sit in the same heaven? Yes! America might soon learn a lesson from Jamaica: there the aristocracy of skin was giving way. From letters recently received, he was happy to find that Mr. Jordon, the intrepid editor of the *Jamaica Watchman and Free Press*, had been elected without opposition as a member of the House of Assembly. He had nobly stood forward and defended the Missionaries when they had been maligned, and he could not but feel towards that gentleman the most unbounded gratitude. The time was coming when men would be measured only by their minds, and not by the colour of their skin. But how should he thank them on behalf of 900 members, and of more than 2,000 hearers? On the billows he should remember their kindness, and he trusted also they would remember him in their prayers. He had met with friends whom he had not known

before, and was bound to this country by ties which had not before existed. In all his applications for relief he had met with but two refusals; and one was from a dignitary of the Church, who said that all sects ought to support themselves. He rejoiced that light was breaking in upon the minds of men, and hoped that it would influence practice as well as opinions. Again he entreated an interest in their prayers. The legacy his mother left to him was—My dear boy, rather let me hear that you sink beneath the billows of the ocean, than that you bring disgrace upon the good cause! Many friends had come from a distance to be present, and he would now bid them farewell. In a few days he expected to leave them, and he left them assured that the good cause will not be deserted by them. He loved them much, but he loved Jamaica more; and if his labours were blessed to the sons of Africa, so as to cause them to go forth to their countrymen with the glad tidings of salvation, then he should think that Africa was about to be repaid for all her wrongs.

The CHAIRMAN observed that thanks were due to those members of other religious denominations who had rendered them such liberal assistance. He hoped that the events which had given rise to the present exertions would have an influence to bind Christians of different societies together in one common cause.

The Rev. John LEIFCHILD then gave out three verses of that celebrated Wesleyan parting hymn,

“Blest be the dear uniting love  
That will not let us part,” &c.

After which he bade the Missionaries a solemn and affectionate farewell, in the name of other denominations of Christians who had sympathized with them in all their troubles, and whose prayers for their welfare he was assured would be fervent and unceasing.

### JAMAICA CHAPEL SUBSCRIPTION.

In ancient times, when Nehemiah and his brethren applied themselves to rebuild their desolated Zion, it is particularly noted, as a proof that God wrought with them, that the work was completed in *fifty-two days*.\* Called upon, as we have been, to make unthought exertions for a similar object, it is gratefully recorded that the re-

quest we ventured to prefer was fully granted within a somewhat less period. From the day on which the annual meeting was held to the 7th of August, was just a Pentecost, or *fifty days*. May the cheerful liberality which so honourably distinguished the interval prove to be the earnest of pentecostal blessings of a far higher order still!

It was not without hesitation and much anxiety that the Committee decided on making their appeal. The Society was at the time encumbered with a debt of nearly three thousand pounds; extra contributions, amounting to more than two thousand, had just been presented to defray the expenses of our Missionaries returning to their stations, and to help in sending others; and kindred institutions, with strong and urgent claims on public attention, were painfully feeling the want of pecuniary aid. Still, the circumstances of the case were thought sufficient to justify the call; and the result has proved that the Christian public thought so too. Contributions have flowed in from all quarters, and from individuals in every class of society from the palace to the cottage, till the amount subscribed has more than doubled the sum for which we ventured to ask. Six thousand one hundred and ninety-five pounds was the amount required to meet the proposition of government; and at this date (August 21) the contributions received and engaged for do not fall much short of THIRTEEN THOUSAND pounds.

To say that the Committee are gratified by such a result, is saying far too little. They desire to record, in the first place, their most thankful acknowledgments to the gracious Being who has inclined the hearts of his people with so much liberality and kindness to contribute to his cause; and then they most willingly avow their deep obligations to the contributors at large, more especially to those who have undertaken to solicit the help of their friends and neighbours around them. In many instances we have been forcibly reminded of the churches of Macedonia, so highly commended by the great apostle of the Gentiles; but the attempt to particularize would be wholly vain.

\* Nehemiah vi. 15, 16.

The prompt and cheerful cordiality with which the business has been undertaken and conducted is such as no language of ours can hope to describe or repay; but it has been done to our blessed Lord, and he is not unrighteous to forget the work and labour of love which has thus been shown towards his name. Oh, that in the case of each individual concerned, it may be fruit abounding to their account in the day which shall try every man's work of what sort it is!

Many of our friendly correspondents have expressed the hope that we should be furnished with the means of building more chapels than were destroyed. It seems necessary, however, to remark, that the surplus applicable to such a purpose will be less than some of our friends may suppose. Out of the sum of £17,900 originally computed as our loss, it was stated, on the best *data* then in our possession, that £5510 would be needed to discharge the encumbrances due on the chapels at the time of their demolition. This sum, it has since been found, was rather under-stated; and there must be added to it nearly £2000 more, as may be seen by referring to the original account published in the "Facts and Documents" to meet a variety of expenses arising out of the persecution, and which constituted a heavy burden on the finances of the Society. Thus upwards of £7000 out of the whole amount received will be required for the purposes we have specified, and of course withdrawn from the building fund. In addition to this, it will be remarked, on examining the statement referred to as published two years ago, that several of the houses included in the specified number of thirteen were merely rented by the Missionaries, whose loss, therefore, was confined to the furniture, and did not include the buildings themselves. All will perceive how very desirable it is to substitute plain, substantial, and commodious chapels, free from all encumbrance to the occupiers, in the room of dwelling-houses, for which heavy rents must be paid, and great expense incurred in converting them into places of worship. The Committee hope that the unexpected generosity of the

public, combined with the utmost frugality in expenditure, will enable them, not only to effect this in the places included in that list, but also to provide for other stations where similar accommodation is urgently needed. Thus, also, there is good reason to expect the larger stations will soon become quite independent of the Society; and, instead of requiring any farther aid from Britain, enjoy the privilege of co-operating in the work of evangelizing their poorer brethren around them. This is an object which the Committee have always kept steadily in view; and it should now appear that the demolition of our chapels was the appointed means of hastening it. "*Howbeit they meant not so, neither did their heart think so.*"

A separate account has been opened for the chapel fund at the Bank of England, and measures have already been taken to procure building materials on the best possible terms, partly in this country and partly in the United States. An able architect has gratuitously furnished plans for the buildings; the kindness of several valued friends in the shipping interest will materially reduce the expense of freight; and the Committee will steadily aim so to disburse the sum confided to their disposal as to serve, to the utmost practicable extent, the sacred cause to which it is devoted.

A distinct account of the receipts will be published as soon as it can be made up. It is intended to print the names of all *Collectors* and of contributors, whether by cards or otherwise, where the sum amounts to one pound or upwards. This cannot be done unless the documents be furnished for the purpose. All ministers and other friends therefore who wish that the contributions forwarded by them should be so entered, will be pleased to send the necessary lists to Fen Court, at farthest by the 20th of September. After that day the editor cannot engage for the insertion of any particulars beyond what are already in his possession, but will be entitled to consider that the parties wish no other than a *general* notification of the amount of their contributions.

The books, prepared as acknowledgments for collectors, with a statement

of the sum paid, and signed by the Secretary, have been issued in many instances. Those who have not received them, and to whom they may not be forwarded in the present month,

will immediately be supplied on application at the Mission House.

*The God of heaven, he will prosper us; therefore we, his servants, will arise and build.* Neh. ii. 20.

## HOME PROCEEDINGS.

### CORNWALL.

The fourteenth Annual Meeting of this Auxiliary was held at Redruth, 16th of August, in connexion with the meeting of the Branch Society in that town. Mr. Spasshatt in the chair.

After attending to the business of the Redruth Society, the Secretary read the fourteenth report of the auxiliary, the receipts of which, for the year ending July 1834, amounted to £200. 9s., being an increase on the preceding year of £29. 10s. 6d., and making a total of £249s. 12s. 4d. which this auxiliary has forwarded to the parent society for the last thirteen years. An unusual interest has been excited on behalf of the Mission, and it is hoped that there will again be realized an increase on last year's amount.

The Rev. Messrs. Saffery and Knibb attended as a deputation, and the character of the meetings in all the places appeared to be truly missionary. The appeals which were made to the congregations assembled produced impressions which will not be easily forgotten. In addition to the sums raised for the general purposes of the Mission, about £90 will be forwarded to our Parent Committee for the purpose of rebuilding the de-

molished chapels in Jamaica. The cheerfulness with which the young friends received their cards, and the zeal which they displayed when collecting their various sums, deserve the highest commendation. Instead of the parents, God is raising up the children, whose young hearts are inclined to labours of love.

Twenty-six sermons were preached on behalf of the Mission. Nine by Mr. Saffery, eight by Mr. Knibb, three by Mr. Steadman, two by Mr. Beddow, two by Mr. Flood, and two by Mr. Spasshatt. On three occasions the Wesleyans kindly lent their chapels, at Falmouth, St. Ives, and Penzance. At the latter place the public meeting was held in the Independent chapel. Nine public meetings of the Branch Societies were held, and at each of them, whenever an allusion was made to the glorious jubilee day, the 1st of August, the congregations manifested unspeakable delight. The attendance at each of the services was most gratifying, and many realized seasons of refreshing from the presence of the Lord.

At the close of the meeting this day a larger collection was made for the Mission than was ever known to have been made in Redruth chapel before.

JOSEPH SPASSHATT.

Redruth, Aug. 12, 1834

Mr. Burchell and his family embarked at Portsmouth on Wednesday, the 20th, by the Canada, for New York; and Mr. Knibb and his family are expected to go on board the Antæus, Sargeant, for Port Maria, to-morrow morning. (August 26th.)

### Contributions received on account of the Baptist Missionary Society, from July 20, to Aug. 20, 1834, not including individual subscriptions.

Harpenden, by Mrs. Leonard, for Ceylon	11	11	0	Amersham, Subscriptions, &c., by Rev.			
Loughton, Missionary Association, by Rev. S. Brawn	6	14	7	John Statham	30	0	0
Sherborne, by Mrs. Blake, and B. Chandler, Esq.	6	12	0	Meopham, by Rev. John Rogers	3	7	2
Towcester, by Rev. J. Barker	2	10	0	Shipley, Subscriptions, by Rev. P. Scott	9	10	0
Liverpool, Auxiliary Society, by William Rushton, Esq.	132	6	3	Devonport, ditto, by Rev. T. Horton	33	14	0
Wimborne, by Rev. John Dore	1	10	0	Lewes, ditto, by Rev. J. M. Soule	16	8	0
Ludgershall, by Rev. J. Walton	1	10	0	Paisley, by Mr. J. Hardie, jun.	15	0	0
Bath, Balance in hand, by Rev. O. Clarke	3	18	6	Colne, Subscriptions, by Rev. P. Scott	7	0	0
				Salendine Nook, Female Society, by Rev. James Ackworth	5	10	0
				Stoke, Suffolk	1	0	0

## Birmingham Auxiliary, by Ben. Lepard, Esq.:

Birmingham:		
Subscriptions.....	94	7 4
Cannon Street.....	85	8 8
Bond Street.....	65	3 8
Alcester.....	15	0 0
Bilston.....	7	0 0
Bridgnorth.....	20	13 1
Bromsgrove.....	6	10 0
Coventry.....	47	19 8
Coppice.....	1	13 3
Coseley.....	4	16 6
Cradley.....	1	13 0
Dudley.....	31	19 9
Evesham.....	22	16 4
Kidderminster.....	8	0 0
Kington.....	10	0 0
Leominster.....	2	5 0
Netherton.....	5	8 9
Pershore.....	13	0 0
Presteign.....	1	8 9
Providence Chapel.....	12	4 6
Ross.....	10	8 6
Tamworth.....	2	2 0
Tenbury.....	3	0 0
Tewkesbury.....	46	6 0
Upton-on-Severn.....	4	10 0
Willenhall.....	4	6 0
Worcester.....	57	14 4

585 15 8\*

Previously acknowledged 259 11 9

326 3 11

## South Wales, by Rev. Edmund Clarke:

## Glamorganshire:

Swansea, Schools 10s., Fe- male Education 10s....	40	18 1
Siloam.....	0	5 0
Dowlais.....	7	0 2
Merthyr Tydvil.....	14	0 5
Aberdare.....	1	0 0
Cwmfelin.....	0	5 0
Newbridge.....	8	17 7

DONATIONS: Joseph Jewell, Esq., by Rev. Dr. Newman ..... 4 0 0  
 Thorowgood, Mr. Samuel, by the Secretary ..... 0 10 0  
 Biddle, Mr., by Rev. James Upton..... 2 0 0  
 P. Plealey, by the Secretary..... 2 0 0

LEGACIES.—Rev. William Shenston, late of London, by Rev. J. B. Shenston, Executor, ... 10 10 0  
 Mrs. Susan Skinner, late of Sevenoaks, by Messrs. T. Comford and R. Southern, Executors..... 19 10 0  
 Rev. Richard Clark, late of Worstead, by Rev. James Puntis ..... 10 10 0

\* In addition to £286. 8s. 9d. contributed for the return of the Jamaica Missionaries.

## TO CORRESPONDENTS.

Mr. Knibb returns his best thanks to Mr. W. B. Gurney, for the very generous present of a large Tent, of the value of sixty pounds, and to those kind friends who, on its erection at Camberwell, subscribed towards the purchase of one, equal in size and value, for his esteemed Brother, the Rev. Thomas Burchell. He is happy to inform them that the sum required has since been realized, and that orders have been given for its shipment to Montego Bay.

Mr. Knibb wishes also to present his very grateful acknowledgments to Mr. Hugh Ferguson, of Belfast, for a handsome Marble Tablet to the memory of the Rev. James Mann, first pastor of the Baptist Church in Falmouth, whose cenotaph was destroyed with the Chapel in 1832.

The following individuals will also accept his thanks:—The Misses Pewtress, and other friends in Camberwell, for a very excellent assortment of useful articles; Friends in Eagle Street, for Fancy Articles; Friends in Birmingham, for Books and a box of Fancy Articles; Young Friends, belonging to the Rev. Dr. Urwick's Church, Dublin, for a pulpit Bible for Salter's Hill Chapel; Miss Roadnight, of West Drayton, for a box of Toy Bonnets; Mrs. Jennings, Bath, Mr. Biddle, and Mr. Leveratt, Thrapston, for Magazines; Mrs. Barber, Enfield, and various other friends, for School books, Hymns, &c., &c.

Mr. Burchell presents his sincere thanks to the Ladies at Stonehouse, near Devonport, for two Boxes of Fancy Articles; to the friends at Falmouth for a present of Books for the use of the Negroes; also to a Gentleman at Cirencester, for a box containing a number of Baptist Magazines half-bound.

Dinas.....	1	15 0
Hengod.....	1	10 0
Llaurissaiut.....	4	0 0
Ystrad.....	0	10 0
Cardiff.....	15	5 0
Cadoxton.....	0	7 0
Carphilly.....	2	0 0
Croesypark.....	1	0 0
Llysvaen.....	0	13 3
Waintrudan.....	1	6 8
Cowbridge.....	4	9 0
Lancarvan.....	0	10 0
Lantwit Major.....	0	10 0
Bridgend.....	3	9 8
Maesteg.....	1	17 6
Llwynt.....	0	13 7
Penyvai.....	0	10 0
Paran.....	0	5 0
Corntown.....	0	13 2
Neath, Schools £1. 6s.....	4	19 0
Aberavon.....	0	5 0

115 2 2

## Carmarthenshire:

Felinfoel.....	2	7 0
Llanelly.....	9	1 0
Llwynbendy.....	0	11 0
Kidwely.....	0	11 0
Cwmivor.....	1	0 0
Llangendeyrn.....	4	7 4
Llanginloch.....	1	7 6
Carmarthen.....	13	1 2
Salem, Mydrim.....	3	1 1
Cwmfelin Monach.....	1	12 6

36 19 7

## Pembrokeshire:

Narberth.....	15	2 0
Milford.....	3	10 0
Pembroke dock.....	8	11 9

27 3 10

## Devonshire:

Barnstaple, Schools 15s. ...	3	2 10
------------------------------	---	------

182 8 5



# MISSIONARY HERALD.

CXC.

OCTOBER, 1834.

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.

## CALCUTTA.

The following account of the public examination of the Christian Boarding School, at Chitpore, under the care of the Rev. J. D. Ellis, is extracted from the Calcutta Christian Observer, for December, 1833.

The attempts made for the instruction of native youth are now of three kinds. The first is, that of affording them instruction in science and general literature, without any attention to religious sentiments; the second is, that of combining religious with scientific knowledge, but still leaving the youth under the care of their heathen parents; and the other is, that of removing them entirely from all the influence of idolatry, and making them acquainted with the Christian religion and general knowledge in a Christian family. In each of these plans a knowledge of the English language is an essential part of a boy's education. It is to the last of the classes mentioned that the Native Christian Boarding School at Chitpore belongs.

This Institution consists of thirty boys and sixteen girls, all the children of Native Christians, and on the 5th of Nov. a respectable number of persons from Cal-

cutta were assembled to witness their examination. After singing and prayer, the 4th English class read parts of the First Instructor.—The girls, who have not been taught English, then read in the Bengalee New Testament; and considering they had not appeared in public before, acquitted themselves honourably. It must have been a great exertion to them to read aloud and fluently, as they did in the presence of about 200 persons. When the girls had been examined as to what they had read, another class read in English the First Reader, which diversified the scene; then a class in Bengalee was examined, and it was pleasing to observe, from their reading and writing, that, while they had been engaged in learning the English, they had not neglected their own language—a fault by no means uncommon at the present day. Proceeding again to English, a Catechism of the Christian religion in rhyme was repeated by the 3rd class, without a single mistake: which excited both surprise and pleasure. But the best was reserved to the last, in the examination of the first class in geography, the use of the globes, history, and religion: those who had witnessed the examination the year before were not prepared for such a display, and much less could strangers be so. The answers of the boys in this class were remarkably correct, and that too when questions were proposed

which they could not have anticipated.—They all, both boys and girls, certainly did great credit to their teachers, Mr. and Mrs. Ellis. Of the thirty boys in the Institution, about ten from *nominal* have become *real* Christians, and it is hoped that their juniors, as they rise up, will follow their example. There appeared too in one at least indications of his proving something more than an eminent Christian—an able defender of the religion he professes. The examination closed with singing and prayer; after which one of the Christian boys repeated the following hymn, which had been composed for the occasion by the Rev. W. H. Pearce; and so feelingly did he pronounce it, that it drew tears from the eyes of several who were present.

## ADDRESS OF THANKS.

O Lord! thy goodness we adore,  
And thankfully confess  
The mercies of thy Providence,  
The blessings of thy grace.  
For habitation, food, and clothes,  
For all the *body* needs;—  
For wise instruction, which alone  
The nobler *spirit* feeds;—  
For health and life preserved, though near  
The sick and dead we see;—  
O Lord, for *all* our praise accept,  
Grateful we long to be.  
These blessings of a temporal kind  
Excite to praise our tongues;  
But there are blessings richer far,  
Which claim our noblest songs.  
*Dumb idols* were our fathers' gods,  
Their souls were dark as night;  
The *living God* now taught to serve,  
They see the Gospel's light.  
Though born idolaters, *we* too  
A nobler state enjoy;  
Each is a happy Christian girl,  
Or happy Christian boy.  
We know the way of life,—are taught  
The road that leads to heaven;  
Bless'd be the Lord, to some the grace  
To walk that road is given.

While thus to God, the source of good,  
We first our praise address;  
We next to *you*, respected friends,  
Our grateful thanks express.  
To *you* who by your presence here  
Show for us kind concern;—  
And for the good of Native youth  
With strong affection burn;—  
To all on Britain's favour'd shores,  
Or India's burning clime,  
Who for us sacrifice their ease,  
Their money, health, or time;—  
To *all*, we owe a debt of love  
We never can repay;  
All we can give—a grateful heart—  
Kindly accept, we pray.  
May God in mercy crown your days  
With every good you need,  
Gently dismiss your souls by death,  
And then to glory lead!

And in that great and glorious throng  
Who crowd the Saviour's feet,  
May you and we, by grace redeem'd,  
In endless pleasure meet!

The following letter from the Rev. J. D. Ellis, respecting this Native Christian Boarding School, has been by some means overlooked, or it would have been published sooner. The editor does not recollect by whom he was requested to make the inquiries mentioned, but trusts the replies will meet the eye of that kind friend, and prove satisfactory.

I have received your letter of the 3rd of October last, containing questions from a lady regarding the Christian Boarding School, and which, as the school is now under our care, it devolves on me to answer.

It is asked, "Would it be practicable to select a youth of promising talents, to be educated at the Christian Boarding School, Chitpore, with a view to his one day becoming a native preacher, if God should be pleased to bless the design by pouring his Spirit upon him? When would it be necessary to pay the first year? How many years would be requisite with such an end in view? Could I receive intelligence of the progress of such a youth from time to time?"

To these questions, my dear Sir, I have the pleasure of sending the following answers, hoping the information will be sufficient.

The great design for which the Institution was established was, through the Divine blessing, to raise an efficient native ministry. It was thought that could the children of native Christians be separated from heathen associations, and receive a pious and liberal education, some of them would become both morally and mentally qualified to preach to their countrymen the Gospel of salvation. The desirableness of obtaining a native ministry, possessing cultivated talents and deep piety, must be particularly felt when it is seen that a pleasing change is taking place in the Hindoo population. Knowledge is increasing on every side, and the intellectual character of the natives is fast improving. It could not be anticipated that *all* the youths in such an Institution as the Christian Boarding School would be qualified to preach the Gospel, and it is the intention to select for that important office those only who may be endowed with the gifts and graces of the Spirit of God.

Any one desirous of selecting a youth of promising talents, could do so, as there are now in the school twenty-eight boys, some of them possessing talents and piety. I trust, that out of this number of youths, ten have been made the subjects of Divine grace; six having been baptized, and four have been proposed for this ordinance. I hope six or eight of these will become qualified to preach the Gospel. They are from eleven to sixteen years of age. The other boys of the school are young, some not more than six years, and a few of them about ten. Any of these youths could be taken by friends, with a view to their one day becoming preachers of the Gospel, as they possess promising talents. The annual expense of a youth, for food, clothing, and education, is £5. As to the number of years requisite to keep a youth in the school with a view to his becoming a native preacher, it must depend on the age at which the boy comes into the school, and on his capacity for learning. I should think that some of the pious youths will have obtained a good English and Bengalee education, in about four or five years. There are four pious youths in our first class, who read in English, the New Testament, grammar, geography, and history. Their knowledge of Bengalee is very good, and their attention will now be chiefly given to books in the English language. The second class contains also four boys, who, I trust, are all pious. They are going on in the same course as the first class, and read, with accuracy and tolerable ease, both the Bengalee and the English translations of the New Testament. Intelligence could be sent of the progress of any youth selected; and in a little time the youths themselves might occasionally correspond with their patrons, as both the first and second classes attend to English writing.

It may be interesting for our friends to know that all the youths receive Scripture names, immediately on their entrance into the school. This has been done because their original names are those of the heathen gods, whom their ancestors have served. Thus in our first and second classes, we have Shem, Caleb, Jacob, Peter, Joseph, Mark, Philip, and David.

I trust that some who feel a particular interest in the state of the female part of India, will be inclined to take the expense of the education, &c., of some of the girls of the Christian Boarding School. The whole expense of a girl is £4 a year; and there are now sixteen in the school. Some of them are very promising, and I

trust will be an extensive blessing. It is probable that some may become the partners of those youths who may be devoted to the ministry. If such be the case, I think they will be helpers in the engagements of their husbands. Could our friends in England look on the female part of our school, they would see a happy contrast in these girls to the wretched ignorance and moral character of the females of India.

It may be also interesting to know that Institutions like the Christian Boarding School have obtained the approbation of the Missionaries here. The Church Society's Missionaries have recently established a school of this kind; and the Missionaries of the London Society are waiting the arrival of assistants, when they intend to do likewise.

### SOUTH AFRICA.

The following summary of intelligence from this quarter would have been inserted before, but for the continual press of other matter. The letter from which it is taken bears date the 26th of November last.

The Lord has done for us great things, whereof we are glad. You are aware that, before I came here, the chapel was closed, the people were divided, and our little flock was scattered in the dark and cloudy day, as sheep without a shepherd. When I arrived I formed the church anew. The members, generally, seem to be more impressed with the necessity of living in the fear of God, and of cultivating a meek and a Christian spirit. We have nearly 110 Sunday-scholars, with a competent number of teachers, and all of them, I hope, converted characters. Indeed, most of them are members. Oh, that all of them may be taught of the Spirit of God; so that they may be a great blessing to the children committed to their care. I hope truly that the Spirit of God is amongst us. The people hear with earnestness and great attention.

I have one station in the country, called the Kareiga, which I supply once a fortnight. There too the good seed has fallen into good ground. Three from thence have already been baptized, and we expect others will follow. They have there an interesting Sunday-school. There are families on the road. They too have received the word with gladness, and two of the families to which I have referred, will

be baptized now very shortly. Some of the individuals above mentioned were formerly very immoral, but now they are living epistles known and read of all men. Formerly they were drunkards, now they are sober. Formerly they were miserable, now they are happy. Formerly they made the hill echo with their drunken revels, and profane mirth; now the wilderness and the solitary place are glad for them, and "all the trees of the field clap their hands." "Instead of the thorn is come up the fir-tree, and instead of the briar is come up the myrtle-tree; and this is unto the Lord for a name, for an everlasting sign that shall not be cut off."

### BELIZE.

Extract of a letter from Mr. Bourn, dated Belize, January 7, 1834.

The attention to the word was never better than of late, and the minds of some persons are now exercised concerning the interests of their souls.

I baptized on the last Sabbath in December one person. Another who has been before the church is now waiting for baptism. May it please the great Lord of the harvest to give us an abundant increase. I labour in hope amidst every discouragement, and my work is my greatest delight. Our white brethren, in conjunction with the coloured, help me not only by their prayers, but especially in the villages and the schools; the former are both young men of considerable promise, who appear to have their hearts much engaged in the work, and are a great encouragement to me. And as they have been raised up to us here, they know more fully the ground they have to tread, than could be expected of persons coming fresh into the country. I have reason to hope, had they advantages which could be obtained in some parts of the world, they bid fair to become acceptable, and I hope, under the divine blessing, useful preachers in due time; they are both of them young, about twenty-three years of age: their views and feelings of their own insufficiency and depravity, and of salvation by grace only, are deep and scriptural. And they feel much for the honour and glory of God. What God intends for them it is not for us to say, but brought here in the Providence of God, and raised up to serve him in a place where there is so much rebuke and blasphemy, augurs well. May he, whose they are, keep them as he has hitherto done, humble, and bless them!

### JAMAICA.

We have waited beyond the usual time of sending the manuscript of the Herald to the press, in order, if possible, to include in it any information that may arrive subsequent to the anxiously-expected first of August. No tidings of a later date have reached us; but the general impression on the minds of our brethren as to the issue was favourable, at least as far as the negroes attending public worship were concerned. A vast majority, it must be remembered, have been debarred from that privilege; and if any partial or transient disturbance should arise, it will doubtless originate among that class. It must be acknowledged, also, that the liberal conduct of the proprietors in Antigua, who presented all their negroes with unconditional freedom on the first of August, instead of adopting the apprenticeship plan, is likely to produce a strong feeling amongst the black population of Jamaica.

By this time, however, speculation, on the spot, will have been converted into actual experience, and it is not improbable that the result of the great experiment will be generally known by the time this article meets the public eye. In the meanwhile, we must condense, into a few sentences, the leading facts of Missionary intelligence lately received.

At Kingston, Mr. Gardner has been seriously ill, but was much better at the date of his last letter. The congregation at East Queen Street continued as large as ever, and an addition to the church was expected. The number of children in the school was increasing, and their progress, under the diligent instruction of Mr. Whitehorne, very satisfactory, but the pecuniary means of

supporting the institution were much on the decline. At *Port Royal*, a reduction in the Dock Yard had lessened the usual congregation, but there were six candidates for baptism, and others were the subjects of hopeful impressions.

Mr. Tinson meets with encouragement at *Yallahs*, where, as well as at his more important station in Kingston, he is diligently employed in his customary labours. The health of Mrs. T., we are sorry to add, was very indifferent at the date of his last letter.

At *Vere* and *Clarendon*, the congregations supplied by Mr. Taylor, the number of hearers is considerably on the increase. This laborious Missionary has been again disturbed, while conducting divine worship at his third station, *Old Harbour*; but on representing the facts to the Governor, on whose estates the offenders resided, his Excellency promptly dismissed them from his employ;—an example which, it is hoped, may prevent the recurrence of similar scenes of disgraceful outrage.

Mr. Kingdon reports a steady increase of hearers at *Manchioneal* and *Morant Bay*. At the latter station a piece of ground has been offered him for the erection of a chapel.

In consequence of the return of Mr. Phillippo to *Spanish Town*, Mr. Clarke has removed into the interior, and taken up his residence at Kenmuir, in the parish of St. Thomas-in-the-Vale, where it is much cooler than on the coast. To his former station at *Constant Spring*, where he preaches in a low thatched hut, with mud walls, to a congregation of four or five hundred persons, though not half that number can

find room within the walls, he has lately added another station in the same parish, in what is called the *Bove Rocks* district, together with *Garden Hill* and *Retirement*, in the adjoining parish of St. John's; and more recently, *Fairfield*, in St. Ann's. At all these places the spirit of hearing is good, and considerable facilities have been afforded by several influential persons among the white proprietors.

From *Port Maria*, Mrs. Baylis, with two children, has been obliged to return home for a season on account of alarming illness. Mr. Baylis remains to pursue his labours, and has been rejoiced by evident tokens of the divine blessing. Seventy-three persons were baptized by him at *Oracabessa*, on the 25th of May last, and many more wished for admission, whom he judged it proper to keep back for the present. Mr. Baylis has lately commenced a new station at *Bagnal's Vale*, twelve miles from Oracabessa, and about fifteen from Fairfield, mentioned in the preceding paragraph.

*St. Ann's Bay*, and its subordinate stations, *Ocho Rios* and *Brown's Town*, have been supplied by Mr. Coultart, who speaks with much satisfaction of the happy results he has witnessed from the labours of his esteemed predecessor, Mr. Nichols. The congregation at the Bay is about 400 in number, with the prospect of great increase. At the earnest desire of several negroes who came from thence, Mr. C. has visited and preached at *Pedro Plains*, 25 miles from St. Ann's. These poor people had never seen a white minister before, and such was their anxiety to hear the gospel, that not less than 150 of them went

over to St. Ann's to entreat our Missionary brother to visit them at their own residence.

From *Falmouth*, Mr. Dendy states, that in that town, and also at *Rio Bueno* and *Stewart's Town*, the houses in which they assembled for worship were most inconveniently crowded, so that they were painfully anxious to learn what prospect there was of having their ruined chapels rebuilt. Opportunities for preaching in the week evenings, in the country places, were multiplying; and hence he urgently appeals for an increased number of Missionaries. As the first of August was to be kept as a general holiday through the island, our brethren had wisely determined to hold worship in all their chapels, so that the negroes might have an opportunity to testify their grateful joy in the most appropriate manner.

Mr. Dexter remarks, in writing from *Montego Bay*, under date of June 24, that the hostile feelings formerly indulged appeared

to be fast dying away. The congregations were very large, so as to render it quite impossible to afford them adequate accommodation. Eighteen persons were baptized by Mr. Abbott in the river on Lord's day, June 22, being the first time of administering the ordinance there since the insurrection, and the whole service passed off without the slightest disturbance. By a judicious distribution of labour between Mr. Abbott, and our young brethren, Messrs. Dexter and Hutchins, the stations at *Lucea*, *Green Island*, *Gurney's Mount*, *Salter's Hill*, and *Savanna-la-Mar*, had been re-occupied. At these and the other stations our Missionaries had publicly explained to their congregations the nature of the change about to take place in their civil condition; thus endeavouring to their utmost to seek the peace of the land in which the Providence of God has fixed the bounds of their habitation.

#### LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Rev. J. D. Ellis.....	Chitpore.....	March 10.
	— A Leslie.....	Monghyr.....	Feb. 19.
WEST INDIES....	Rev. J. Tinson.....	Kingston.....	July 2.
	Do. ..	Papine.....	21.
	— H. C. Taylor....	Spanish Town.....	June 23.
	Do. ..	Do.....	26.
	— W. Dendy, ...	Falmouth.....	22.
	Do. ..	Do.....	July 18.
	— J. Clarke.....	Kenmuir.....	June 27.
	— F. Gardner.....	Kingston.....	27.
	— J. Coultart.....	St. Ann's Bay.....	28.
	— B. B. Dexter ...	Falmouth.....	24
	— J. Hutchins ...	Lucea.....	July 22.
	— J. Kingdon.. ...	Kingston.....	21.
	— T. F. Abbott ..	Montego Bay.....	22.
	— Joseph Burton..	Nassau.....	June 21.
	— K. Pearson.....	Do. ....	July 14.

HOME PROCEEDINGS.

GLoucestershire  
AUXILIARY.

The presence of our esteemed brethren, the Rev. Thomas Burchell, from Jamaica, and George Pearce, from Calcutta, has given to our various Missionary Meetings great interest. And happily the friends of Missions in this district have responded to those fervent appeals which were addressed to them, and they have exerted themselves in the sacred cause more energetically than in any former period of their history. Every meeting was well attended, considerable excitement was produced, Christian love prevailed, and a glowing zeal was manifested to aid the Baptist Missionary Society, to which the friends look with warm and in-

creasing affection. Sermons, as usual, were preached, or public meetings held, in nearly all our chapels. Frequent reference was made to our Mission in Jamaica, and it touched the tenderest chords of the heart. The friends anticipated with the most lively interest the period when that grand measure should come into operation, which should emancipate the negroes from the galling yoke of slavery, and wipe away for ever the foulest blot from our national escutcheon. They now rejoice that colonial slavery has given up the ghost; and as a proof of their gratitude, about £270 has been raised by the friends of the negroes, in addition to the recent collections for the ordinary purposes of the Mission.

W. YATES,  
Secretary.

Stroud,  
Aug. 5, 1834.

Contributions received on account of the Baptist Missionary Society,  
from Aug. 20, to Sept. 20, 1834, not including individual subscriptions.

Netherlands, Auxiliary Society, by Rev. S. Müller.....	150	0	0
Thrapston, Auxiliary by Rev. S. Green.....	29	6	2
Newport Pagnel, by Rev. E. Adey.....	3	0	0
Chatham, by Rev. W. G. Lewis.....	9	10	0
Datchet, by Rev. W. Bailey.....	2	0	0
Elgin, Missionary Society, by Rev. Niel Mc Niel.....	4	0	0
Cupar, Missionary Society, by Rev. W. Burnet.....	5	0	0
Bolton, collected by Young Friends, by Rev. W. Frazer.....	10	0	0
Aberdeen, Ladies' Female Education Society, by Mrs. Duncan.....	10	0	0
Edinburgh Auxiliary Society, by Mr. H. D. Dickie :—			
Edinburgh, Collection, Elder Street Chapel.....	6	15	10
Do. Tabernacle, (W.I.).....	7	15	6
Do. Friends.....	5	9	0
Tullinnet, Baptist Church, (W.I.).....	3	0	0
Anstruther Bible and Missionary Society.....1833	2	0	0
Do. do. 1834.....	2	15	0
St. Andrew's, Students' Missionary Society.....	2	0	0
Sanquhar, Society for Religious Purposes.....	1	7	0
Largo, Baptist Church.....	0	10	0
Collected by Mr. J. Dick, Priory.....	0	13	8
Do. by Mr. Blyth.....	0	13	0
Mr. John Duncan, Pitlessie, 1833 and 1834.....	2	0	0
	34	19	0

Gloucestershire Auxiliary, by Mr. P. King :—			
Avening.....	1	11	1
Chalford.....	2	2	6
Cheltenham.....	14	16	3
Coleford.....	10	5	0
Eastcombs.....	1	12	6
Kingstanley.....	12	0	6
Hampton.....	5	10	0
Nupend.....	3	1	6
Painswick.....	0	13	10
Sodbury.....	1	16	2
Shortwood.....	44	17	1
Stroud.....	22	10	4
Thornbury.....	5	5	7
Tetbury.....	2	0	0
Uley.....	11	8	8
Woodchester.....	3	6	6
Wootton.....	9	9	6
	152	7	0

South Wales, by Rev. James Flood.			
Pembrokeshire :—			
Llangofflan.....	36	14	6
Sardis and Popehill.....	0	18	0
Bwchgwynt.....	0	10	0
Middle Mill.....	4	5	0
Bethel.....	2	2	0
Beulah.....	1	8	4
Fynnon.....	7	5	8
Rhydwyilm.....	4	7	7
Moliston.....	1	2	6
Fishguard.....	12	0	0
Newport.....	3	15	6
Bethabara.....	3	4	0

Ebenezer.....	5 18 3	
Blaengwaun.....	11 0 0	
Jabez.....	1 17 11	
Blaenfoss.....	3 5 0	
		09 14 3
Carmarthenshire:—		
Newcastle Emlyn.....	5 5 0	
Bethel and Salem.....	2 0 6	
Aberduar.....	5 6 10	
		12 12 4
Glamorganshire:—		
(Additional, by Rev. R. Davies.)		
Swansea.....	0 5 0	
Salem and Llangyfach.....	0 10 0	
Gerizim.....	0 0 0	
Aberavon.....	0 11 4	
		1 12 4
Cardiganshire:—		
Cardigan.....	21 10 0	
Penypark.....	2 3 7	
Verwig.....	1 2 2	
Llwydafydd and Capel- gwndwn.....	1 0 0	
Llandyssil.....	2 10 6	
Llanrhystyd.....	0 15 0	
Aberystwyth.....	24 8 3	
Pearrhynoch and Palybont	2 2 0	
		55 12 6
Brecknockshire:—		
Brecon.....		1 10 0
Monmouthshire:—		
Abergavenny.....	9 11 6	
Llanwenarth.....	5 0 2	
Nantyllo.....	5 10 8	
Penycae.....	3 1 2	
Tredegar, Welsh Church.....	14 7 6	
Do. English do.....	4 0 0	
Argoed.....	1 2 0	
Blackwood.....	2 4 0	
Blaenau & Llanhiddel.....	3 6 6	
Beulah.....	6 13 2	
Pisgah.....	2 6 3	
Abersychan.....	5 1 0	
Trosnant.....	3 2 6	
Pen ygarth and Sardis.....	6 1 8	
Glasgoed.....	0 10 0	
Friend to Negroes.....	2 0 0	
Caerleon.....	5 2 10	
Bethesda.....	1 8 6	
Bethel.....	2 15 8	
Castletown.....	4 1 8	
Newport.....	12 10 9	
Pontheadryun.....	19 0 0	
		119 17 6
		£299 18 11

\* \* \* The Committee wish to return their warmest thanks to their kind and zealous friends in the Principality, for the hearty and liberal reception given to their esteemed brethren, Messrs. Clarke and Flood. It will be seen that, including the contributions from Haverfordwest (not yet received), the amount subscribed to the Mission in South Wales this year, has exceeded £500. To the ministers throughout the district we are greatly indebted, but peculiarly so to the brethren D. Davies, and D. R. Stephens, of Swansea, who have again shared in the labours of our deputation, and thus rendered them most valuable aid.

## LEGACY.

Miss Ann Galpine Sampson, late of Kensington, by Lady Shaw, Executrix..... 45 0 0

## TO CORRESPONDENTS.

ERRATA.—The legacy acknowledged in our last from the late Rev. W. Shenston, should have been entered as paid by "Mr. Edward Deane, Executor," and not by "Rev. J. B. Shenston." The amount from Pershore, in the Birmingham list, should have been printed "£14" instead of "£13;" and in the Welsh Journey, by Mr. Clarke, the collection at Llantrissaint is printed "£4" instead of "4s.;" and at Llanrhyvan, "10s." instead of "13s." For "Stoke," Suffolk, read "Sutton."

The kind remittance from Mrs. Wilson and Friends, of Sligo, has been duly received, and will be regularly noticed in the list about to be published.

The thanks of the Committee are returned to Mrs. Thorne, and Mrs. Skinner, of Bristol, for a quantity of Magazines, and other books; and also to Mr. Edward Jones, of Kingston, for ten years' Magazines. A parcel from Mr. Percival, Manchester, for Mr. W. H. Pearce, Calcutta; and a box from Miss C. Hepburn, for Mr. Phillippo, Spanish Town, have been duly received and forwarded to their respective destinations. A package from Calcutta, including writings, pamphlets, &c., intrusted to the kind care of Mrs. Royce, has been received at the Mission House.

Nassau, June, 21.

"Obliged by saying, in the Herald, that I return my very warm thanks to my Nottingham friends for their presents of books, &c. It is very gratifying to receive such proofs of being affectionately remembered."—From Mr. Burton.

The Editor has reason to think that all the kind young friends who collected for the Jamaica chapels have not yet been supplied with the little Hymn Books, prepared as acknowledgments for that acceptable service. He has no means of ascertaining with any certainty who have not received them, but hopes they will not fail to apply at Fen Court, as opportunity may afford.

The kind friends at Astwood are informed that their valuable parcel, which ought to have been sooner acknowledged, arrived in due course, and was consigned to the care of Mr. Burchell.



# MISSIONARY HERALD.

CXCI.

NOVEMBER, 1834.

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.

## MONGHYR.

It will be seen by the following letter, that Mr. Leslie has accomplished his long projected visit to the Rajmahal Hills. The more detailed account which he mentions as sent to the Calcutta Christian Observer, has not yet come to hand.

During the months of November and December, I visited nearly every village lying between the Ganges and the Monghyr hills, to the extent of twenty miles in a direct line, and four or five in breadth. Through the kindness of Mr. Moore, I was furnished with a small tent, which I transported from place to place. This I always left on Saturday—returned to Monghyr—preached on the Sabbath, and went back on the Monday to my labour. The villages are very numerous. Wherever we went, we were, in general, kindly received: and we entered few places where we did not find some one had not heard something of Christ. We visited also a number of the large villages on the opposite side of the Ganges, reaching to the extent of ten miles below Monghyr.

In the beginning of January I set off to perform my long intended visit to the

hill-tribes, which, blessed be God! I was permitted to accomplish, and also to return in safety from that pestilential climate. The distance from Monghyr is nearly eighty miles. Though I had to take many a weary step, having walked more than two-thirds of the way both there and back, and to travel many a mile over hills and through vales, I esteem myself more than well paid for all my labour. As you will, I trust, receive, through the Calcutta Christian Observer, a long account of the country, people, religion, &c., and also an account of all my proceedings whilst among the tribes, I will, at present, give you a few extracts only from my journal.

Jan. 15. Returned in the afternoon to Kommo Jonceau, where we found a chief called Ureeah. He sat down, listened most attentively to the glad tidings of salvation, seemed to enter with all his heart into the subject, expressed great pleasure at what he heard, and professed himself a believer in Christ. Addressing me he said, in nearly the following words: "I have an only son, and I wish you to take him with you, that he may be taught to read and understand the gospel." On my expressing some hesitation, he said, "Will you then send some one to teach us all?" I replied, "I was come to see what could be done in this respect." He then requested me, lest I should forget

him and his request, to bring him a pen and ink, and write down his name, village, and what he had said. Not having pen and ink at hand, I said, "Be assured I shall not forget." Fearful, however, lest I should possibly be unmindful, he again entreated I might bring pen and ink; and it was not until I assured him that I would afterwards write down all, Nyansookh, the Hindoo Christian, and Maisa, the hill Christian, at the same time testifying to the truth of what I said, that he appeared contented and went away.

In the evening of this same day, and in this same village, we engaged in a rather novel business in this part of the world—the marriage, according to the Christian form, of a couple of the hill-people. Roopa, a head-man, having heard the gospel, became much impressed with a sense of sin, and particularly with the crime of fornication, in which he was then living. He came, seemingly in great fear, and asked what he should do. We, of course, told him, that as he had two children by the woman, it would be best for him to marry her. On this, he spontaneously expressed a desire to be married according to the Christian form, as he was thoroughly convinced of the truth of the Gospel. We then directed him to consult his relations and the village people; and if they approved, we would perform the ceremony. His old father, mother, and relations, having cheerfully assented, we met them, to the number of twenty or thirty, and according to the form of the church of Scotland, solemnly united the parties in marriage. The ceremony having been performed, I retired to my tent, and all the party, expressing their admiration of what was done, sat down to a simple feast. I ought also to mention, that the ceremony was introduced by an appropriate address from Maisa, in the hill-language; and that my charge to the parties, respecting their several duties, and which was made to the best of my ability, in a mixture of their own tongue and Hindoostanee, was also repeated to them by Maisa, at my request. The prayer offered was purely in Hindoostanee, a language of which the greater number present understood a little.

19. This morning the villagers of Kaittugbeetah, to the number of sixty, besides children, assembled to hear our message, when Maisa, Nyansookh, and myself, addressed them. They were, in general, I think, more attentive than those of any village we have yet visited. During the day we visited two other villages, and returned in the evening to

Kaittugbeetah; where, shortly after, we were surprised at hearing some of the people pulling down the ensign of their goddess Kalee, and exclaiming, as they laid it low, "Henceforth, Jesus will be our only God." We afterwards understood that they had, after a long consultation held in our absence, come to this determination. Whether they will ever erect the bamboo again, we know not; but they cheerfully and very unceremoniously displaced it.

20. This morning we raised our tent, and by the help of the villagers proceeded through the valley, and up two or three steep ascents, to the residence of the chief whose name is Maga. He received us very kindly, and instantly provided us with a good house, and the best provisions he had in his own. In the evening we had some very serious conversation with him. We explained to him the Gospel, set before him the consequences of rejecting it, and of continuing to worship Kalee, the sun, moon, &c. He heaved a sigh as he listened, and said, "In my young days we worshipped God only, had abundance, and were happy; but since Kalee and other things were introduced among us, we have had nothing but trouble."

21. Early to-day we met with the old chief and all the people of his village, to the number of nearly sixty, besides children, and declared to them the glad tidings of salvation. Some of them heard attentively; and others seemed careless. After our service, which ended in prayer, the chief, in the presence of all his subjects, signified his wish to desist from the worship of Kalee, and to remove the bamboo from the village; but at the same time asked, whether it would not be right for him and his people to adhere to the mode of worship which had existed (to use his own expression) among them from the creation of the world. On our telling him that all their objects of worship were distinct from the true God, and created things which ought not to be adored, he seemed greatly nonplussed, and as if he knew not what to do. Something of the same feeling appeared also among the others. Time only will show what they will do. It is evident, however, that a great impression has been produced on the mind of the old man.

About mid-day, having procured a guide, we set off to three small contiguous villages, all bearing the name of Kairolge, about four or five miles distant. In the first upwards of twenty people, besides children, assembled. They did not seem, in general, to hear with much attention.

We found one man among them who could read a little Hindooese. He fully entered into what we said, and promised to visit us next day, at the chief's village, to receive a book; but did not come. Another man went round shortly after we entered, and called, with a loud voice, to all the people, to come and see a white man. I could have wished, as I heard him, that He had been visible respecting whom it was said to the villagers of Samaria, "Come, see a man who told me all things that ever I did." In the second village, we had a most attentive audience of twenty-five. Several of them seemed to understand well the grand import of our message. As the day was far advanced, we were reluctantly compelled to leave the third village. The heights and steeps are so many, the jungles so thick, the path-ways so untraceable, and the wild beasts so numerous, that it is hardly possible to proceed in the dark with any certainty or safety.

Returned in the evening to the village of the old chief, and were greatly depressed by finding him determinately inclined to abide by his country gods. At night, however, after having been present at our worship, he seemed greatly softened, and seriously confessed that our way was the right, and his the wrong.

22. This morning visited, in company with the chief, Chupairae, the village of the Nyib, or deputy-chief. Here eighty people, besides children, heard us with great attention. The Nyib, in particular, was much affected with what was said, and declared that he would henceforth call on the name of Jesus only. This village has recently lost thirty people by the small-pox, and all seemed in great distress. As they listened to us, they looked as if they were convinced that Kallee, whom they had in common with other villages introduced, could do nothing for them, and that Christ was the only deliverer.

23. Struck our tent this morning, and accompanied by the chief and his son, descended the hill, passed through a valley, and ascended another small hill, to a little village called Mootayree, where Maisa preached to seven men and fourteen women. They had been, unknown to us, warned by the chief, the day before, to assemble. They did not seem to regard our message with much attention. On my telling them that their bamboo was not God, shaking it at the same time with my hand, they looked with as much astonishment as if they expected a judgment to fall immediately on my head. Here the old chief bade us, with much

seeming affection, adieu: his son and fourteen of his villagers accompanying us, with our baggage, forward to one of three small contiguous villages called Umbra, where my companions were again accommodated with a house, and I erected my tent.

24. This morning, the people of Umbra, in consequence of some of the villagers having been abused or beaten by those in a neighbouring place where they had assembled to drink, would not meet to hear us. They felt it necessary first to have their revenge; to take which a number of them went off. How they settled the business we know not.

In the evening we entered another of the divisions, and found the people ready to march to a neighbouring village, for the purpose of drinking. We invited them to seat themselves, and to hear us before they departed. They did so. We dwelt upon the sin and consequences of drunkenness; and spoke to them of the gospel generally. They seemed much cast down; and looked as if the great God had caught them in his net, and had blasted their prospect of immediate enjoyment. They said nothing. We left them; and are ignorant whether they went on their journey or not.

25. This morning the inhabitants of the two other divisions of Umbra, assembled, to the number of nearly fifty. They were very orderly, heard with much attention, and had much conversation afterwards on the gospel. They approved of every thing, excepting the command against drinking. This, they did not like, although they freely acknowledged, that drunkenness was the cause of many evils.

A woman of this village having, at one time, been very sick, vowed, that if she recovered, she would on the day of every full-moon, sacrifice a goat. As to-day is full-moon, she sent a man to us last night, to request our opinion on the propriety or impropriety of her monthly sacrifice. We told him to inform her, that it was the great God who had cured her, and that he required no other sacrifice than the thanksgiving of the heart. What effect our message had, we did not hear.

At 11 A.M. we set off to visit two neighbouring villages, four miles distant from Umbra, called Dundagoddah and Boonda. On reaching the former, we found the inhabitants of both villages assembled for worship and drinking. The scene was truly heart-rending. Nearly all the people, to the amount of at least 100, were in a state of intoxication. The noise of the drums, cymbals, and singing,

prevented us from almost hearing our own voices. We witnessed the worship; and the sight was almost infernal. A fowl and a pig were sacrificed; and a part of the blood of the latter, mixed with cooked grain and liquor, drank by the priest. He seemed, in his appearance, and by the violent shaking of his body, and the horrible howlings which he made, more like a demon than a man. We soon left this dismal place,—a place the most beautiful, as it regarded situation and scenery, of any we had yet seen.

We were, however, somewhat comforted in the evening by overhearing a woman in one of the huts of Umbra, telling two men to desist from singing and drinking, or Jesus Christ would be angry with them. This woman, whose countenance beamed with kindness, had before this shown no little anxiety about the comfort of my companions, daily preparing and sending them food.

26. To-day visited two contiguous villages, bearing the name of Burraree, where we met about thirty-five people. In the first we saw an old man who had once connected himself, in the plains, with the sect of Kuvcer; and had subsequently heard something of the gospel at Monghyr. He said he had, for some time past, been endeavouring to persuade the villagers of the folly of their worship, and particularly of that of Kalee, to whom they had erected an ensign close by; but that they, and even he himself, were afraid to take the bamboo down. We asked them if they would permit us to remove it. The old man signifying his assent, and all the others remaining silent, Nyansookh pulled it up, and I removed it from the place. No sooner was this done, than a man hastened into his house, tore up his image of mud, brought it out and delivered it into the hands of Nyansookh, who threw it violently down the declivity of the hill. All the villagers appeared as if overwhelmed with astonishment: but no one seemed offended. On the contrary, another man hastened into his field, and brought us out a present of vegetables,—a great rarity on the hills.

27. This morning struck our tent, and left the kind people of Umbra. They gathered around us, as we prepared to go off, seemed to regret our departure, and assured us that they only waited the return of the man at whose house Kalee's ensign was erected, to unite in removing it from its place. We parted from them, having first publicly commended them and ourselves to God, in prayer.

Reached Kommo Jonceau again,—about mid-day, the place where I had married the hill couple. They all seemed rejoiced to see us, and provided us again with all our former accommodations. During our absence they had removed three out of four of their sacred bamboos, and were only waiting the consent of one of the villagers to remove the fourth. During the evening, whilst sitting conversing with Roopa, the head-man, I distinctly heard one of the villagers, in an adjoining house, commending himself and household to the care of the Lord Jesus for the night; and was assured by Roopa, that this was now his own practise, as well as that of others of the inhabitants. The whole people of this place seem in a very prepared state for the reception of the gospel in all its breadth and length. They had even come to the resolution of abandoning intoxicating liquors—the ruling and beloved god of the land.

Such is a specimen of our labours and successes. I was sorry to perceive an aversion in Maisa to be left behind among his countrymen. I consequently brought him away for the present, trusting that God will ere long lead him to a better state of mind. He is a real Christian; but he is very timid and bashful; and I think he feels that he could not go on alone.

I hope the day is not distant when God will arise and shine upon these hills. I think a Missionary might be able to live the whole year round, at some points near their base; but as I have seen the country in the most favourable season only, I cannot speak with confidence on this head. Should a Missionary ever settle among them, he must be content to become a perfect exile. They are, in general, a kind people, and not at all wedded, as the Hindoos, to their religious system. I should therefore say that, humanly speaking, a Missionary of gentle manners would soon gain a great ascendancy over them.

---

## JAMAICA.

Letters, from which the following extracts are taken, were received from this Island a day or two after our last Herald left the press. We will not weaken the impression which their perusal will excite, by any introductory remarks of our own.

*From Mr. Dendy, Falmouth, August 12th, 1834.*

The ever-to-be-remembered first of August has passed. Here we found it a good day. The people thronged into town to the Baptist and Methodist places of worship in great numbers. We commenced the public services of the day with a prayer-meeting at six o'clock. We had preaching at half-past ten, the people listened with great attention while they were addressed from Ps. cxxvi. 3: "The Lord hath done great things for us, whereof we are glad." And they sung with much spirit the hymn commencing, "Blow ye the trumpet," &c. At this service there could not be less than one thousand six hundred people. About five hundred and seventy were in the building, the remainder outside under the trees or awnings that were put up for their accommodation; previously I had six large shutters cut out of the sides of the building, that those outside might see and hear better. A month before I had given notice that a special collection would be made, as a thank-offering to Almighty God for the great change effected, the proceeds to be applied towards the re-erection of the chapel. The people are poor; on this occasion they strained every nerve, and showed their gratitude, not only in expressions of thankfulness, but by their contributions, which amounted to £83 currency.

On this occasion I read the Resolutions of the British and Foreign Bible Society in reference to the gift of a New Testament with the Psalms; with joyful countenances they came forward to have their names entered as being able to read, or as having children who were learning to read.

The day passed off in a very different manner to what a day of public rejoicing generally does; every countenance beamed with joy, and every heart appeared filled with gladness, but there was none of that noisy ebullition of feeling which is frequently displayed on far less interesting occasions. We cannot but attribute this, in a great measure, to the influence of the gospel, which combines peace with joy; and which gospel so many profess to believe and embrace.

On the following Sabbath (the 3rd) Jamaica witnessed such a Sabbath as was never before seen. In going to and from our place of worship in this town, the eye was no longer pained or the heart grieved in seeing country people with their baskets of provisions on their heads for sale, or in beholding the stores and shops for the vending of different commodities,

but all was quietude and repose, and naught was to be seen but decently dressed people going to and from different places of worship. Our building at the six o'clock early prayer-meeting was overflowing; at half-past ten there were more people than on Friday, August 1. There could not have been less than eighteen hundred present. Three parties of Sunday-school children, amounting to about one hundred and twenty, were removed to friends' houses, with a teacher or two to each division, during the service, and notwithstanding our two awnings and a booth erected the preceding day (Saturday), many people and children were seated under the trees, or upon the ruins of the old chapel. Our place is indeed too strait; instead of one Baptist chapel at Falmouth, two large ones are needed, capable of containing fifteen or sixteen hundred persons each, and it will appear so, by looking at the numbers already connected with our Societies. Our chapel previous to the disturbance would not have accommodated the people attached thereto, if it had not been for the then existing system of slavery, which generally deprived the negro of every second Sunday at least; and now, therefore, when so many can come without let, hinderance, or molestation, the places of worship must be large, and they ought to be more numerous.

*From Mr. Abbott, Montego Bay, August 12th.*

The packet post came in by an express this morning, and supposing that you will feel anxious to hear from this part of the island, I embrace the present opportunity of informing you that the ever memorable 1st of August passed off without any disturbance, or any manifestation of an insurrectionary spirit, save in the parish of St. Anns, where, I have been informed, some few of the apprentices refused, for a few days, to work, owing to an attempt on the part of their masters to deprive them of the time allotted to them by the Abolition Act, but have since heard of their having peaceably returned to their accustomed duties.

I never witnessed, nor did I two years since think I should live to witness, a scene similar to that which I beheld here on the 1st of August.

I mentioned in my last that we had arranged to hold services at each of the town stations on the west end of the island on that day, and to make a special collection at each place towards re-building our chapels. At our subordinate stations,

Greenwich Hill, Gurney's Mount, &c. we had for some weeks previous to that day addressed the people in reference to the expected change; and on the 27th of July preached here from Jer. xxix. 7: "*And seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.*"

On the 28th I baptized ten persons, and amongst the number, Mrs. Dexter, the wife of brother Dexter. On the 31st we held a preparatory prayer-meeting, at which the attendance was good. On the 1st of August, the chapel, the yard, and the streets around the chapel, were crowded to excess. I spoke in the morning from Ps. cvii. 8, and in the evening from John viii. 56; and collected upwards of £40. Saturday evening we had the chapel full, and many in the yard at a prayer-meeting. On the 3rd I baptized twenty-five, and, by the request of the deacons and leaders of the church, I, in the morning, again enforced the duty of subjects to "seek the peace of the city," &c. Our congregation was even larger than on the previous Friday—it is considered on the most moderate computation that not less than three thousand persons were present. After the morning service, we had the pleasure of welcoming thirty-five brethren and sisters to the table of our Lord, around which not less than 1200 members were seated. I concluded the service of that glorious day by exhorting the new professors to "go on their way rejoicing." I found these services to be soul-refreshing seasons, and I believe to hundreds they were truly pentecostal.

Similar services to those I have mentioned were held at Lucca where brother Dexter officiated; at Savanna la Mar, where brother Hutchins was; and at Falmouth, under the superintendance of brother Dendy: and their souls also were cheered and animated by what they saw and heard. Happy, most happy, are we to learn that there is at length a prospect of our chapels being speedily rebuilt; and that the thousands who now remain exposed to the heat of the sun during our services, will soon have commodious houses to contain them.

—  
From Mr. Taylor, Spanish Town,  
August 18th.

On the first Friday I preached at Old Harbour to a very numerous congregation. In the afternoon I travelled to Vere, and preached the next morning in the open air to a great number; but the weather was rather unfavourable, and the

showers interrupted the worship a little, as the shed which was erected would only keep off the rays of the sun. In the afternoon I travelled to Clarendon, where I preached in the evening to what I thought a good sized congregation, but it was nothing compared with the numbers who assembled on the following morning, Sunday; a very extensive shed was erected covered with cocoa-nut branches and calico and canvass, but all was not sufficient. My subject at the three stations was from Jeremiah's letter, chap. xxix. 11: "*I know the thoughts that I think towards you, saith the Lord,*" &c. I said but little to them about their temporal redemption from slavery; but directed their attention to the necessity of a spiritual redemption, and the price paid for it, not twenty millions of money in silver or gold, but the precious blood of Christ. I was aware that many were present who, perhaps, had never heard the gospel before; and I concluded that, by preaching the gospel to them, I was on safe ground. I told the people I would not disgrace the pulpit by preaching about politics, and that I would not insult them by reminding them of their temporal duties; that they knew their duty, and that they had done their duty, that their hard labour and general good conduct for the last twelve months was an evident proof of it. In all my travels on those three days (for I preached at Old Harbour in the evening) I saw nothing like noisy joy or drunkenness or dancing; the people seemed more disposed to thank God, by attending the sanctuary.

—  
From Mr. Gardner, Kingston, Aug. 18th,  
1834.

On that ever-to-be-remembered day, the first of August, religious service was conducted in most of our chapels. At mine, at half-past four, A.M., a large congregation was assembled, when we had a most interesting season. At this meeting we devoted the time chiefly to thanking the God of all mercy for the great blessing he had conferred on so many thousands of our fellow-men, and praying to Him to incline and constrain them so to walk as to adorn the doctrine of God our Saviour in all things. At half-past ten, I preached to the people and endeavoured to show them that what the Lord had done for them, was a new reason why they should observe all his commandments to do them. In the evening, we had our Missionary Prayer-meeting, when the chapel was much crowded. Mr. Thompson, the agent from the British

and Foreign Bible Society, was with us, and delivered a very suitable address. At the close of the two former services of the day, I was fully engaged for a considerable time in giving away religious tracts, which were received with much thankfulness by many hundreds of negroes, both in town and country.

On the following Sabbath, long before the usual hour, the people were coming to the house of God in companies so large as deeply to affect me.

When the hour of service arrived, there must have been 2,000 persons inside the chapel, and there were great numbers standing outside, who could not possibly get in. I do hope that the change will tend greatly to the moral improvement of the inhabitants of this land. I only look on what has taken place as a partial change, but when the total change comes, more Missionaries will be much required, for the field of labour will then be very large. Since the 31st of July, I have distributed very widely more than 2,500 tracts. It is truly animating to behold the eagerness the people generally show to be able to read so as to obtain a copy of the New Testament, at Christmas.

---

*From Mr. Tinson, Kingston, Jamaica,  
Aug. 18th, 1834.*

The first of August has come, and passed by, without anarchy or riot. The country continues in peace, and there can be no doubt that it will, if masters will only deal candidly with their dependants. With very few exceptions, and those scarcely worth mentioning, the greatest possible harmony and good will have prevailed among the apprentices. In St. Anns, a few of the people quietly refused to work for a day or two; most likely from not having had their real condition explained to them, as it ought to have been. A few troops were sent from Kingston, and some of the special magistrates went among the people, and explained the law, after which they all went to work, and the troops have returned.

Many expected that there would be an uproarious expression of popular feeling on the first of August, but such was not the case, either in town or country. Houses of religious worship were almost every where crowded, and in many places, hundreds were unable to get in.

By four o'clock in the morning, the chapels in town were thronged; we had services during the day in every place except the church and the kirk; in some

parts of the country the national and Scotch churches were also opened. In the evening, we held our monthly Missionary Prayer-meeting, at East Queen Street Chapel, and Mr. Thompson, agent of the British and Foreign Bible Society, gave an address to a very large and attentive audience. The quietness of the day was surprising; I went into town between services, and every thing seemed more still than is usual on the Sabbath, and the people seemed disposed to make it quite a religious day. In the evening, there were a few joyous groups about the streets; one passed our house, chiefly young persons and children, adorned with green leaves and flowers, and carrying branches in their hands, dancing, and singing:—"Tankee, Massa, fus a Augus! Hurrah! Hurrah! fus a Augus come! Fus a Augus for eber! We da prentis now, God bless de King! Hurrah! Hurrah! fus a Augus for eber."

It was truly surprising, and very delightful to the Christian, to see how completely the Sunday markets ceased on the very first Sabbath in this month. I baptized twenty persons on that morning, and in going to the sea at day-break, I had to pass along the road where a large public market has been kept by the country people for many years; and where formerly, at that hour on the Sabbath morning, it would have presented the appearance of a large country fair in England; but now there was not a person to be seen, except those going to the baptism, and not a vestige of the market! I was told by some of our members who went to see, that it was the same in the city, where thousands used to assemble! Surely God has heard the prayers of his people in England. This is *his* doing, and marvellous in our eyes.

As Secretary of the Jamaica Bible Society, I had to send a circular to almost every part of the Island, relative to that noble grant of the British and Foreign Bible Society, and have consequently received from various quarters, the most pleasing intelligence in reference to the first of August. A lady writing from Lacovia, St. Elizabeth's, speaking of the Moravian congregation at New Carmel, says, "It was indeed a fine sight; the hill was crowded, and the church could not contain half the assembled multitude; joy and peace beamed in every countenance; the quietness, considering the numbers, surprised me, and proved their joy was sanctified. It was pleasing to witness the happiness and gratitude of the regular congregation, in seeing so many negroes there for the first time; it was

to them a hopeful omen, that more would now seek the Lord and His ways." Again, on the Sabbath, she says, "Sunday Eve, I cannot dear Sir, help taking up my pen to communicate to you, what must be pleasing to every Christian to hear, that if possible, the numbers that were at New Carmel to-day exceeded what we were privileged to witness on Friday: most attentive and anxious to be instructed appear those whom we know were hitherto kept from the means of grace." Judging from letters received from brethren Baylis, Dendy, and others, and from common report, the foregoing was only a specimen of the general feeling. Every where, the people seemed spontaneously to hasten to the house of God, wherever the doors were open for religious worship, whether Episcopal, Presbyterian, Methodist, Moravian, or Baptist. What hath God wrought! The Lord hath done great things for this land, whercof we are glad. Help us to praise.

From Mr. Phillippo, Spanish Town, Aug. 1st., 1834.

According to previous arrangement among our Missionary brethren generally, this day was to be set apart as a day of devout thanksgiving to Almighty God. On the joyful morning (a morning, notwithstanding the suffocating closeness of the atmosphere, and the threatening aspect of the clouds the day before, exciting apprehensions of a hurricane), as serene and beautiful as ever shone out of the heavens, the apprentices were seen at an early hour clothed in clean and neat attire, flocking from all parts of the country into the town. Most of them repaired to the houses of their respective neighbours and friends for rest and refreshment, after which, thousands repaired to the different places of worship open to receive them—almost literally as "doves to their windows." At ten o'clock the chapel in which I officiate was so crowded that I could scarcely find my way into the pulpit; and by the time service was commenced, multitudes could not get within reach of the doors or windows. This was before intimated to be a meeting of devout acknowledgment to God for the great boon the principal part of my sable congregation had that day received; and never shall I forget my feelings when I saw them for the first time in my life, standing before me in all the consciousness of freedom.

It seemed as though I was in a new world, or surrounded by a new order of beings. The downcast eye—the gloomy

countenance—and, strange as it may seem, even the vacant unintellectual physiognomy had vanished. Every face was lighted up with smiles, and I have every reason to believe that every heart rejoiced. After such an introduction as the occasion would naturally dictate, I called on several of my sable brethren to lead the devotions. Their addresses to the divine footstool, which they approached with great reverence and self-abasement, were a mingled flow of supplication and gratitude, adoration and love. There was scarcely a tongue in the vast assembly that did not respond to every sentiment and utter a hearty Amen. Those I had chiefly fixed upon to engage in these holy exercises, being more immediately interested in the great event that blessed morning had ushered in, might be expected to have dwelt with peculiar emphasis on the subject of their present altered condition and future prospects as to this present world, but it was not so. These considerations seemed lost in the overwhelming importance attached to them in reference to things spiritual and eternal.

Their depravity and consequent great undeservings, the love of Christ in their redemption, and in all the blessings of the gospel covenant—the benevolence of British Christians in sending Missionaries among them—the self-denial of the Missionaries in leaving their friends and country, and home, to come amongst them, and the ultimate spread of the gospel throughout Africa and throughout the world, were all subjects upon which they more or less touched—and touched with a degree of fervour and simple eloquence calculated to affect and interest the hardest heart. Said one: "O Lord, our gracious Saviour, what we is meet to geder for dis mornin when we don't usual do so on dis day of de week? We is come to bless and to magnify dy great and holy name dat dou has done dis great blessin unto us, to bring us out of de house of bondage dis day. O Lord, what is dis dat we eye see, and we ear hear? Dy word tell we dat King and Prophet wish to see de tings dat we see, and to hear de tings dat we hear, and die without de sight. O Lord, if we desperat wicked and stubborn heart won't prais dec as dey ought, pluck dem up by de root! Here Lord we give dem up unto dee; melt dem wid de fire of dy lov, wash dem in de pure fountain of dy blood, and make dem what dow would have dem to be."

"Blessed Lord," said another, "as dou so merciful pare we, to let we see dis blessed morning, we want word, we want tongue, we want heart to praise de. Debil



don't do de good to us, but dou do de good to us, for dou put it into de heart of blessed European to grant us dis great privilege! O derefore may none of we poor sinner praise de debil by makin all de carouze about de street, but fock like dove to deir window to praise and glorify dy great name."

"Since dou has don dis great ting," said a third, "O dat we may love dee and dy gospel more—may we neber turn dy blessing into a curse, may we be diligent in our proper calling, fervent in spirit, serving the Lord. O Lord, now do dou make thine arm bare, and turn de heart of all de people unto dee. We bless dee dat dou has incline so many poor dyin sinner to come up to dy house dis day. O Lord, teach deir heart—turn dem from deir own way, same as dou did de city of Nineveh! Now make dem throw down deir rebellious weapon, fight against dee no more; for dou say, Who eber fight gainst dee, and prosper? Our eye is up unto dee, we cannot let dee go except dou bless us wid dy grace—dou only canst change de stubborn heart, turn it like de river of water is turned, dat all may serve dee from de least even unto de greatest."

Among the hymns sung on this deeply interesting occasion, was one which, as Missionaries, had we ever given out before, would have subjected us to a charge of treason. It was sung in loud chorus, the vast assembly simultaneously rising up on the repetition of the two first lines:

"Blow ye the trumpet blow,  
The gladly solemn sound!  
Let all the nations know,  
To earth's remotest bound,  
The year of jubilee is come;  
Return, ye ransom'd sinners, home."

The service concluded, Mrs. P. having a considerable number of pincushions, bags, &c. sent by kind friends from England, left on hand after the sale, I gave notice that I would distribute them as far as they would go, among the female part of the congregation, on condition of their keeping them in commemoration of the day; and that on presenting them when the term of their apprenticeship expired (i. e., those who survived), they should each be presented with a gift more worthy their acceptance. Happy should I have been to have distributed among the more intelligent part of them the munificent gifts voted them by the British and Foreign Bible Society; but they had not arrived.

Personally undertaking the distribution of these articles, I occupied an elevated spot for the purpose. My situation I soon

found was far from enviable; to retreat was out of the question. I was as in a moment surrounded by my sable fair as by a flight of bees; so beset was I with importunities—so obstructed for want of elbow room—so stunned by their incessant volubility of tongue, vociferating "Please Massa, ge me one bag to member fus a Augus," &c., that I was so overcome with heat, fatigue, and abstinence, the distribution occupying nearly an hour and a half, that my legs almost failed to support me; but my task was by no means performed.

On a given signal by some who were appointed to watch my egress from the chapel, I was waylaid in my passage through the yard by multitudes of men, women, and children, all in the attitude of supplication, saying, "Please Massa, ge me one bag (for bags were everything with the women), Massa, you poo neger sickly, no able to get one pellin book"—"Please Massa, ge me, poo ting, something from a England, to member de day," &c. Having yet a few tracts in possession, the remainder of what was left from distribution among the *men*, at the doors, and the residue of a stock of hats from Newport, I had the gratification of seeing that every one had something, and that every one was satisfied. I may remark, in passing, that I detail these latter circumstances because of the evidences they afford of the value the poor people here attach to these tokens of female benevolence, as an encouragement to those ladies to perseverance in this labour of love, and as a stimulus to others to "go and do likewise."

By this time (nearly two o'clock), the children, to the number of four hundred, had again assembled, and had seated themselves in the centre of the chapel; they especially having been led to expect some little memento from Christian friends in England, on this never-to-be-forgotten day. They were clothed in their best attire, and looked remarkably clean and neat. We distributed among them medals, pincushions, bags, and books; completely exhausting the little remaining stock of these articles we possessed. The closing devotional exercises being attended to, they then returned in an orderly manner to their homes. After a short interval for refreshment and rest, the hour arrived for evening service. The congregation was again overwhelming, and exhibited, as usual, every grade of colour, and I was about to say, every diversity of creed, and circumstance, and character. I preached as well as my exhausted energies of both body and mind allowed, and thus closed the services of one of the most interest-

ing and glorious days that has ever adorned the page of history.

On the following Sabbath I was to baptize; the intervening day was, therefore, spent in making the necessary arrangements. I retired to rest at an early hour of the evening, and until between two and three o'clock I was insensible to all that was past, present, and to come. About the time to which I have referred, I was reluctantly aroused by the trotting of footsteps along the road by the side of my room, and the buzz of, apparently, innumerable voices around me. At four o'clock the whole neighbourhood around presented a moving picture of life. Every thing being announced as ready at a little after five, I soon found myself at the water's edge, between two parallel lines of candidates clothed in white, extending along the aisles to the extremity of the chapel, and amidst a concourse of people that, below, resembled one vast unbroken body. There was no noise when I entered, but that which naturally arose from anxiety for seats; and to secure attention, I gave out, and the congregation struck up singing, the hymn beginning, "Jesus, mighty King of Zion," &c. The preliminary services being completed, I took the first candidate by the hand, led her down into the water, and baptized her, and the rest in succession, to the number of one hundred and five; great order and solemnity prevailing throughout the ceremony. The chapel yard, for hours after, presented one of the most gratifying sights that could be beheld. Every heart rejoiced, every tongue was loosened, and every countenance wore a smile. Groups were sitting or standing beneath the shade of the trees that adorned the premises, exchanging mutual congratulations, or engaged in more sober converse. Every thing indeed seemed to say that this was the dawn of brighter days—the birth-day of liberty—and the earnest of the speedy and universal reign of righteousness and peace.

At half-past eight the children came pouring again into the Sabbath-school, increasing at length to upwards of four hundred.

And long before the regular time of worship, the chapel, the windows, the aisles, the porticos, the gallery stairs, and the pulpit stairs, were so crowded as to present to the eye one solid mass of heads. They were so literally wedged together that even a standing place, in any part of the building, was sought in vain. The only vacant space to be found, was a narrow platform that connected the pulpit with the wall, which, though sufficiently overcome with heat already, I offered in

vain to some respectable females who were obliged to leave. Not only was the interior of the chapel thus crowded beyond all precedent, but, the children included, seven hundred were estimated to have been outside; upwards of three hundred to have left the premises. Every tree, and house, not my dwelling-house excepted, and place whatever, that afforded the least shadow from the burning sun, being previously occupied. To accommodate those that remained with sittings, numbers of the more active members of the church were seen running in every direction for whatever they could obtain in the form of seats. Thus they stripped several school-rooms and class-houses of their benches. Many private houses contributed their chairs, and multitudes brought their own chairs or stools upon their heads. At twelve o'clock, the general service at an end, I descended to the table-pew to administer the sacrament—addressed the newly-baptized, who occupied some elevated seats fronting the congregation—gave each the right hand of fellowship, and proceeded with the solemn ordinance. The members crowded the whole lower part of the chapel, and numbers of them were deprived of this blessed privilege by inability to get within the walls. The distribution of the elements lasted two hours, and the whole services of the morning continuously, nearly four hours. The whole duties of the morning were to be crowned by celebrating the marriage of a sable couple before me. (Such engagements now are of frequent occurrence.) But refreshment was absolutely necessary. This obtained, I performed the ceremony, cleared the chapel for the Sunday-school; threw myself for an hour or two upon my bed; and in the evening preached again to an audience, the children excepted, but little less than on the preceding parts of the day. And thus closed the labours and events of *another* day in the incipient annals of negro freedom—labours in which angels would have delighted to share, and events which many prophets and righteous men have desired to see. On presiding at the sacramental table, the scene before me was interesting and impressive in a very high degree. What has God wrought! every heart, with overflowing gratitude and admiration, might well exclaim. Nor did we, I trust, lack the presence and blessing of Him whose dying love we met to celebrate. I can only say, though exhausted with fatigue and heat by all this labour, a more happy day I never passed. Oh, that it may have been so, in the highest sense, to multitudes! Since this, two other Sabbaths have now passed away; and the same delightful

prospects continuing, and for various reasons which I have not room to state, likely to be lasting, we have decided on enlarging our chapel, and purpose to begin immediately.

The Rev. Alexander Henderson, lately pastor of the church at Hemyock, Devon, having been accepted some time since by the Committee for Missionary Service, has just sailed for Honduras, in the Caleb Angas.

At that station, Mr. Henderson will relieve Mr. Bourn, who is expected to proceed to the Bahamas, and join our brethren, Burton and Pearson, by whom aid has been most urgently requested.

A valedictory service, in connexion with Mr. Henderson's departure, was held at Dr. Cox's Chapel, Hackney, on the evening of Thursday, Oct. 2, the day on which, forty-two years ago, the Society was formed. Drs. Newman and Cox, and Messrs. Hoby, Carey, and Berry, took part in the service, which was felt a very interesting one. Our friends embarked the next day, and the Society has to acknowledge the renewed kindness of the respected owners of the vessel in affording Mr. H., with his wife and child, a gratuitous passage.

Mr. Thomas L. Harjette, of the firm of Harjette and Savill, has been engaged by the Committee to assist Mr. W. H. Pearce in superintending the printing-office at Calcutta, and will shortly proceed thither with Mrs. H. and family.

Accounts have been received of the safe arrival of Mr. George Pearce at Madeira, on the 19th of August, after a pleasant passage of fourteen days from Bristol; and also of the Canada, at New York, with our friends Mr. and

Mrs. Burchell, on the 30th of September.

## HOME PROCEEDINGS.

### OXFORDSHIRE AUXILIARY.

On the 25th of September, the Annual Meeting of the Oxfordshire Association of Baptist Churches, for objects connected with the Foreign Missions, was held at Woodstock. The Rev. C. Stovel, of Prescott Street, London, preached in the morning, according to previous engagement; and, as some of the ministers were either called away or found it necessary to leave before the evening service, at the request of the remaining brethren Mr. Stovel very kindly preached to us again. A public meeting was held in the afternoon, at which Mr. Thomas Bartlett, of Oxford, presided. It was the first meeting of the kind held in our chapel. After the report had been read by the respected secretary, Mr. Coles, the meeting was addressed by Messrs. Pryce, of Coate, Copley, of Oxford, and other ministers and friends. The speakers could not but gratefully dwell upon the change that had taken place in reference to Woodstock since the late venerable Mr. Hinton made an ineffectual attempt to preach the gospel in it. His almost miraculous escape from the hands of a barbarous and lawless rabble could not be forgotten; neither could any, in addressing the respected chairman, forget that he was the son of Mr. Hinton's justly esteemed friend, and his companion in tribulation on that occasion. Some were at the meeting from a deep-felt interest in its business, who

were either uninterested spectators, or who literally took part in that outrage.

Although our meeting was not large, it was exceedingly interesting and profitable throughout,

and we indulge a confident hope that God will ere long show us "greater things than these."

C. D.

Woodstock,  
Oct. 9, 1834.

*Contributions received on account of the Baptist Missionary Society, from Sept. 20, to Oct. 20, 1834, not including individual subscriptions.*

Newcastle, Subscriptions at New Court Chapel, by Mr. H. Augus.....	7 13 8	Collingham, Collections, &c., by Mr. Lomax.....	20 0 0
Cornwall Auxiliary Society, on account, by Rev. J. Spassbatt.....	50 0 0	Olney, Subscriptions, by W. Andrews, Esq.....	12 3 0
Hatfield, by Mr. Ewins.....	2 4 0	Cambridge, Auxiliary Society, by E. Randall, Esq.....	01 2 6
East Lothian, Subscriptions, by Mr. Hunter.....	3 2 0	Ditto, for Female Education, by Mrs. Foster.....	8 14 6
Leeds, Sundrys, by Rev. J. Acworth..	5 12 10	Tewkesbury, Collections & Subscriptions, by Rev. D. Trotman.....	41 4 6
Woodstock, (Oxford Association), by Rev. C. Darken.....	9 0 0		

DONATIONS.

R. B. Beddome, Esq.....	10 10 0
Friend, by Misses Peake.....	2 0 0
Rev. T. Mackee, <i>Melifant Glebe</i> , Ireland, for the <i>Bahamas</i> .....	2 10 0
Rev. John Haigh, <i>Mickleby</i> , Yorkshire.....	1 0 0
Mrs. and Miss Cox, Manchester.....	6 0 0

"With sincere gratitude to the Lord of all, for his great kindness manifested in behalf of the much injured and much afflicted African."

LEGACY.

Mrs. Ann Weare, late of Long Ashton, near Bristol.....	45 0 0
(Executors, Isaac Cooke and W. H. Baily, Esqrs., and Dr. Hodges.)	
WIDOWS' & ORPHANS' FUND:—Trustees of New Selection Hymn Book, by Mr. Haddon.....	25 0 0
Rev. Kilner Pearson, Bahamas.....	15 0 0

TO CORRESPONDENTS.

The following paragraph occurs in a letter just received from Mr. Burchell, dated New York, September 30.

"As I fear I forgot to acknowledge several parcels in the Herald through the hurry of leaving, I shall feel obliged if you will present my sincere thanks to Mr. Porter, of Yeovil, for a parcel of books; and to Mr. Pike, of Derby, for thirty-six volumes of his publications, sent to me and Mr. Knibb."

The thanks of the Committee are returned to Mrs. Hunter, of Hammersmith, for nine volumes of Magazines; and also to a Lady, by the Rev. Thomas Timpson, for three copies of the *Negro's Jubilee*, for Jamaica.

The List of Contributions for the Jamaica Chapels is in the press, and may be expected to accompany the December parcels. Any of our country friends who collected by cards, and who have not received the *Jubilee Hymn Books*, may be furnished with them on application at Fen Court.

# MISSIONARY HERALD.

CXCII.

DECEMBER, 1834.

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.

### Death of Dr. Carey.

Although, at the present date (Nov. 21), we are not aware that any direct intelligence has reached England of the decease of that venerable and much honoured servant of God, Dr. Carey; there can, we apprehend, be no doubt of the fact. We have seen the "Bengal Herald," of June 29, in which it was stated that a funeral sermon on the mournful occasion was preached on the 22nd inst., by the Rev. John Mack, at Union Chapel, Calcutta, from Acts xiii. 36, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

Dr. Carey had nearly completed his seventy-third year, and had been a resident in India exactly forty-one years, having arrived at Calcutta in June, 1793. His

state of health for some months previous to his decease had been greatly impaired, so that the mournful intelligence has not come upon us by surprise. We shall lose no time in communicating further particulars, as soon as they may reach us; well knowing what a deep and affectionate interest is felt by the whole Christian community in this great and good man. It may not be amiss to add, that materials for a Memoir of Dr. Carey, are in the possession of some of his friends; and we may be able, in the course of another month, to announce that some publication of that nature is in a course of preparation.

### CALCUTTA.

The following extracts are taken from a letter of Mr. W. H. Pearce, dated April 14 last. The subject so earnestly recommended to attention by the benevolent

and much esteemed writer, is of the greatest importance; and we shall be much gratified if the publication of this article should induce any suitably-qualified individuals to devote themselves to the sphere of service thus providentially opening before them.

I am happy to report, that the lives of all our Missionary circle have been spared, and that their health generally is as little impaired as in any former years. Mrs. Yates is the only exception, and she is decidedly better than she has been for some weeks.

To-morrow is the meeting of the Calcutta Bible Society's Committee. It is possible that the subject of Baptist Translations may be referred to. Brother Yates and myself propose to attend.

It is gratifying to report, that although, through prejudice against our sentiments, we have hitherto received no countenance from the Bible Society; yet that our version has been adopted as the text-book in their schools by our Independent brethren, and a benevolent gentleman, desirous of introducing the Roman character, has generously offered to defray the expense of an edition of it, as well as of Mr. Martyn's Hindoostanee version, in that type. Brother Yates is now prosecuting a new version of the Old Testament. In this, through my having almost forgotten what Hebrew I acquired at Bristol, I can lend him but very limited aid. I shall, however, do what I can in this, as it regards the idiom, and lend my chief attention to the further improvement of the Testament. We propose immediately to commence a 4to. edition of the whole Bible, with heads of chapters; to be followed, if our lives are spared, by a Testament with marginal readings. Both these publications will be very acceptable, and we humbly trust very useful, to the increasing number of native Christians and inquirers.

In a late letter I particularly called your attention to the openings now presenting themselves in every direction for the employment of well educated competent schoolmasters and private teachers. I again entreat you, that if you know of any single men of religious character, well qualified for the work of tuition, and willing to proceed on their own resources to India, to urge them to proceed here. They may be sure of employment in a few weeks or months, and when employed, may be as useful as Missionaries. We sadly want men of high moral and reli-

gious principle to set the tone in the native states, from which applications are every month received for private secretaries and English teachers. In most, if not all these cases, the Raja himself wishes to be the first pupil, unless he thinks himself too old, in which case he desires his son to be instructed. The beneficial influence which Swartz obtained over the Raja of Tanjore, may now be acquired by many others over the various princes in the British territories, or under the British Government. It is well known too, that a general system of education, on a comprehensive, unshackled scale, is now on the eve of establishment by Lord W. Bentinck, which also will open numerous situations for persons disposed to do good as schoolmasters.

I can only add, that in case of any young men of piety and talents coming out as proposed, Mrs. Pearce and myself shall be most happy to receive them into our family for a few weeks at least; and if my life be spared, I entertain little doubt, through the exertion of that influence which God in his providence has been pleased to grant the friends of religion, that by the end of that time their services will be engaged. Providence appears to be preparing the way for the progress of education in this country; and I earnestly hope that under such favourable circumstances we may be permitted to effect all the good to which they so remarkably invite us.

We subjoin, from a letter of Mr. Ellis, dated about a month earlier, a pleasing view of the progress of education at Chitpore, and some considerations deserving attention on the subject of Missionary operations and their results more generally.

Since the date of my last letter, I have devoted most of my time to the schools under our care, occasionally going into the neighbouring villages in company with a native assistant. Toward the end of last year, I accompanied brother Pearce on a visit to the villages south of Calcutta. We were deeply pained by many sad exhibitions of idolatry, but at the same time our hearts were gladdened by the progress of the gospel, and an evident increase in the number of believers. The interesting statements of two or three who in old age had been led to abandon heathen vanities and become the servants of the living God, particularly affected us.

The schools at this station continue to give us much pleasure. They are of three kinds. That for giving native

youths instruction in English is well attended, and promises much good to the respectable and middling classes of society. The daily number in this school is nearly ninety, of whom about forty are capable of reading the Scriptures. Their improvement is pleasing, both as it regards their acquaintance with divine truth, and their attainments in useful knowledge. Mrs. E's female school is prosperous. Of one hundred in daily attendance, thirty read the New Testament or extracts from it. The most successful, and consequently the most pleasing part of our duty, however, is the institution for the children of the native Christians. The six elder youths, of whose baptism I wrote you, and the four others who have since been proposed for that ordinance, continue to walk worthy their profession; and I trust most of them will become instruments of much good to their countrymen, when the period of their studies shall have terminated. The last annual examination of this institution, gave high satisfaction.\* The number belonging to it has been increased to fifty-four; thirty-two of whom are boys, and twenty-two girls. The boys have the advantage of an education in English and Bengalee; but the girls have attended to their native language only. The girls are for the future, however, to receive the same education as the boys, through the kindness of a gentleman who called on us a few weeks ago, and offered to furnish us with all the means necessary to instruct them in English as well as Bengalee. For this purpose he has given a monthly subscription of thirty rupees (upwards of thirty pounds a year), a sum more than sufficient to defray the increase of expense. Our friends in England have heard much of the Native Christian Boarding School, but perhaps not more than its importance demands. And could they see for themselves the piety and intelligence of the scholars, I am sure it would secure the fullest success to that appeal for benevolent aid, which we shall very soon be obliged to make for the future support of this promising institution. †

As to the general progress of the gospel in India, while there is much, very much to encourage, there is, I think, much that should excite serious inquiry both as to the nature and the amount of the means used for the conversion of the people. We must believe, that if we did our duty to the whole heathen world, God would certainly fulfil his promises of universal blessing. The pouring out of the Divine Spirit may be delayed until our piety and

devotedness is much higher than it is at present. The want of very extensive success may be—because “we are not yet able to bear it.” Why India has not yet been favoured with an ample effusion of the Spirit in the way of conversion, may be also attributed to the small amount of means which has been here employed. We know the Divine Being is not restricted to the use of means at all. The Lord can “save by many or by few,” as it pleaseth him; but we almost invariably see that the means used are in some degree commensurate with the end to be attained. That the means hitherto employed for the evangelization of Hindoostan, have been very inadequate, will not admit of a doubt. Your servants in the East must rejoice (they are filled with joy and gratitude to the Father of mercies) at the signal success which has attended pious efforts in many other parts of the world. If any well informed person, however, were to compare those highly favoured spots with Hindoostan, I think it would be found that ten times more labour had been bestowed on them, with perhaps not more than a fourth of the difficulties which are here to be overcome. You will pardon me, my dear Sir, if I am wrong in these remarks, but I fear our views of India are much too limited. We look at it as traced out on the map, without reflecting on its real magnitude, without considering it as the dwelling place of one hundred millions,—more than an eighth of the population of the whole world. I trust that soon the benevolence of our beloved friends at home, and the devotedness of such young men as can give themselves personally to the heathen, will unite in supplying India with heralds of mercy to go through the land in its length and breadth. God forbid that at the last day, any who profess attachment to Christ and his cause, should be found involved in the curse of the inhabitants of Meroz, who “came not to the help of the Lord, to the help of the Lord against the mighty.”

### DIGAH.

Extract of a letter from Mr. Lawrence to Mr. Dyer, dated Digah, January 11, 1834.

During the past year, beside improving myself in the language, I have regularly preached in English twice a week to the soldiers and others in the cantonments at Dinapore. A portion of most days, Sabbaths excepted, has been devoted to the examination of native schools, and visiting the bazars and villages. Two services

\* See Missionary Herald for October last.

have been kept up on the Sabbath in Hindoostanee, one at Digah, and the other at Dinapore. We have also maintained two prayer-meetings during the week in the native language.

Our English congregation in the cantonments continues small. Some who attended with us have left us, being removed from the station; and others, like Demas, having loved this world have forsaken us. Their places, however, have been supplied by new comers, from among whom there are a few whose hearts, I trust, the Lord has touched, and taught them to know themselves, and the way of his salvation. Since I wrote last, I have baptized two soldiers, and we entertain hopes of one or two more who regularly attend. I have also baptized another Portuguese aged woman, who has been inquiring for the way of salvation [for more than twelve months past, and at last come to the decision of publicly renouncing the errors of popery, and casting in her lot with us.

Our Hindoostanee Society has sustained a considerable loss by the removal of the second regiment of native infantry. In that regiment we have five members, who are now marching to Saugor. Bastian and Harris, whom I mentioned in my last, we particularly esteemed, and very much regretted their leaving.

In November, brother Beddy, myself, and native assistants, visited the annual fair at Hajipore, where we had opportunities of speaking to many hundreds who had never before heard the Gospel, and of distributing a few books. But the eagerness to receive books, I think, was not so great as last year, and very many who would gladly have received them could not read. We were encouraged by meeting with two individuals who were inquiring about salvation by the Lord Jesus Christ. They had heard something of the Saviour by means of books distributed at the above place three years ago, and came there in November last to make further inquiry. They listened to the instructions given them with great attention, and appeared earnest in seeking for the truth. When we left the fair they accompanied us home, and spent some time with brother Beddy at Patna, and some time with me at Digah. They declared their firm belief in the New Testament. On the whole, we were much pleased with them. Should they be decided, they will have to make no small sacrifices, as they are both of respectable connexions. Brother Beddy and Hurree'das, have since visited them at their own village, to the north east of Patna, and found them in the same mind,

notwithstanding they were much opposed by some of their relatives. A few days ago they again visited Patna, and staid a short time, when one of them declared his readiness to follow Christ, even though it should cost him his all in this world; but the other seemed to be not quite so decided. He is a Brahmin, and lives on the charity of his people. If he professes Christianity, he will, of course, be immediately cast off by them, and in that case he is fearful lest he should come to want. We hope, however, it will please the Lord to strengthen his faith, and to give him and his fellow-inquirer the courage and fortitude to declare themselves on the Lord's side.

In December, accompanied by Pyhah, I visited several villages and cities to the west of Dinapore. In some places the message of salvation was listened to with great attention, and our books received with an evident desire to learn their contents. But in other places we met with proud and haughty scoffers, who neither wished to enter the kingdom of heaven themselves, or to suffer others to enter therein. There is, however, this encouragement for the Missionary to go about preaching the word, that, wherever there is a bazar, he may be sure to obtain hearers; and while he is sowing the good seed, he may indulge the hope that some may fall upon good ground, and bring forth fruit. Could I have procured a suitable tent, it was my intention to have made a much more extended journey inland; to villages which have yet never been visited by any Missionary. Should it please the Lord to spare my life, I hope, however, soon to preach the gospel in these places also.

My schools, on the whole, continue to afford me satisfaction. Mrs. Lawrence's girls' school is going on prosperously, and I hope, by the divine blessing, good will be effected by it.

---

## JAMAICA.

Several communications have reached us lately from this island, the substance of which we hope to give in our next number. Mr. Coultart, at St. Ann's Bay, had sustained considerable annoyance; and some of the overseers had gone so far as to pull down a temporary shed which the negroes at Pedro Plains had erected to



shelter them from the burning sun while attending divine worship. At Brown's Town, also, the temporary building, used as a chapel, had been destroyed by the torch of some midnight incendiary. The magistrates, however, had instantly met to inquire into this disgraceful outrage; and, in concert with the worthy custos of the parish, S. M. Barrett, Esq., had offered a handsome reward for the discovery of the perpetrator.

The system of apprenticeship appears to be embarrassing and unsatisfactory both to the planters and their labourers; but our brethren do not anticipate any disturbances, unless they should be provoked, in any instance, by the want of prudence and right feeling on the part of the colonists.

#### BAHAMAS.

Our readers will peruse with interest the following accounts, by Mr. Pearson, of his visit to the island of Exuma. We trust, that when a third Missionary shall have reached Nassau, our brethren will be able to lay down a regular plan for visiting these long neglected portions of the British territory. The letter is dated, Nassau, July 14, 1834.

My last to you was dated May 3rd, since which, I have spent seven weeks on a Missionary visit to Exuma, an island containing about 1000 inhabitants, distant from New Providence 150 miles. I arrived once more, in health and peace, at home on the 4th of this month, and found my dear wife in a delicate state of health, induced by the heat of the weather, and her maternal attentions to our dear little girl, who thus far thrives exceedingly. I have been compelled to obtain a nurse, and now hope that my dear wife will quickly recruit. Our dear brother Burton has left us for Harbour Island, and Eleuthera, distant sixty miles. He sailed last Friday for the first mentioned place. It seems a duty we owe to the station, that one of us should be among

the out islands while the other is at New Providence.

I experienced much boisterous weather on my passage to Exuma, and was twelve days ere we reached our destination, but I would fain hope, my feeble labours among the seamen may be found to the praise and glory of God. I have many opportunities of pleading with seamen. I can never forget to care for them until I forget to love the Saviour. Arrived at Exuma, I found a most interesting field for exertions, a field hitherto almost utterly neglected. There were indeed to be seen some fragment ruins of a church; where, many years ago, the Word of God was published; but the ignorance and immorality of the people were deeply affecting, while their earnestness to hear the Word of God was no less so. Many said to me, "We thought we were given up as incurable, or considered to be creatures without souls." I travelled through the length and breadth of the land, from settlement to settlement, sometimes literally dragged through the bushes, by the horse on which I rode, where the pathway was entirely overgrown with them; and wherever I went, endeavoured to proclaim the necessity of repentance and faith in Jesus Christ. Every door was thrown open to me; the planters treated me with cordial kindness and hospitality, and afforded every facility for the preaching of the Gospel: my recollections of their kindness can never be effaced. I married eighty-five couples, who had been living together, severally, in fornication. At Stephen Town, the estate of Lord Rolle, I remained three weeks; I baptized five persons, and formed a church; most of these were, I think, devout persons before I saw them, though they confessed they never understood before the way of salvation through faith in the atonement. One of them who could read a little, had acted as a preacher among the others; and when I conversed with him, I was powerfully reminded of Cornelius. At this place I met 150 persons, and preached to them almost every evening. On the Sabbath days between 200 and 300 would assemble, in and about a large empty cotton-house, and heard with much feeling the Word of God. My mornings were frequently occupied in endeavouring to teach the children to read. Frequent inquiry meetings were held among the negro houses, and there is reason to hope that several were the subjects of deep conviction, who yet did not evidence a saving change. I cannot fail to mention to you Bella, a poor blind woman, apparently about eighty years of age. Permit me to insert an extract from my journal.

June 5. Sailing among the Kays (little islands which guard the coast) on our way to Exuma Harbour, at nine o'clock we arrived off a small settlement where a free black woman resided, and here I determined to stop. No sooner was our boat discovered, than I heard the people on shore exclaiming, "Thank God, parson da come!" Upon landing, my luggage was speedily conveyed to the top of the hill, and when I attained the summit, I gazed with admiration upon the scenery, grand and picturesque beyond description. Numbers of little islands hid the ocean from my sight, and the clear, transparent waters within, seemed to form one magnificent lake, interspersed with many a rugged rock, from which the sea-fowl were issuing in vast numbers. On shore the rugged, rocky ascents, as well as the marshy vallies, were all covered with trees and shrubs, from which many a song of praise was hymned to the Creator by their feathered inhabitants. My attention was soon arrested by an old blind woman, who was led to me and introduced by the name of Bella; when this conversation ensued: Myself, "Well, Bella, minister come to see you." B. "Thank God! bless you, my massa!" M. "Will you be glad to hear the word of God, Bella?" B. "You see me, me hab no husband, no family, no massa, no misses; Nanny (the woman mentioned above), give me a piece of bread, and a drink of water,—thank God! and me, single one, and Jesus in above. What me do but think upon him, and him word?" M. "Do you then love Jesus Christ, Bella?" B. "Ah, massa, him die for we, me must love him." M. "And do you hope to be saved through him?" B. "Massa, me not worthy, not for my prayers, not for my praise, not for any thing me can do, but if it please him to pardon me. Me cry to him night and day, for pardon, pardon for my sin." M. "And where do you hope to go to when you die?" B. "Me waiting every day, and every night, and every hour, to fall into my grave, and den me hope to go to heaven. Heaven! my massa, no pain dere! no sorrow dere! no night dere! Oh, if it been please God, me could have been glad to go dere now—to be with my Saviour, my soul waiting to be dere."

I admired the sovereignty of grace that reigned in the heart of this poor blind old woman—and perfected praise from so frail and feeble an instrument, and had ordained one to glorify him upon these rocks, among these wilds.

June 6th. Bella requested me to baptize her; I said, "Bella, you are too old

and infirm, you cannot get down to the sea." She replied, "Me no too old for die, me no too old for do the will of God." I said, "The Spirit is willing, but the flesh is weak." She replied again, "Massa, me willing, me able." I could not resist Bella's mode of reasoning.

June 8th, Sabbath. Before breakfast, administered the ordinance of baptism to Bella. It was solemn and affecting to see this aged disciple following the example of her Redeemer; the fervour of her spirit seemed to light up with fresh energy the almost dying embers of morality. She walked into the sea, leaning on my arm, submitted to immersion, and came up out of the water with as much composure as she would manifest in eating her daily bread.

June 9th. B. "Ah massa! me heary dem say, you go! and when you go, who go tell me again dese things? Well, you go, but you leave the comfort here. You go, but I must look and cry to my God, *he no go!* You go to work for your God and for your soul." I replied, "Yes; and for the souls of my fellow-sinners." B. "Yes; and I will pray God night and day to bless you. I will cry to him to make all my broders and sisters believe, for he that believeth hath everlasting life; no so, massa!" I replied, "Yes; he that believeth on the Son of God hath everlasting life." B. "Thank God!" Her hands were clasped and raised towards heaven, and her feelings overpowered her poor debilitated body.

This poor woman dates her conversion from hearing the Word of God in the Episcopal church, when it stood on Exuma. Who would not run from one end of the earth to the other to be the messenger of peace to such souls as these? But I must forbear. I am now again endeavouring to supply at New Providence, during Mr. B.'s absence. We have preaching in some place or other nearly every evening. Our Sabbath days are wholly occupied in public exercises. I never was so unceasingly or so pleasantly engaged in my life. And with such a Saviour as Jesus, and such a work as the Mission, and such a help as my dear Mary, I am inexpressibly happy. There are two questions which for several years have occupied many anxious thoughts, and many anxious hours. The first related to the reality of my conversion; the second, to the will of God respecting my call to the ministry. I hope on both these points God has set my mind at rest. Oh, that I may be kept from presumption!

"Weaker than a bruised reed,  
Help I every moment need."

HOME PROCEEDINGS.

NORWICH AND NORFOLK.

Extract of a letter from the Rev. William Brock, dated November 5.

On Lord's day, October the 19th, sermons were preached in Norwich by Messrs. Stovel and Sprigg, and in a neighbouring village by Mr. Puntis and myself. On Monday evening we held our public meeting. As large an audience as we have ever had, filled our largest chapel. Chairman, Mr. James Cozens; Speakers, Rev. Messrs. Porter, Dryden, and Innes (Independents), Holroyd (Wesleyan), Stovel, and Mr. Brightwell. It was my unpleasant task to announce to the meeting that Mr. Sprigg was unable, from indisposition, to attend. On Tuesday evening our friends at Ingham held their meeting; on Wednesday, those at Dere-

ham; on Thursday, those at Lynn; at each of which meetings, Messrs. Stovel and Puntis attended. We have also had collections from other places, at which we hope, on the return of our Anniversary, to hold public meetings, or to obtain sermons. Taking all things into the account, the contributions from Norfolk will be much better than we feared; though not so large as on some former occasions. I should have stated that, during the past year, arrangements have been made to bring the greater part of the churches in the county into an Auxiliary. As yet, our Auxiliary, in its new form, is quite in its infancy; hardly, in fact, in existence. Still, we have begun; and we will do our best to continue until we bring the whole county into operation, which, by division of labour, and unity of purpose, we hope to effect by another year. We very much regret Mr. Sprigg's indisposition. The loss of his wife quite overpowered him, and rendered it impossible for him, with any comfort at all, to pursue his labours.

Contributions received on account of the Baptist Missionary Society, from Oct. 20, to Nov. 20, 1834, not including individual subscriptions.

Bristol Auxiliary Society, by Robert Leonard, Esq. ....	337	6	2
Haverfordwest, Subscriptions, by William Rees, Esq. ....	50	0	8
Bethlehem and Salem, by ditto .....	1	10	7
Abingdon, Collection and Subscriptions ..	18	0	9
North Wales, &c. by Rev. James Flood:—			
Newtown .....	42	16	0
Llanfaircaereinion .....	2	5	6
Welchpool .....	2	9	0
Llanidloes .....	2	3	0
New Chapel and Nantgwyn .....	2	14	9
Bwlch Sarnan .....	1	18	7
Rock .....	2	19	0
Dolau .....	2	2	1
Newbridge .....	4	1	6
Maesyrhelem .....	2	10	7
Builth .....	5	0	0
Newcastle, Staffordshire .....	3	1	0
Hanley .....	4	10	0
Wolverhampton .....	2	14	4
	81	5	4
Dalkeith, proportion Collection, Aug. 1. by Mr. Gray .....			
	9	0	3
Towcester, by Rev. J. Barker .....	2	0	0
Wantage, by Rev. W. Glanvill .....	2	14	9
Chatham, Juvenile Society, by Rev. R. May .....	2	2	6
Great Brickhill, Sunday School, by Mr. Harris, for Schools .....	5	0	0

Westmancote, by Rev. W. Liddell .....	2	10	0
Sevenoaks, Subscriptions and part collection, by Rev. T. Shirley .....	35	3	10
Stepney, Collected by Mary Davis .....	1	15	2
Southampton, Ladies' Negro Friend Society, by Miss Maurice, for Mrs. Coultart's Infant School .....	5	0	0
Leicestershire Auxiliary, by Mr. Collier			
Leicester .....	26	17	8
Husbands Bosworth .....	2	4	9
Sutton in Elms .....	5	0	0
Arnsby .....	8	0	0
Monks Kirby .....	3	8	7
Blaby .....	3	16	0
Sheepshead .....	5	16	2
Lutterworth .....	5	0	0
Loughborough .....	0	15	8
Oadby .....	3	0	0
	72	18	10
Hull and East Riding Auxiliary on Account, by John Thornton, Esq. ....	100	0	0
Nottingham, Collections and Subscriptions, by Mr. Lomax .....	76	11	0
North of England Auxiliary, by Rev. R. Pengilly:—			
Two thirds Subscriptions at Hamsterly, Workington, Broughton, Wolsingham, and Newcastle .....	20	0	0
Cornwall, Auxiliary, on Account, by Rev. J. Spasshatt .....	40	0	0
Portsmouth, Portsea, and Gosport Auxiliary, on Account, by Mr. Hinton .....	100	0	0

## DONATIONS.

Mr. Benj. Nice, Colchester .....	200	0	0
Lady in Scotland .....		10	0
A. B. C. ....	20	0	0
Friend, for <i>Spanish Town</i> School, by Mrs. Kitson .....	1	0	0

## LEGACIES.

Mr. John Williams, late of Redditch, Worcestershire, (Executors, Rev. J. A. James and James Smith, and Messrs. Edward Hemming, William Hemming, James Williams, and William Horton).....	999	0	0
Mrs. Elizabeth Greaves, late of Nottingham (Executors, Messrs. W. Soars and Sampson Biddulph).....	100	0	0
Mrs. Elizabeth Hodge, late of Long Ashton, near Bristol, (Executors, Dr. Hodge and W. H. Baily, Esq.).....	19	19	0

## TO CORRESPONDENTS.

The thanks of the Committee are returned to the Rev. C. Larom and friends, Sheffield, for a box of books for the Jamaica Mission; also, to Mr. Castle, Jun., for several volumes of Magazines; and to Mrs. Barber, Enfield, for 500 Tracts.

Any friends who may have in hand back numbers of the Reports, Heralds, or Quarterly Papers, are requested to forward them to Fen Court by the first gratuitous conveyance, which may present itself.

*The Editor has reason to think that, notwithstanding his efforts to ascertain and supply the requisite number of Jubilee Hymn Books for the kind friends who collected for the Chapels, there may be some parties entitled to them to whom they have not yet been sent. He has to request, therefore, that any such friends, who may not receive their Hymn Books by this month's parcels, will write by post, without delay, specifying by what means they may be furnished. It is hoped that attention to this notice will entirely supersede the necessity of any further publication on the subject.*

## INDEX.

Annual Meeting, 41, 49.	Departure of Missionaries, 15, 20, 91.
Bahamas, 5, 37, 59, 97.	Jamaica, 1, 36, 39, 43, 65, 76, 84, 96.
Belize, 12, 66.	Home Proceedings, 15, 20, 31, 40, 47, 61, 71, 79, 91, 99.
Ceylon, 34, 42.	Letters received, 14, 39, 60, 78.
Contributions, 6, 15, 22, 32, 40, 47, 63, 71, 79, 92, 99.	Monghyr, 29, 81.
Calcutta, 9, 17, 25, 57, 73, 93.	Samarang, 11, 35.
Cutwa, 11.	South Africa, 13, 76.
Correspondents, 8, 16, 24, 32, 40, 47, 64, 72, 86, 92, 100.	Sewry, 69.
Death of Dr. Carey, 93.	
Digah, 33, 41, 95.	