

MISSIONARY HERALD,

CONTAINING INTELLIGENCE AT LARGE OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

CXCIII.

JANUARY, 1835.

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.

Death of Dr. Carey.

Since the publication of the last number, the Secretary has received a communication from Mr. Jonathan Carey, announcing the fact of his venerable father's decease, in the following terms:—

Calcutta, June 14th, 1834.

The Lord has been pleased to afflict us very severely, in removing from us, by death, my much esteemed and venerable father. This lamented event took place on the 9th instant, at five in the morning, and his remains were interred in the cold grave early on the following morning, in the presence of a crowded assembly of mourning friends. Much as I feel this heavy stroke, I trust I do not sorrow as those who have no hope. His was a life spent in the service of his Redeemer, and the Lord was pleased to make him an instrument of much usefulness; but notwithstanding all that he was enabled to do, he never ceased to exclaim that he was an unprofitable servant. In much humility and meekness of spirit he was zealous in the work of the Lord of Hosts, and the constant objects of his pursuits were the glory of God and the salvation of the heathen. His devotedness to the work to which he was called was evident in all his conduct. Nothing would give him more pleasure than to hear of the prosperity of Zion, and the downfall of idolatry. His heart was always much affected when speaking of the love of his dying Redeemer. Of the evil of idolatry he spoke with great warmth. He was active and faithful in the discharge of his duties as a minister and a translator; and was in his element in the study of botany and other scientific pursuits, but always hum-

ble in his views regarding his own abilities and acquirements. Although constantly employed for the last forty-one years, he possessed a vigorous constitution, excellent health, and a good flow of spirits; but the last two or three years he suffered from debility, and latterly wasted away, and at length sunk from exhaustion of strength, and his spirit took its flight to the regions of eternal bliss to enjoy the rest provided for the people of God, and the reward promised to those who endure to the end. Thus has my father finished his course, and has been removed from this scene of toil and labour. Many will have reason to bless God for what he was enabled, by his grace, to perform for the welfare of the poor heathen.

The following has appeared in several of the public papers as a transcript of the Doctor's will. Although no copy of this document has reached us direct from India, yet, as it carries internal evidence of its authenticity, and has been very widely circulated already, we do not hesitate to insert it in our pages. Our readers will especially mark, in the direction given as to his epitaph, that deep humility which was so prominent a feature in the character of this great and good man.

I, William Carey, Doctor of Divinity, residing at Serampore, in the province of Bengal, being in good health, and of sound mind, do make this my last will and testament in manner and form following:—

First—I utterly disclaim all or any right or title to the premises at Seram-

here, called the Mission Premises, and every part and parcel thereof, and do hereby declare that I never had, or supposed myself to have, any such right or title.

Secondly—I disclaim all right and title to the property belonging to my present wife, Grace Carey, amounting to 25,000 rupees, more or less, which was settled upon her by a particular deed, executed previously to my marriage with her.

Thirdly—I give and bequeath to the College of Serampore, the whole of my museum, consisting of minerals, shells, corals, insects, and other natural curiosities, and a Hortus Siccus. Also the folio edition of Hortus Woburnensis, which was presented to me by Lord Hastings; Taylor's Hebrew Concordance, my collection of Bibles in foreign languages, and all my books in the Italian and German languages.

Fourthly—I desire that my wife, Grace Carey, will collect from my library whatever books in the English language she wishes for, and keep them for her own use.

Fifthly—From the failure of funds to carry my former intentions into effect, I direct that my library, with the exceptions above made, be sold by public auction, unless it, or any part of it, can be advantageously disposed of by private sale, and that from the proceeds 1,500 rupees be paid as a legacy to my son Jabez Carey, a like sum having heretofore been paid to my sons Felix and William.

Sixthly—It was my intention to have bequeathed a similar sum to my son Jonathan Carey, but GOD has so prospered him that he is in no immediate want of it. I direct that, if any thing remains, it be given to my wife, Grace Carey, to whom I also bequeath all my household furniture, wearing apparel, and whatever other effects I may possess, for her proper use and behoof.

Seventhly—I direct that, before every other thing, all my lawful debts may be paid; that my funeral be as plain as possible; that I may be buried by the side of my second wife, Charlotte Emilia Carey; and that the following inscription, and nothing more, may be cut on the stone which commemorates her, either above or below, as there may be room; viz.

“William Carey, born August 17th, 1761, died—

“A wretched, poor, and helpless worm,
On thy kind arms I fall.”

Eighthly—I hereby constitute and appoint my dear friends, the Rev. William Robinson, of Calcutta, and the Rev. John Mack, of Serampore, executors to this my last will and testament, and re-

quest them to perform all therein desired and ordered by me, to the utmost of their power.

Ninthly—I hereby declare this to be my last will and testament, and revoke all other wills and testaments of a date prior to this.

(Signed) WILLIAM CAREY.
(Signed) W. H. Jones, S. M'Intosh.

The following minute, in reference to this removal of Dr. Carey, has been entered on the records of the Baptist Missionary Society.

“The Secretary having reported that intelligence had arrived of the death of Dr. Carey, at Serampore, on Monday, the 9th of June last, it was

“Resolved,

“That this Committee cordially sympathize, on this mournful occasion, with the immediate connexions of Dr. Carey, by whose death, not merely the Missionary circle with which he was most intimately associated, but the Christian world at large, has sustained no common loss. The Committee gratefully record, that this venerable and highly-esteemed servant of God had a principal share in the formation of the Baptist Missionary Society; and devoted himself, at its very commencement, to the service of the heathen, amidst complicated difficulties and discouragements, with an ardour and perseverance which nothing but Christian benevolence could inspire, and which only a strong and lively faith in God could sustain. Endowed with extraordinary talents for the acquisition of foreign languages, he delighted to consecrate them to the noble purpose of unfolding to the nations of the East the Holy Scriptures in their own tongue: a department of sacred labour in which it pleased God to honour him far beyond any predecessor or contemporary in the Missionary field. Nor was Dr. Carey less eminent for the holiness of his personal character. Throughout life he adorned the gospel of God his Saviour by the spirituality of his mind and the uprightness of his conduct; and especially, by the deep and unaffected humility which proved how largely he had imbibed the spirit of his blessed master.

“In paying this brief and imperfect tribute to the memory of this great and good man, who was long their associate in Missionary exertion, and whom they have never ceased to regard with feelings of the utmost veneration and respect, it is the anxious desire of the Committee to

glorify God in him. May a review of what divine grace accomplished in and by this faithful servant of the Redeemer, awaken lively gratitude, and strengthen the devout expectation that He, with whom is the residue of the Spirit, will favour his church with renewed proofs of his love and care by thrusting forth many such labourers into the harvest!"

It is expected that Mr. Eustace Carey will compile, from the materials in possession of the Missionary Committee, and from the correspondence maintained by the Doctor with his relations in this country during the whole course of his residence in India, a Memoir of his venerable relative.

BURMAH.

By a letter from Mr. Judson to Dr. Bolles, dated Maulmein, December 31st, 1833, we learn that a Christian church has been formed at Ava, the capital of the empire, where two converts, one the wife of K^v H'lay, an old Rangoon disciple, and the other a respectable inhabitant of the city, were baptized in the preceding month.

This prosperous Mission now comprises five churches, at Maulmein, Tavoy, Mergui, Rangoon, and Ava; and the whole number who have received baptism at these several stations, is five hundred and ninety-seven.

A month afterwards, Mr. Judson was favoured to complete his translation of the whole Scriptures into the Burman language. Our readers will sympathize with the feelings which dictated the following entry made on this occasion in the journal of this devoted Missionary. We are happy to add that, although Mr. Judson has felt it is duty to construct his version on the principle adopted by our Calcutta brethren, this circumstance will not impede its

circulation, the American Bible Society having rendered prompt and liberal assistance towards the printing.

January 31st, 1834. Thanks be to God! I can now say, "I have attained." I have knelt down before him, with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labours in this department, and his aid in future efforts, to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace: I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our Great God and Saviour Jesus Christ! Amen.

SOUTH AFRICA.

The following account of the second Annual Meeting of the Auxiliary Baptist Missionary Society, conducted by the Rev. W. Davies and his friends at Graham's Town, is extracted from the local Newspaper, of the 28th of August last:

On Monday last the second Annual Meeting of the above Society was held in the Wesleyan chapel, and we are glad to say that it passed off in the most lively and satisfactory manner. It is ever a pleasing task to trace the progress of such associations—to view their first feeble efforts—to see them gradually acquiring strength and importance, until at length we behold them spreading themselves out to the farthest extremities of the habitable globe—like a perennial stream refreshing the parched desert, and dispensing the purest blessings on every hand.

A very pleasing circumstance attending these meetings is, the concord and brotherly feeling which are produced amongst the different denominations of professing Christians. Here all minor differences are merged in one united effort to promote a common cause—and that the holiest and most beneficial that can employ intelligent beings.

We regret that our limited space will not permit us to give the several addresses which were made on this occasion, more especially as some of them were of a high order, and would have been perused with much interest by many of our readers. The principal speakers were, the

Rev. Mr. Heavside, clergyman of the Episcopal church; Rev. Messrs. Monro and Robson (Independents); Rev. Messrs. Shrewsbury, Young, and Haddy (Wesleyans); Dr. Minto, on the military staff, who has recently returned from India, and the Rev. W. Davies and Mr. T. Nelson (Baptists).

The report gives a general view of the state of the missions connected with this particular section of the Christian church; and we are glad to find that the prospect, by the emancipation of the negroes, and other causes, is particularly cheering. It was also satisfactory to find that the amount collected by this infant society—only established rather more than a year ago at Graham's Town—has received in contributions during the past year no less a sum than nearly £146. Nothing can be more creditable than this fact to the inhabitants of this frontier, and nothing can show more distinctly that they are not entirely undeserving of that prosperity with which Providence has of late years favoured their efforts.

We may add, as one symptom of the temporal prosperity thus adverted to, of this rising colony, that a great demand exists for industrious mechanics, especially of those classes employed in building. Pious individuals, especially, we are assured, would be welcomed in the district, and labour, adequately recompensed, immediately provided for them.

JAMAICA.

We had fully expected, by this time, to hear of the arrival of our friend Mr. Knibb, at Falmouth; but the mail, which has been due several days, is yet detained. We must therefore give a general summary of the recent intelligence from our various stations, and hope that, before this Herald leaves the press, we may be able to add a postscript, announcing intelligence which many, we know, are anxious to hear.

From *Kingston*, under the date of September 22nd, Mr. Tinson writes: "Our congregation in town is better far than it has been, though not overflowing; for being composed chiefly of domestics and mechanics who reside in town, it is of course less affected by country people than some others.

I spent yesterday at *Yallahs*, received five candidates, on examination, for baptism, preached in the morning, and administered the Lord's supper to about a hundred members in the afternoon. The congregation was such as to make the heat almost insupportable. There were nearly as many outside the house as within, and many more would come, but they cannot hear without exposure to the sun all the time. This however will, I hope, be remedied in a few months, as we have now commenced the chapel, and paid the builder £100 towards it. I am begging from our people in *Hanover-street*, and the city generally; but they plead poverty, and I know many of them are poor indeed."

Mr. Gardner thankfully acknowledges that he has been repaid for all his exertions in visiting *Port Royal*, by the success with which it has pleased God to crown his labours there. "Last Sabbath week," says he, on the 23rd of September, "at day-break, at that place, I baptized fifteen in the sea; on a profession of their faith in Christ, and repentance towards God. Many hundreds were present, who collected soon after four in the morning. After the administration of that ordinance we repaired to the chapel, which was well attended, and had a regular service. Then I left for *Kingston*, as there was no brother unemployed that could assist me. Last Lord's day I visited those friends again, and administered the ordinance of the Lord's Supper, when those who had been baptized were received into the church. It was an unusually solemn and gratifying season; many were greatly affected, and wept nearly all the time. This was to us a time of refreshing from the presence of the Lord. May he often grant us such seasons!"

Mr. Phillippo is busily engaged in building the new school-rooms at *Spanish Town*, towards which he obtained some pecuniary aid while in this country. "There are to be two schools; one for boys, the other for girls. They are to hold three hundred scholars. The situation is on a range with our premises, and is in every respect eligible; between the rooms there is to be a Committee-

room, so that the building will present a front of seventy-two feet in length. Several gentlemen, in the town and neighbourhood have declared themselves friendly towards the object, and have promised to assist in its support. As an instance, His Honour the Custos, Member of Assembly and Island Secretary, and Price Watkis, Esq., the uncompromising advocate of negro emancipation in our Colonial Parliament, are to lay the foundation-stones on Thursday next. The Custos has moreover sent fourteen young women to the school to be educated as schoolmistresses, and to be completely under the charge of the resident schoolmistress, his intention being to employ them in the different estates for which he is attorney. This example I have reason to hope will be extensively followed.

"We have still between three and four hundred children in attendance at our Sabbath-school, and the library I brought out with me is in extensive circulation. Every thing in connexion with our work appears prospering to an unexampled degree. God is indeed doing great things for us, whereof we are glad. What a change has been effected, also, on the moral aspect of society! Sunday markets abolished, and all the etceteras of evil that followed in their train!"

Top Hill, near the junction of the two parishes of St. Ann's and St. Thomas-in-the-Vale, has been the scene of one of those cruel outrages on the helpless and unoffending, which have too often stained the page of Colonial history. We give the account in the words of our Missionary brother, Mr. Clarke.

"On the evening of Lord's-day, September 14th, as nine of my people were returning to their homes from worshipping God, they were stopped and turned back by a young coloured man, who has by the death of his father come to an estate before he knows how to act for his own interest, and is fast spending it in riotous living. These friends had no sooner quietly taken their way back to go home by a more distant road, than this man set his dog upon them, and with Dr. B., a companion of his, pursued them about a half a mile.

"Dr. B. threw off his coat to enable him to run with the greater speed; an aged female who is highly respected by all

around, fell; and Dr. B. immediately fixed the dog upon her, which tore her leg severely in many places. Her husband ran to lift her up, and to drive off the dog, when Dr. B., seized him and attempted to throw him over a fearful precipice into a deep chasm, where he must have been dashed to pieces; but God enabled his servant to escape from the grasp of the persecutor, and all the party came back to the house where we had so recently joined together in the worship of God. I had travelled a considerable distance during the day, had got wet, preached twice, and performed various other duties; being fatigued, and having to journey home on the morrow, I had retired to rest. As soon as I heard what had taken place I arose, had the wounds of the poor female attended to, and bound up. I then conversed with the people, read to them the first twelve verses of the fifth of Matthew, and again for the forty-third verse to the end; spoke to them on the duty of forgiveness, love to enemies, and patient suffering for Christ's sake; prayed with them, first for the persecutors, next for themselves and for the church of God. They left me between nine and ten o'clock, rejoicing that they were counted worthy to suffer for righteousness' sake; before they left, they besought me not to carry the matter to a magistrate, but to leave it with God; promising that they would always afterward go and return by a road that did not lead them near the house of this man. I really admired their forgiving spirit, and their patient endurance of evil, especially that of the chief sufferer, and of her husband, who had suffered with her, and had narrowly escaped death in rescuing her. Two of the nine have long been free, the others were apprentices. Had the native feelings of the human heart been indulged, how easily could these people have resisted the assaults of their persecutors, and, as they were pursued about half a mile on the road that has been a common by-path for years, they might have turned upon their adversaries, and afterwards have argued that they had a right to pass without molestation, and when molested to act on the defensive, in forcing their way to their homes; but, except a few words at first, of calm entreaty, these quiet people did nothing, and gave no impertinent language, but turned to go back in peace, and were in the act of returning when they were thus assaulted."

We mentioned, in our last number, that Mr. Coultart had encountered much annoyance in the neighbouring parish of St. Ann's, the birth-place of

the Colonial Church Union, and disgracefully conspicuous for the blind and furious determination shown by several of its leading men, to prevent the spread of religious instruction among the negroes. Humanly speaking, nothing but the wise, humane, and dignified conduct of the Custos, the Hon. S. M. Barrett, saved this parish from the horrors of martial law. He applied to Mr. Coultart, requesting him to use all his influence with the negroes to quell the spirit of insubordination which had begun to show itself among them; and in addition to this, met them in person at Ocho Rios, gave them an excellent and animated address, explaining to them the nature of the new law, and expostulating with them, in the warmest and kindest manner. All present were much pleased with his kindness, and promised to do all they could to allay the existing evil.

Mrs. Coultart, in a subsequent letter, adverting to the same subject, remarks, "The poor things were puzzled. They were told they were free on the first of August, had a general holiday, and rejoiced at the event; and then they were called to work again as before. 'Free, no free at all; work like before-time.' Many said, they would not work without a proper understanding, or some pay. I was present when a poor woman in the Methodist Society made a speech to the following effect: 'From the creation down to now we work, work, work. Now, Lord Mulgrave and the King give we free, we take free, we happy; then master come, tell we work like before-time. No, me say, better take shot at one than make we fool so.'" The minister's wife talked to her, and explained that this work for six years was to help pay the owner what the King could not afford to do, of the money that purchased her; and she seemed quite content, and said she would go to her work. If it were possible to speak to each thus, in the tone of a friend, they would believe; but their confidence in their owners is shaken—and who can wonder?"

Adverting to the necessity of additional aid to give instruction to the negroes and their children, Mrs. C. remarks to her female correspondent,

"I wish you could just come some Saturday evening before the preaching Sabbath at this bay, and see the numbers who come to our house, two miles farther, after having walked twenty and twenty-five miles already, just to read their letters, or to hear a few verses out of the Bible, or Watts's First Catechism, or something that will shed a ray of light over their benighted minds. I have about thirty-five little ragged black children who meet me in the place hired for worship on the bay at four o'clock every evening. These I try to teach for two hours, and the only member of the church who can read sometimes meets me to assist. We are going soon, I believe, to remove from this house; it is considered unhealthy, there being marshes near, and then I shall be too far off to attend to the children daily. On the sabbath, only every third, is too unfrequent for progress to be made. Could I see the means of support, I would, without loss of time, place a person at the bay to teach regularly, and then I trust some good would be done. The eagerness manifested for First Spelling Books with large alphabets is amusing and pleasing. I have purchased all I could get in Kingston, and sold them again at the same price, which is three times as dear as if I had them from England. Mr. C. has written to several English friends, to beg them to send us some, either to give away or sell. I hope they will, without loss of time, for it is distressing to be obliged to refuse such earnest requests. 'Me want to learn, me good massa, that me may read out of the Bible for meself.' This is just what we want for them, that they may not be led astray by every designing person, who may set himself up to instruct them."

At *Port Maria* Mr. Baylis had the pleasure of receiving *fifty-nine* persons by baptism on the 20th of July last. He labours with great diligence, and is cheered, at each of his stations, by proofs of a divine blessing resting on his exertions.

Mr. Whitehorne reports, from *Mount Charles*, that the same increase of congregation, and earnest desire to learn to read, exists in the several places where he maintains public worship, as at other stations; while

from *Montego Bay*, and *Falmouth*, our brethren *Abbott*, *Dexter*, and *Dendy*, renew their earnest solicitations for further aid. We rejoice to learn that *Mr. Burchell* arrived in safety at *Kingston* from *New York*, on the 27th of *October*; and we trust not only to be permitted to make the same announcement, in a few days, respecting *Mr. Knibb*, but to witness further accession, shortly, to the number of faithful and devoted labourers in this interesting portion of the missionary field.

Mr. Harjette and his family have embarked for *Calcutta* in the *David Clarke*, *Capt. Rayne*, and sailed from *Portsmouth*.

A letter has been received from *Mr. George Pearce*, dated at sea, *Sept. 6th*, in *N. lat. 4°, W. long. 23°*. *Mr. and Mrs. P.* were quite well, and had received much kind attention from the *Captain* and their fellow-passengers.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES . . .	Rev. Henry Beddy . . . Patna	April 7.
	— W. H. Pearce . . . Calcutta	14.
	— John Lawrence . . . Digah	June 13.
	Jonathan Carey, Esq. . . Calcutta	14.
	Rev. Wm. Yates . . . ditto	July 26.
	— George Pearce . . . Madeira	Aug. 19.
WEST INDIES . . .	— T. F. Abbott . . . Montego Bay	Aug. 12.
	Ditto . . . ditto	Sept. 19.
	— J. Coultart . . . St. Ann's Bay	Aug. 12.
	Ditto . . . ditto	Sept. 3, & 17.
	— W. Dendy . . . Falmouth	Aug. 12.
	Ditto . . . ditto	Sept. 15.
	— J. M. Phillippo . . . Spanish Town	Aug. 18.
	Ditto . . . ditto	Sept. 23.
	— Joshua Tinson . . . Kingston	Aug. 18.
	Ditto . . . ditto	Sept. 22.
	— H. C. Taylor . . . Spanish Town	Aug. 18.
	Ditto . . . ditto	Sept. 3.
	— F. Gardner . . . Kingston	Aug. 18.
	Ditto . . . ditto	Sept. 23.
	— J. Clarke . . . Kenmuir	Aug. 19.
	Ditto . . . ditto	Sept. 17.
	— Kilner Pearson . . . Nassau	14.
	— Edward Baylis . . . Port Maria	16.
	Messrs. A. & J. Deleon, Savanna-la-Mar	19.
	Rev. W. Whitehorne . . . Mount Charles	22.
	— J. Kingdon . . . Manchioneal	Oct. 13.
	— Josiah Barlow . . . Anotta Bay	16.
	— Walter Dendy . . . Falmouth	21.
	— Joshua Taylor . . . Kingston	28.
SOUTH AMERICA.	— Joseph Bourn . . . Belize	July 12.
SOUTH AFRICA.	— W. Davies . . . Graham's Town	21.

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

Naunton, by Rev. J. Acock.....	10	3	4	Broseley, Auxiliary Society, by Mr. Weare, Jun.....	24	0	0
Newbury, Collections and Subscriptions, by Rev. T. Welsh.....	42	2	9	Huntingdoushire, Society in aid of Missions, on account, by Mr. Paul.....	50	0	0
Norwich and Norfolk Auxiliary, by Mr. J. Culley, Treasurer.....	90	3	0	Derbyshire, by Rev. W. Hawkins:—			
South Devon Auxiliary, on account, by Mr. Nicholson.....	45	0	0	Derby.....	38	0	3
Lincolnshire and Suffolk, by Rev. Eustace Carey:—				Burton on Trent.....	13	1	11
Louth, Rev. Mr. Cameron's.....	12	5	0	Loscoe.....	1	8	0
Horncastle.....	1	13	6	Reading, Negro's Friend Society, by Mrs. Letchworth, (For Spanish Town)...	5	0	0
Eye.....	7	16	1	Northamptonshire, Independent Association, by Rev. Mr. Robertson:—			
Bury.....	11	8	2	Kettering, Rev. T. Toller.....	2	0	0
Diss.....	6	9	0	Harborough, Rev. W. Wild.....	5	0	0
Stowmarket.....	11	12	1	Downton, Collection, &c. by Rev. John Clare.....	12	2	0
Ipswich.....	73	1	0	Haddenham (Cambridgeshire), by Mr. Rose.....	13	7	0
Chelsea, Collections and Sunday School, by Mr. Skerritt.....	124	4	10	Bath, Collected by Miss Oliver.....	0	6	0
Sutton on Trent, by Mr. Mozley.....	13	1	0				
Newark, by Mr. Lomax.....	7	2	0				
	5	4	0				

LEGACY.

Mr. William Baker, late of George Street, Hampstead Road, (Executors, Messrs. Henry Welton and Joseph Ivimey)..... 200 0 0

The following Contributions have been received, on account of the Jamaica Chapels and School Rooms, since the List was printed off:

Sidney Gurney, Esq.....	2	2	0	Margaret Wilson.....	1	0	0
Banff, Mrs. Nichols and Friends.....	1	0	0	Scarborough, (additional):—			
<i>Members of the Society of Friends.</i>				Collection, Aug. 1.....	4	10	0
William Allen..... (S).....	3	0	0	Surplus of Tea Party.....	0	1	9
John Sanderson.....	3	0	0	Christopher Hill, Esq.....	5	0	0
John Kitching.....	2	2	0	W. D. Thornton, Esq.....	1	0	0
James Foster.....	2	2	0	W. Dyson, Esq.....	1	0	0
Cornelius Haubury.....	2	2	0	Friend.....	1	0	0
Thomas Norton.....	1	0	0	W. Smith, Esq.....	0	10	0
Jacob Hagen, Jun.....	1	0	0	Mrs. Fox.....	0	10	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to the Rev. John Cox, of Woolwich, for a parcel of books and tracts for Jamaica; and also to Mrs. Letchworth, and the Committee of the Reading Ladies' Negroes' Friend Society, for a box containing books and other useful articles for Jamaica.

Our valuable Correspondent at Newbury is informed, that the friend about whom he inquires had made previous arrangements for his journey westward, which prevented his complying with the request sent him from N.

In the List of Contributions for rebuilding the Jamaica Chapels, there occurs a line, under the head of "Prescot-street, Rev. Charles Stovel,"

Friends..... 10 2 6

For which, read,

Cards, by Miss Amelia Bradshaw:—

T. Teape, Esq.	1	1	0
W. Cooke, Esq.	1	0	0
A. Jackson, Esq.....	1	0	0
Small sums.....	2	6	6

5 7 6

By Miss Martha Bradshaw..... 4 15 0

Under the head of "Lyme, Dorset," there should have been entered, a donation of Five Pounds, from James Edwards, Esq.;—and at "Calne, Wilts," the account should stand thus:—

Collection, by Rev. W. Lush....	2	7	0
Mr. W. Gundry, for Schools....	1	0	0
J. F. Gundry, Do.....	1	0	0

4 7 0

MISSIONARY HERALD,

CXCIV.

FEBRUARY, 1835.

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.

CALCUTTA.

From Mr. Yates to Mr. Dyer,
dated

Calcutta, July 26, 1834.

It is now some time since I directed a letter to your address. That you may know that I am still in the land of the living, and, though faint with recent losses, still pursuing my work, I have determined to neglect writing no longer. This rainy season, so far, has been one of much sickness. Dr. Carey has finished his course; Mr. Duff, our active Scotch brother, has been obliged to retreat from the field of action, and is accompanied on his way home by Mr. Groves. Several others are sick, and, it is feared, will be obliged to retire. Amidst all I have to bless the Lord that, though this is the season in which I have commonly experienced sickness, I have so far been preserved, and enabled to proceed in my usual employments.

To the translation of the Scriptures the greatest part of my time is now devoted. Our version of the New Testament in Bengalee has been extensively in demand; and as we have only 100 copies left, we are obliged to commence the preparation of a second edition. Should any objections be raised against our work, you can refer to the Professor of Sanscrit at Oxford, who examined it with his pundits before he left Calcutta. Mr. Morton, the chaplain at Chinsurah, has given it his sanction, and has introduced it into the schools under his care. Our second edition will, I think, contain some further improvements in idiom and accuracy of expression. Encouraged by the success of the New Testament, I have commenced with the Old. The whole being divided into three parts—the Historical, Poetical, and Prophetical books; and the latter two being much more difficult than the former, and requiring much more close examination, I have taken them in hand first. I began with Job, and am now proceeding with Jeremiah. By the time I have finished the Prophets, I hope we shall be able to devise some

plan for printing the whole Bible. I divide each chapter now into sections, and at the head of the chapter state the contents of each section, as in the English Bible. This has never yet been done in Bengalee, and will be a great assistance both to our native preachers and to common readers. Do you think you shall be able to get us assistance, first, to publish a second edition of the New Testament, and then, an edition of the whole Bible?

My time, from the above you will perceive, is occupied in a manner that furnishes but little detail to lay before the public. If you know how I am employed one week, you will know how I am engaged the whole year. From the time of rising till one o'clock every day, except Saturday, the translation of the Scriptures, and studies connected with it, engage my attention; three afternoons in the week I allow to the preparation and editing of School Books and Tracts; and two afternoons, and the whole of Saturday, I give to the preparation of three sermons, which I have regularly to preach to the same congregation every week. Though I have not had great success in preaching, having baptized only two this year, yet I have reason to be thankful that the church is in peace, and that our congregation is on the increase. We are looking forward to the arrival of Mr. Penney, and hope he will give us an additional impulse. With his assistance in the church, and brother Pearce's in the translation, I think myself very happy.

I fear, from the few Missionaries that have of late come out, that the friends of missions do not take a right view of this field of labour. The fields are really white unto harvest. Through the rising generation religious knowledge has been considerably diffused, and may be diffused to any extent that labourers can be supplied. When compared with other parts of Asia, India is really an inviting field, as Mr. Groves will tell you; but oh, the paucity of the labourers! In *this vast city*, at *this time*, there is only *one European* Missionary, among all denominations,

who is *entirely* engaged in preaching to the natives. There are two or three in the suburbs employed in schools; but what are these among such a population? Need we wonder that some should mock our weak attempts, as the Samaritans did the Jews? I know God will not despise the day of small things; but it is worthy of inquiry, if we expect them to increase, whether an increase in the means is not requisite. If the church can say that they do their utmost, then the blood of souls, daily perishing in India, to a fearful amount, will not be required at their hands. God grant it never may! If they have done their utmost, then can I with confidence pray for the creation of fresh resources to supply the wants of those who are perishing for lack of knowledge, and still rejoice in anticipation of seeing the day, when the Lord, in answer to prayer, will send forth many labourers into his harvest.

COLOMBO.

We insert an extract from a letter addressed by Mr. Daniel to the Secretary, dated 28th April last. It will be seen, that although in Colombo itself there was little to cheer the heart of our beloved missionary brother, he had been favoured to witness a considerable increase at some of the out-stations.

As it respects our missionary work at present, I think in Colombo lately things wear a flat and discouraging aspect. But few persons have lately come to inquire about their souls' salvation; and through the prevalence of small-pox and other causes, our congregations have diminished. Two natives in Colombo are now candidates for baptism. In some of the villages we visit, things appear more promising. In one village, called Gonawall, the attendance is good; and the attention of the people considerable. At Mattacalah, which some time ago we were obliged to renounce in consequence of the non-attendance of the people, we have received an invitation again to visit them; which is done each sabbath-day, and on week-day opportunities. Many seem disposed to hear; and five or six persons seem to be inquiring after their souls' welfare. When I say many are disposed to hear, you must not estimate it according to English congregations; what we should esteem a slender attendance in our own country we do not estimate in the same way here. At Byamvillee, about two months ago, I baptized fourteen persons, and received them into the church.

This village I have before alluded to; it is about ten miles from the fort of Colombo, and about nine miles from my own residence. We have now a little church, or rather a branch of the church in Colombo, residing there, consisting of twenty-six Singalese members; who, with the exception of one, have all been within these two years added to the society of Christians. I have kept almost the whole of the candidates on trial for a considerable time, being fearful of admitting them too early to the ordinance. Over them we rejoice with trembling; the imperfection of their knowledge of Christianity, and the few advantages they possess, render them persons of deep interest, amidst the temptations to which they are exposed. These circumstances, though pleasing, bring on me fresh labours and solitudes.

It is in vain to expect that these people should regularly come every sabbath-day a distance of nine, ten, or twelve miles. It would not do to let them come to me from sabbath to sabbath without any public means of grace. I therefore, every other sabbath-day, go over, after our morning service, and preach to them, and return to the evening service. Although this, in this country, is a laborious service; as in the day, from half-past nine, when I leave my own home, till half-past eight in the evening, when I return to it, I have but few moments disengaged; yet, till other means can be provided, and while my strength will permit, I am willing to continue. The other sabbath-day I sent one of the members of our church, who is best qualified for the work, to preach to them. He often spends a few days with them, and itinerates in the adjacent villages. Our schools are now rising from the depression to which the prevalence of the small-pox had reduced them. The school in the yard which is attached to the house where I live, and which, in consequence of the support afforded to it by Mrs. Leonard, we have called "Harpenden School," goes on in a very favourable manner. It is conducted by different persons in my family, but principally by my eldest daughter. She labours in it with incessant diligence, and great anxiety for the spiritual welfare of the children. Partly by the laborious attention to the school, and partly by the enervating influence of the climate, her health has suffered much. She is little more than the shadow of what she was when she left England. The children under her care make considerable progress, both in their needle-work, and in the reading of the word of God. O that they may, in reality, become wise to salvation through faith in Christ Jesus!

SAMARANG.

From Mr. Bruckner to Mr. Dyer,
dated

Samarang, Dec. 24, 1833.

Since my last letter to you, I have gone on with visiting the people in the surrounding compounds and villages, as much as my strength would permit me to do. Yet the excessive heat and drought which has lasted this year a considerable time, has prevented me in some measure from going so much amongst the people as my heart urged me to do. And even now, although it rains now and then, yet it is still so unusually hot, that I feel at times exhausted by it, if I walk to some place at a small distance; and having now been such a number of years in this debilitating climate, in which every European constitution is so soon worn out, I begin to feel this very much. As to the effects of my speaking to, and distributing of tracts amongst, the people, not much can be said of a pleasing and encouraging nature. Sometimes it should seem, as if it had not been done in vain, as to the spread of knowledge among the natives; for, a few weeks ago, it happened that I entered into a small village, and as I began to declare the gospel to some persons who were sitting and standing in front of their houses, the headman came also to hear. After a little while he said, "What you say accords with the contents of a little book which I have got (he had got hold of some tract which had been formerly circulated), that we must not live in sin." I added, Yes, sin is our eternal ruin, and God, being willing to deliver us from sin and condemnation, has sent his own beloved Son to suffer and die for our sins, that if we repent of them and believe in his Son Jesus Christ, they might be forgiven to us. The man said, "Yes, he has suffered for our sins; I have read this; since I have read all this, I do not live now as I used to do." In general, tracts and addresses are well received by the people; but now and then I meet with a repulse, chiefly from those who are well versed in the tenets of the Mahomedan religion. Thus it happened last week, when I walked along in a compound with a pocket full of tracts. I found a company of men working at a sail; on offering them a tract, some bid me to sit down while they examined the tract; having done this, one of them returned it to me, saying, "This book does not agree with the doctrines of my prophet, and for this reason I am afraid to receive it." I endeavoured to reason farther with them on the subject; but

could make no impression on them, except that some of them wondered that I was acquainted with these things. A little farther some of these tracts were thankfully received.

We have just received a letter from the Religious Tract Society of London, giving us information that the Committee of that Society had voted to us twenty-four reams of paper, and thirty pounds, to aid us in our work. I am very thankful for this grant. We are enabled by this to reprint some of our tracts which are now exhausted, the four thousand excepted which are still held in custody by government. It is but just to mention, that a letter of high approbation from the King of Holland came to the Bible Society of Batavia about a month since, that they had printed the New Testament in Javanese, and made efforts to bring the Javanese to the knowledge of the gospel. It is greatly to be wished, that this approbation from His Majesty may have a good effect on the ruling men here. May the Lord grant a wider and more effectual way for the spread of his word in this country, for the glory of his own name, and for the salvation of this nation! Amen.

BELIZE.

Extracts from Mr. Bourn to Mr
Dyer.

Belize, Feb. 19, 1834.

I have been with two of our young men, visiting and preaching, at some rising settlements on the coast, which took us nearly a week. We left Belize about four o'clock on Tuesday morning, and were out the whole day and following night completely wet from the rains, and being without a shelter. Thus wearied, we arrived the coming morning at Manatee River—this place I had never seen. After going ashore, and having some little refreshment, we attended the means of grace, and got under way, and the same evening we arrived at Mullin's River, where we had service twice. The attendance and attention were highly gratifying, so that my young friends, who had never been here before, observed afterwards, that we were richly repaid for all our toil. The white man, one of the poor Poyasians who I have reason to believe was brought to a knowledge of the truth, and used to hold a prayer-meeting, read the Scriptures, and converse with the people on the great things of God, is now no more. This he continued till the Sabbath morning before he died. He died, as he had lived, full of

faith;—quite ready, and willing to go. I have reason to hope that his life and death have made an impression on the minds of some that will not be soon forgotten. I took occasion, in one of the services, to make some allusion to and improvement of the event of his removal, from these words: "For me to live is Christ, but to die is gain." One of the young men with me, who is a member of considerable promise, intends shortly to go down there, with his wife, to remain a month, with a view to make himself useful among the people. There is a settlement of Charibs forming not half an hour's walk from this place, and a village of Spaniards besides. After visiting the spot where our late friend's remains were laid, we left the following day, and arrived the same evening at Stern Creek, and preached, when between 200 and 300 hearers were present. This, you will remember, is a settlement of Charibs of about 500, but without a school or a minister, and is a fine opening for usefulness, as it is unoccupied, and they are nearly all clustered together; an active, enterprising race; far more so than the generality of Africans here. They are mostly poor, excepting the produce of their lands, but are quite desirous of having their children taught, and to have some one to become their teacher. The other brother with me has had his mind much exercised for nearly twelve months about visiting this people; but such were his business engagements, that he has been prevented till lately. He is willing to do what he can, and I believe would endure considerable labour and self-denial to be useful; and as a proof of it, he has already commenced going to that place on the Saturday, to spend the Sabbath and to return on Monday; but a change in his worldly circumstances may in a short time prevent it, though at present he bears all the expense, and is willing to do so, himself. To do any thing efficiently, a person should reside among them.

We apprehend it is this individual, thus named by Mr. Bourn, whose death he mentions in a later account, which we subjoin. It is gratifying to meet with these instances of the power of divine grace, operating under external circumstances the most unfavourable to its growth and development.

I have now to feel and deplore the loss of a young man, whose living testimony and dying example have borne

ample proof that God's "hand is not shortened, that he cannot save; nor his ear heavy, that he cannot hear."

He came hither little more than three years ago, a stranger and friendless. To use his own words, in a paper now before me: "I came out here a most inveterate enemy to God and his cause; one that hell was too good a place for; yea, I wonder a thousand times that I was suffered to exist so long on that goodness that I have so abused; but in the midst of deserved wrath my gracious Maker has indeed remembered me in mercy, not only in the blessings of this life, but has made known himself to me in the person of Jesus Christ, as being willing to pardon such a rebel as me. Glory for ever be to his glorious name for that grace that found out such a rebel, and may my heart and tongue never cease to praise his matchless grace!"

He was a young man of the most unblemished morals and integrity, of very retired habits, excepting where duty called, and then I never discovered in any instance an improper forwardness. He seemed ever to know and keep his place; ever ready to assist, and constant in his attendance on the means of grace. He has not only prudently but firmly withstood the attacks of infidelity, while he possessed a tender conscience, lest he should dishonour that holy name by which we are called. Besides his constant attendance on the public means of grace at the chapel, he conducted a prayer-meeting on one of the evenings of the week in a village at some distance from the town, and one on the Lord's day morning, as well as a Sabbath-school in the same place. At different intervals, unsolicited, he came forward to aid, besides what he regularly did toward forwarding the cause of religion, though he had nothing in this world but what he procured by the labour of his own hands. He was by trade a shoe-maker. On one occasion he came and brought, unsolicited, £10. towards repairs of the chapel then going forward; on another he sent a gratifying letter, acknowledging the great privileges he enjoyed, and the duty and obligation he felt to do every thing to facilitate its promotion, accompanying the same with a sum between five and six pounds, towards the improvement of the road to the chapel. On another occasion, knowing the difficulty we have sometimes to meet with, as to lighting up and keeping the chapel in order, he offered, of his own accord, to pay half a dollar per week for that purpose.

He was sick about a fortnight, during which time, though a great sufferer in body, he sustained his sickness with great

patience and resignation to God, often expressing his faith and hope in the Saviour, and his readiness to depart. He fell asleep at last, without a sigh or a groan, in the twenty-fourth year of his age.

JAMAICA.

Since our last, two mails have arrived from Jamaica, the latter of which brought intelligence of the arrival of the *Antæus*, with Mr. Knibb and family on board, at Port Maria, on the 25th of October, from whence he proceeded to Falmouth on the following Thursday, November 4th. Respecting their voyage, Mr. K. remarks:—

We had our usual portion of sea-sickness, of storm, calm, and squalls. The sailors attended the means of grace on the Lord's day, and read, with apparent pleasure, the tracts we distributed among them. I believe that you are aware that the Captain took out his family. One of the number, the eldest daughter, died on the passage. Her parents had spared no pains or expense in the decoration of her person, or the formation of her mind; and really she was a lovely, interesting creature; but, she had not known Jesus. A rapid consumption seized her, and in a few weeks terminated her mortal career. I embraced every opportunity of conversing and praying with her; and never shall I forget the intense anxiety she manifested to hear and know the truth; and I do hope, though I know the too frequent fallacy of death-bed repentances, that pardon and peace were hers. Often did she thank me for the advice I gave, and expressed her thankfulness to God, that she had been brought where she could hear the truth. On my arrival at Port Maria, I committed her remains to the silent tomb, there to rest till the resurrection morn. As soon as the boat could be made sea worthy, we embarked for Rio Bueno, which we reached in safety the same evening. On entering this lovely little bay, the first object that attracted my attention was the ruins of the chapel, in which I had many times proclaimed the words of eternal life. The person who set fire to the chapel is beneath the clods of the valley. Shortly after, he left his home for a ride, was missed for two days, when he was accidentally discovered by a negro, hanging between two rocks, *quite mad*, from whence he was carried home, where he died in the same state. The people saw me as I stood on the deck of the boat. As I neared the shore, I waved my hand; when, being fully as-

ured that it was indeed their minister, they ran from every part of the bay to the wharf. Some pushed off in a canoe, into which I got, with my family, and soon landed on the beach. Verily we were nearly pushed into the sea by kindness. Poor Mrs. K. was quite overcome. They took me up in their arms—they sang—they laughed—they wept; and I wept too. "Him come, him come, for true." On they rushed to the chapel, where we knelt together at the throne of mercy. On the following morning we started by land for Falmouth; the poor people in the pass all knew me, and had I stopt to shake hands with all, I should have been long on the road. As I entered Falmouth, I could scarce contain my feelings, nor can I now. I was, and am, completely overcome. They stood—they looked—"It him, it him, for true; but see how him stand; him make two of what him was, when him left." Soon the news spread, and from 20 and 25 miles distant they came. In the evening we held a prayer-meeting. The chapel was crowded. As I set my foot on the threshold, they struck up, quite unexpectedly,—

"Kindred in Christ, for his dear sake,
A hearty welcome here receive."

On the sabbath-day, when the people came from the country, the scene was the most interesting I ever beheld. At six in the morning the place was full. At the ten o'clock service numbers were on the outside; two magistrates were present. I preached as well as my feelings would allow; afterwards I addressed them on the change in their circumstances. Oh, the happiness of having the tongue set free from the shackles of slavery! I am sure you will excuse my feelings,—'twas a noble sight! they were as still as death. I urged upon them the duties they would have to perform; and told them, I was sure they would fulfil them.

I showed them the specimen Testaments I had brought; and we distributed several hundred tracts, in commemoration of the day. Heartily did I wish that the Committee of the Tract Society could have enjoyed the scene. The avidity with which they were sought was only equalled by the pleasure with which they were bestowed. When I descended from the pulpit, they could contain themselves no longer, and the magistrates had a good specimen of the manner in which "the notorious Knibb" was received by his people. In the afternoon we commemorated the Lord's Supper; about four hundred of the members sat down. It was indeed a feast of love. Brethren Dend and Dencer were present; and I think

could say, "It is, indeed, good to be here." After the service, two African females came to me, each with an infant, born after the first of August. When they presented their children, and thanked me for setting them free, my feelings were completely overcome,—I left them, and retired to weep. I preached again in the evening, and thus closed the first sabbath among my people in Falmouth.

Last sabbath the tent was rigged, and answers well; though it rained on it for two hours, the wet came not through, and the people sat quite dry. I did long that the kind donor could have seen it, with those who had walked nearly twenty miles, sheltered from the rain, sitting beneath it: I am sure it would have fully recompensed him for the cost it incurred. One half is intended for the sabbath-school children; there are now more than four hundred children, and not a place where they can meet.

I must express to the Committee the gratitude I feel for the services of brother Dendy. The church is in peace, harmony, and love; while his unremitting exertions have, under the blessing of God, been eminently blessed. This feeling of high esteem is only damped by the state of his health. He has over-worked himself, and appears quite emaciated. I do yet trust, that he will be restored; and will long be spared, a blessing to the mission.

At present, I have not met with the least symptom of interruption; not a single person has said a disrespectful word to me. Mrs. K. has a little son, born on the fifth of November—the day of my first sailing from England ten years ago. Mother and child are both well.

As to the general state of the Island, and the conduct of the apprentices, there is such conflicting testimony, that it seems difficult to ascertain the exact truth. The Governor, who is himself a large proprietor, is understood to have expressed himself perfectly satisfied with the negroes on his estates; and a similar testimony was borne, in the House of Assembly, by Mr. Shirley, lately returned as Member for the important parish of Trelawney. Where, as in these instances, proprietors are themselves on the spot, there seems reason to believe that the apprenticeship scheme may be rendered endurable for the short period it is to exist; but, we fear, in the

great majority of other cases, it will be found impossible to maintain it. The House of Assembly have been endeavouring to prevail on the Governor to give the Island magistracy a concurrent jurisdiction with the special Justices. The Marquis has refused this, as plainly inconsistent with the provisions of the Abolition Act; on which the legislature appointed a Committee "to inquire into the causes of dissatisfaction among the apprentices," &c. Several of our Missionaries have been summoned before this Committee. Only one of them, Mr. Abbott, has been yet called to give evidence; and he, being called on to swear that he would answer all questions which might be proposed to him, declined taking the oath. He assigned, at the bar of the house, the next day, the reasons of his refusal, stating particularly his apprehension that, in requiring him to be sworn, the house was going beyond the limits of its constitutional authority. In this opinion, we understand, Mr. Abbott is supported by some of the first legal authorities in the Island; but the house, by a large majority, voted his conduct an unconstitutional attempt to invade its undoubted rights, and "a gross violation of one of its most important privileges;" on which he was committed to the custody of the Sergeant at arms, and forthwith conveyed to the common gaol at Spanish Town. A writ of habeas corpus was subsequently moved for by Mr. Watkis, and the case was argued by that learned gentleman and another barrister, before the Chief Justice and the Marquis of Sligo, but without effect. The house having subsequently been prorogued, Mr. Abbott has of course obtained his liberation; but the question is of great importance, and will, we trust, soon be brought authoritatively to a decision. The Secretary of the Society has already obtained an interview on the subject with the newly appointed Secretary for the Colonies, the Earl of Aberdeen; and the affair is thus officially brought under investigation by the Home Government.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	Rev. W. H. Pearce	Calcutta	Sept. 2.
	— Henry Beddy	Patna	Aug. 12.
	— J. Williamson	Sewry	April 12.
	— A. Leslie	Monghyr	June 2.
	— Ebenezer Daniel	Colombo	Aug. 15.
	— George Anderson	At sea	July 27.
WEST INDIES	J. M. Phillippo	Spanish Town	Nov. 5.
	Ditto	ditto	28.
	W. Knibb	Falmouth	4.
	Ditto	ditto	13.
	Ditto	ditto	24.
	J. Coultart	St. Ann's Bay	Oct. 30.
	Ditto	ditto	Nov. 18.
	B. B. Dexter	Falmouth	Oct. 27.
	Ditto	ditto	Nov. 20.
	Edward Baylis	Port Maria	Oct. 30.
	Ditto	ditto	Nov. 15.
	T. F. Abbott	Montego Bay	Nov. 1.
	Ditto	Spanish Town	27.
	T. Burchell	Kingston	7.
	Ditto	Montego Bay	25.
	H. C. Taylor	Spanish Town	Oct. 16.
	Ditto	ditto	24.
	Ditto	ditto	Nov. 4.
	Ditto	ditto	27.
	Joshua Tinson	Kingston	Oct. 31.
	Ditto	ditto	Nov. 26.
	W. Whitehorne	Mount Charles	14.
	J. Clarke	Kenmuir	17.
	Ditto	ditto	27.
	F. Gardner	ditto	28.
	Joseph Burton	Nassau, N. P.	21.

We regret to state that a letter, received from the Rev. George Anderson, dated on board the *Orontes*, at sea, in long. 0, lat. 35 S., July 27, conveys the mournful intelligence of the decease of Mrs. Anderson, which took place on the 14th of that month. Almost from the commencement of her voyage she had suffered severely from sea-sickness, which, combined with other circumstances of indisposition, proved too much for her frame, naturally delicate, to sustain. Mrs. Anderson was the only surviving daughter of the late Rev. C. T. Mileham, for several years an active and useful member of the Committee, and her own mind had long cherished the hope of being permitted to engage in Missionary labour; but it has pleased God, in his mysterious providence, to remove her to the heavenly rest before she was permitted to enter on the field of actual service. She departed in the calm and peaceful hope of a blessed immortality; leaving a deeply afflicted partner, whom we earnestly commend to the sympathy and prayers of our Christian friends.

Contributions received on account of the Baptist Missionary Society, from Dec. 20, 1834, to Jan. 20, 1835, not including individual subscriptions.

Scarborough and Vicinity, collections and subscriptions, by Mr. Hill	57	17	4
Rochdale, subscriptions and donations, by Henry Kelsall, Esq. (moiety)	57	16	11
Chipping Norton, collected by Mrs. Cotton	2	22	0
Lymington, subscriptions, (1833-4) by Rev. James Millard	12	2	6
Oxford, collected by Miss Collingwood:—			
For Spanish Town School	10	17	0
For Calcutta do.	11	3	6
Walworth, one-third of Annual collection at Rev. G. Clayton's	35	6	3
Romney, (Monmouthshire), by Rev. D. Phillips	2	0	0
Aston Abbotts and Wingrave, by Rev. Mr. Aston	4	15	0
Misses Spurden's Missionary Box	1	5	0
Lincoln, collection and subscriptions, by Rev. J. Craps	21	9	8
Ipswich, &c., sundry subscriptions, by Mr. Pollard	4	4	0

Corwall Auxiliary, by Rev. J. Spasshatt:—			
Marazion	8	8	0
St. Ives	4	10	0
St. Austle	13	1	11
Padstow	1	0	7
Chacewater	13	13	6
Helston	8	18	7
Penzance	10	2	0
Truro	45	2	3
Redruth	34	0	7
Friend, by Mr. Beddow	1	0	0
Falmouth	42	7	0
	191	6	8
Previously remitted	90	0	0
	101	6	8
Holyhead, Amlwch, Rhydwyn, Soar, and Llanfachreth, by Rev. W. Morgan	15	0	0

In our next, we hope to publish a complete list of the collections made in Scotland by our brethren Messrs. Groser and Flood.

DONATIONS.

Thomas Wilcox, Esq., by the Secretary	150	0	0
Sir Thomas Blomefield, Bart, by Rev. W. Savory	2	0	0
Sunday School Union, for Spanish Town Schools	50	0	0
"A small New Year's Gift, intended as a thank-offering to the Lord, to promote the furtherance of his Gospel," from S. Webb, Langley	1	0	0

N.B.—Our kind friend at Langley is respectfully reminded, that it was absolutely necessary to avoid entering the *particulars* of small subscriptions in the Chapel list. Otherwise, the size of the document would have been far more than doubled, and the extra expense proportionably increased.

On Account of Jamaica School Rooms.

Friends at Wandsworth, by John Bell, Esq.	19	10	0
Do. at Westminster, by George Stacey, Esq.	16	10	0

TO CORRESPONDENTS.

A parcel of Magazines, Books, &c., has been received at the Mission House from an unknown friend.

The amount, kindly remitted from Lymington in May last, was paid over, by mistake, to another of our public Institutions, and not received at Fen Court till the 1st of January, which will account for the delay in the acknowledgment.

ERRATA. In the printed list of Jamaica Subscriptions, the amount collected at Hackney by Miss Thornton, is misprinted £16. 8s. 6d., instead of £18. 8s. 6d. The donations were as follow:—

Josiah Wilson, Esq.	5	0	0
C. F. Collins, Esq.	5	0	0
Miss Collins	2	0	0
Miss S. Collins	2	0	0
Miss E. Collins	2	0	0
Mrs. Hale	1	0	0
Miss Hale	0	10	0
Mrs. Moore	0	10	0
Friends	0	8	6

The Maze Pond list of collections should have contained the name of Miss Lucey, £4. 10s.

The Editor has just learnt that the £20 remitted from Stowmarket should have been entered as from the friends of the Rev. W. Ward, by Thomas Prentice, Esq.

The name of the Rev. C. T. Crate and others stand in connexion with Eye. Mr. Crate, we have since found, is preaching in Norwich, and has been for some time at the chapel where Mr. Le Maire formerly was, and only the sum connected with the name of Mr. J. M. Freeman should have appeared for Eye.

In our December Herald, the subscriptions from Loughborough should be £9. 15s. 8d., instead of £0. 15s. 8d.

MISSIONARY HERALD.

CXCV.

MARCH, 1835.

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.

With feelings of deep sorrow we have to announce the decease of the excellent Treasurer of this Society, JOHN BROADLEY WILSON, Esq., which took place, after a very short illness, at his house on Clapham Common, Monday evening, the 16th instant. His disease was palsy, rendering respiration difficult, and considerably affecting the organs of speech, but leaving his mental faculties in full vigour to the last. He died, rejoicing in the Saviour, whom he had long loved, and whose example, through divine grace, he had been enabled so eminently to follow. Never, perhaps, was there an individual of whom it might more justly be said, *When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him: because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him; and he caused the widow's heart to sing for joy. He was eyes to the blind, and feet was he to the lame: he was a father to the poor, and the cause that he knew not he searched out.*

“AND I HEARD A VOICE FROM HEAVEN SAYING UNTO ME, WRITE, BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS; AND THEIR WORKS DO FOLLOW THEM.

JAMAICA.

A number of letters from our various stations in this island have reached us, containing information to the end of the year. We subjoin a few of the leading particulars.

Mr. Tinson refers, with great satisfaction, to the growing thirst for instruction among the negro population. He had been under the necessity of opening an evening school, principally for adults, whose progress was very rapid, and a large proportion of them had been reported able to read the New Testament. He expresses an earnest desire to establish a school at his country station at Yallahs, situate in a parish (St. David's) containing

7,000 apprentices, without a single school of any description. Twenty three persons had been accepted for baptism at this station.

“The brethren from the London Missionary Society (writes Mr. T.) have arrived. They landed on Tuesday, the 23rd inst. Mr. and Mrs. Hodge suffered much from sea-sickness; in other respects they are all well. Mr. Woolridge brought a letter from Mr. Ellis, and one from yourself. They all took tea with us the evening after they landed, in company with brother and sister Gardner, and an interesting meeting it was. We sang, before we knelt together around our domestic altar, I believe with un-

feigned sincerity of heart, the hymn beginning,

“ Kindred of Christ, for his dear sake
A hearty welcome here receive;”

after which, brother Gardner presented to the kind and gracious Redeemer our united thanksgiving for their safe arrival, and solicited the Divine guidance in reference to their future steps. Brother Woolridge preached a most delightful sermon in our chapel yesterday morning, and I expect to be helped next Lord’s-day by brother Hodge. They will probably continue in town a week or two, and then proceed on a tour of observation. Should one remain in Kingston there is plenty to do, and I see no cause in the world for contention between us.”

Mr. Gardner has been tried by personal indisposition and by the loss of his eldest child, but has been enabled to resume his accustomed labours.

Mr. Clarke has furnished us with the following tabular account of the stations under his superintendance :

	Mem- bers.	In- quirers.	Average Congreg.	Sabb. Schs.
Constant Spring.....	450	200	6 to 700	40
Lucky Valley.....	20	63		300
Retirement.....	6	30		300
Fairfield.....		86		400
Guy’s Hill.....				250

Of these stations, Retirement is in the parish of St. John’s, Fairfield in St. Ann’s, and the other three in St. Thomas-in-the-Vale. The scene of violent outrage mentioned in our January number occurred at Guy’s Hill. Referring to that circumstance in a subsequent letter, Mr. C. observes : “ The persecution some of my people suffered there is at an end. The hand of God appeared so plainly against them parties on the following morning, that one of them declared we had been praying against them. Their fear of us is such that their mistaken belief will prevent them, we think, from annoying us a second time.”

Although the parish of St. Ann’s has formerly presented greater obstacles than any other part of the island to the progress of gospel truth, Mr. Coultart is favoured with great encouragement in his efforts. He supplies St. Ann’s Bay, Brown’s Town, Ocho Rios, and the Pedroes, and at all these places has large and increasing congregations. In the three former, he is commencing to build

places of worship in the room of those which were destroyed; and in the last, ground has been offered him for a similar purpose by parties who, a few weeks before, had shown the most violent hostility. More help is urgently needed in this, as well as in other parts of the island.

From Montego Bay Mr. Dendy writes, under date 30th December : “ Our Missionary friends, Messrs. Vine and Alloway, of the London Society, arrived at Falmouth on the 24th instant, in pretty good health. On the 25th brother Knibb baptized 69 persons, and held public services in the chapel; on the 26th a further addition was made by the baptism of 68 candidates; and on sabbath-day, the 28th, there were between 700 and 800 communicants sitting around the Lord’s table. Mr. Vine preached in the morning for brother Knibb, and Mr. Alloway in the evening; the services of the day were peculiarly interesting.”

By the arrival of Mr. Burchell, Mr. Dexter will be left at liberty to visit Rio Bueno and Stewart’s Town. For the present, however, some intermission seems needful both for him and for Mr. Dendy, as both have been labouring beyond their strength to supply the deficiencies occasioned by the absence of Mr. Abbott. This last named brother, having been released from confinement by the rising of the House of Assembly on the 20th of December, had returned to his family; and through the mercy of God his health, instead of being impaired, had been improved by his temporary secession from active engagements. Previously to his arrest he had enjoyed the pleasure of adding 59 members to the church at Montego Bay, who were baptized on the 1st of November.

Of the return of Mr. Burchell to the people of his charge after so long a separation, we must give our readers an account in his own words. His letter is dated December 23rd :—

I shall commence my present letter by giving you some account of my journey from Spanish Town, and my reception at this place.

We left Spanish Town on Wednesday the 19th November, and reached Brother

Coulart's the same evening, a distance of fifty miles; the following day we spent with our friends Mr. and Mrs. Coultait, from whom we received the most interesting and gratifying accounts of the progress of the Mission in the parish of St. Ann's. In the evening I preached at St. Ann's Bay, and although there were but a few hours' notice, still the principal part of the chapel house was full. It was to me unspeakably delightful to witness such an assembly in such a notorious place. Friday we proceeded on to Falmouth (thirty-four miles), which place we reached about two o'clock; in the evening I preached for brother Knibb to a very large congregation, the chapel was crowded, and one of the tents also, and many on the outside of the chapel-house. Saturday morning we left our old companions for the eventful town of Montego Bay; when we were three miles distant from the town, we had to pull up to shake hands with some who were come out to meet us; as we proceeded onwards, the numbers and frequency of the groups of friends increased. It was almost more than we could bear. The poor people looked at us as though they could scarcely believe their own eyes, and then they clasped their hands, blessed God, and burst into tears. When we entered the town, a crowd of recollections burst upon my mind as I looked upon the situation where the *Blanche* was anchored when I was first taken prisoner, &c.; but my attention was soon aroused from reflection, for as we passed along the streets, many of the inhabitants came to their doors and windows, congratulating us as we passed by. As we proceeded more into the town, the doors and windows became crowded, and many were the kind congratulations of our former townsfriends; some expressed their feelings by their remarks, some waved their handkerchiefs, and others their hats; as we entered the centre of the town we were recognised by one who had been a very staunch friend in our difficulties, he took off his hat and greeted us most cordially; this excited the attention of the negroes in the market, and one of them recognising us, exclaimed, "Bless God, and him come for true. Massa Burchell, him come for true." Others now joined him and began clapping their hands, when the whole multitude, consisting of three or four thousand, waving their hands and hats, set up their shouts, and made the whole town resound with their thundering huzzas. I now endeavoured to press on to our house, but the negroes leaving their baskets and the market followed us. I drove hastily forward, fearing they would surround us and take out our horse, which I have since

found they would have done. When we reached the house we were immediately surrounded; the yard and the street were crowded. One of the friends took the child and carried her into the house, for she was completely frightened. It was a long time before we could get out of the gig (which had been lent us for the journey) for every one was trying to shake our hand, or lay hold of us in some way. When we alighted from the gig, Mrs. B., who was nearly overcome, was carried in by the friends, and then the throng crowded upon me, some taking one hand, some the other, some threw themselves on the ground. Indeed, the whole scene which followed was such that I cannot describe. It would not be possible to do it justice. The market square was almost vacated, except the baskets of provisions, &c., which were for sale; and yet many have since informed me, that when they returned to the market they found all as they had left it, nothing was lost.

The whole of Saturday, the 22nd, was spent in receiving the congratulations of the people, whose remarks were frequently affecting. Many threw themselves down at my feet, and wept aloud. Some looked at me, and then said: "Hi, massa, and it you for true! and you for we, massa Burchell! and me see you with me own eye! blessed God!" and then they burst into tears. After speaking to a party and shaking hands, I was compelled to request them to leave in order to give place to others. When one said: "No massa, me no go—me no able to believe yet—and is it massa Burchell for true?" Another one said: "Now massa, me know dat God him true—him hear for we prayer—but him take him own time—and him work him own way—but him do every ting quite good." Indeed, I could fill a sheet with their interesting sayings. One poor afflicted negress came down from the country (a distance of twenty miles) the next Saturday, the 29th; and when she saw me, looking upon me, as the tears rolled down her face, she said: "Massa, me hear you come—and me hungry for see you—and me cry for see you—me take two day for walk for see you—and now me believe—God him too good—me now willing for die—for now me know me God him true."

I had no idea whatever of such a reception, I knew my friends, and knew they would be truly glad to see me, but I had not the most distant idea of such a manifestation of feeling. It was far beyond any description that I can give.

The following day, November 23, I again commenced my labours among my poor but dear people. There were at least

4000 persons present at the 10 o'clock service. I preached out of doors. On Sunday, November 30, the attendance was still greater. At our morning prayer-meeting at 6 o'clock in the morning there were *full* 2,700 present; and at 10 o'clock, not less than 5000; but you must not be misled by this statement of numbers, as there was a union of the churches of Montego Bay, Salter's Hill, and Gurney's Mount, &c.

We conclude our present article by an extract of a letter of somewhat less recent date from Mr. Hutchins. It relates to the station at Lucea, and was addressed to a friend of the writer, who has kindly furnished it for our pages.

A few sabbaths ago I had such a delightful day, that the recollection of it will, I have no doubt, be ever attended with feelings of peculiar pleasure. Early in the morning we proceeded to the place of baptizing from Lucea, where I baptized nine of my black brethren and sisters, nay nine of our black brethren and sisters in Christ. The place was two miles from the Bay. We arrived at break of day. It was not in the river Jordan, but in a beautiful winding river in a most retired situation. We were covered by the majestic and graceful boughs of the bamboo, which, for grandeur of appearance and loveliness of shade, excels every other tree in the island, and is beautiful beyond description.

The congregation consisted of about 300 persons, all getting as near as possible to the banks of the river, while we arranged the candidates close to the border of the stream.

The day now dawned upon us, and I felt as if compelled to commence by singing the verse:

"Sweet is the work, my God, my King,
To praise thy name, give thanks, and sing;
To show thy love by morning light,
And talk of all thy truth at night."

And indeed, if one may speak for others, it was truly sweet. I then engaged in prayer, and delivered an address to the various classes present; and judging from appearances, we cannot but hope that at some future period good results will be brought to light.

The Spirit of the Most High seemed to rest upon us. Persons whom I have seen trifling on other occasions, were overawed. Others, who were anticipating with pleasure the time when they shall have a name and a place among the people of God, were seen with the tear silently

rolling down their cheeks. While others, with their hands clasped and pressed on their bosoms, with their eyes raised towards heaven, seemed to be fervently engaged in the interesting service, and to enjoy in their minds something of that feeling which is peculiar to the Christian, which the world can neither give nor take away. I then entered the stream and baptized them, singing two lines between each; after which I concluded, and thus ended one of the most interesting services I ever knew. We then repaired to Lucea, and commenced our morning prayer-meeting at seven instead of six o'clock; we had a good congregation. At half-past ten the next service was to commence. At ten I saw people going away to seek for sittings at the kirk, for not one could be found here. Our house is very commodious, being three stories high. The lower parts we use for the chapel, and in the top we reside.

The whole of the chapel was crowded to excess. People coming from all parts of the bay with a chair from any person they could make their friend, filled the landings. The stairs leading up the whole of the three stories (which are carried up outside the buildings in this country) were occupied, by four persons on each. And then the poor creatures went into our hall, and laid their cars on the floor to listen from beneath.

This is a congregation in Jamaica; and often we have them standing in the streets exposed to the rays of a vertical sun! Behind and before, on the right hand and on the left, we are surrounded, yea crowded, in every possible way.

The result is, that on the evenings of the sabbath we wear a completely emaciated appearance. Oh, say you, this is not right, you ought not to do so. I am fully aware that we ought not to do so, but the remedy is not with us. You may try, and try again, to overcome such feelings, but you cannot. I should pity that man who professed to have the welfare of souls at heart who would not be aroused by such overwhelming scenes as we have here. When persons have come from two to twenty or thirty miles to hear the word of eternal life, to disappoint more than can possibly be helped, is what I cannot, what I dare not, do. For as I value my own immortal soul, as I prize the joys of heaven and dread the miseries of hell, so in proportion I consider it my duty to let all, as far as in me lies, hear the truths of that gospel which is able through Christ to raise poor perishing creatures from the degradation of sin to a life of righteousness and holiness by faith

in him. Pardon me, my dear brother, pardon me for giving vent to the flowing tear while I am again considering that the remedy is not with us. Here is myself and there are my brethren with congregations which are enormous. We cannot refrain from shedding a tear again and again, because we are not able to do more for their thirsty souls. The remedy rests with friends at home.

I often think that I must as I am now doing fall, very soon fall, a sacrifice to the cause in which I have embarked. Through mercy I fear it not. I am happy, truly happy, in my work, and feel confident that should I be a martyr to the cause, I shall receive a martyr's reward.

BAHAMAS.

Since our last article respecting this station, we have received a variety of communications from our brethren Burton and Pearson. Up to the date of the last, the tenor of these letters was uniformly pleasing. They showed with what diligence our dear brethren were prosecuting the work of God, not only at Nassau, but at Eleuthera, Andros Island, and other places scattered through that extensive group of islands. Additions to the number of converts were made every month, and there was reason to hope that in a short time some of them would be found capable of taking an efficient part in the instruction of their countrymen. But the Society has more recently been called to the exercise of patient submission under the loss of one who, though but recently entered on the Missionary field, had afforded abundant evidence of holy devotedness to the cause of his Saviour. We refer to Mr. Pearson, whose lamented decease is reported by Mr. Burton under date of the 31st December. That letter will close this article: as an appropriate introduction to it, we insert extracts from the last written to the Secretary by Mr. Pearson himself. It was dated Nassau, December 1, 1834:

In the course of last September, I and my family were invited to St. Salvador, by Mr. John Armbrister. I rejoiced in so favourable an opportunity of communicating the glad tidings of salvation where they were so little known, and I felt grateful that on this occasion I could without additional expense take my family with me, because our medical friend

strongly recommended it, as the most likely means to renew my dear wife's health after her dangerous illness in August. We arrived at St. Salvador, Sabbath, Oct. 6th. were kindly welcomed, and soon surrounded by an interesting congregation of about 80 persons, to whom I preached twice on that day. On Monday and Tuesday I was fully engaged in the work of instruction among the children in the forenoon, and the adults in the evening. On Wednesday I was expected to preach upon two properties; but having preached to a few persons at one estate, I was afflicted with such a violent head-ache that it was with great difficulty I managed to ride to the house of our friend, where, finding myself the subject of fever, I was compelled at once to exchange the exercise of preaching, for the exercise of submission upon a bed of sickness, under indescribably agonizing and protracted pain, which entirely precluded rest by night or day: under these circumstances my second sabbath at St. Salvador was spent. My dear wife read the Scriptures to many who were gathered together, and also a few pages of Christian counsel which I had written for their benefit, and otherwise assisted them to worship God. On the following morning a conveyance offering to N. P., we availed ourselves of it, in order that I might obtain medical advice. We were glad to reach home on the following Thursday; but with change of scene, we experienced an increase of affliction. My dear wife, the child's wet nurse, and our servant boy, were immediately subjected to the fever; and unable as we were to provide for our disconsolate babe, it required the exercise of faith cheerfully to acquiesce in the divine disposal of our concerns. We *were troubled, but not distressed*; and our compassionate God, who knew how much we could bear, and delights to bind up the wounds which in mercy he inflicts, almost entirely independent of our agency, sent us, that very night, a suitable nurse for our child, who has since proved to us a blessing. My dear wife was speedily restored to her former state of convalescence, and after a week I was permitted to rise from my bed, much reduced in body, yet, I would hope, strengthened in my resolutions to love and serve the Saviour. My recovery was rapid, and on the 30th of October I again embarked with my family for St. Salvador. The health of all was much promoted by the passage, and when I landed, Monday, November 3, contrasting my bodily state with that under which I had left the island, I was filled with gratitude, my peace seemed like the beautiful canopy stretched over my head, unsullied with a cloud, and

abundant as the waves of the sea. I was immediately put in possession of a house, unoccupied by its owner (Mr. Henry Armbrister), on an estate called "Freeman's Hall:" where, unmolested, I could hold meetings whenever I was able; I adored the goodness of God who thus disposed the planters to aid and encourage me in my work, and longed for their salvation as well as that of their dependents. During the first week I laboured to the utmost of my ability, teaching the children, preaching to all I could gather around me from evening to evening, and holding inquiry meetings whenever opportunity offered; but I seemed to labour in vain: my hearers were attentive, but their hearts were hardened. I did not merely tell them that there was a God who made and upheld them, who knew all their ways, and would bring them to judgment. I did not merely endeavour to expose the evil of fornication, drunkenness, lying, stealing, &c. I told them of Him who died for sinners. The doctrines of the total depravity of the human heart, the necessity of an atonement, the efficacy of the blood of Christ, the loveliness and suitableness of Jesus as an all-sufficient Saviour, the exceeding sinfulness and awful consequences of rejecting him, justification by faith, and the reward of eternal life, as the *free gift* of God for the sake of his dear Son, were the themes which I most earnestly endeavoured to press home upon their consciences, but I could discover no evidences of relentings for sin, no meltings of heart at the recital of a Saviour's sufferings, no emotions of gratitude for a Saviour's love. Their hearts were inaccessible. Almost all were professed Baptists, but taught by a man who could not decipher a letter, who appeared wholly ignorant of the truth, and whose life was at variance with it. After many conversations with him, in which he seemed impervious to the light, I affectionately warned him to desist from preaching, lest he should entail the curse so solemnly denounced Gal. i. 8, 9. Meeting with little encouragement in this part of the island, on the first Friday after my arrival I rode to "Golden Grove," seven miles distant, where I preached, and returned the same day. At this place I had an opportunity of addressing 100 persons, and, deeming it an important field for labour, I again rode thither early on the following sabbath. Here I found some living sparks. An old man who had come over with his master at the American revolution, had been in the habit of reading his Bible to all who would hear him, which he could do tolerably well; he had taught them to sing many of Watts's

Hymns; and was accustomed to read to them from a good book written by Guthrie, an old Scotch divine. Lydia, his daughter-in-law, at an inquiry meeting, answered the questions which were put to her very satisfactorily, and I thought her a suitable subject for baptism, when I found that her character was exemplary. The old man, I found, was overseer of the whole property, which was extensive, during his master's absence; and Lydia was intrusted with the care of the proprietor's house, and much valuable property. What a proof that God's servants are the best servants! At that time I regarded my health as established, I was animated in spirit, and among this people I laboured on the sabbath until the evening, when suddenly, whilst preaching, I was taken ill, and was obliged immediately to seek the open air, abruptly closing the service in which we were engaged. I soon discovered that I was once more under the influence of violent fever, and after a restless night, though treated with the utmost attention, agreeable to the instructions of the proprietor, H. Hunter, Esq., I made the best of my way to "Freeman's Hall," where I remained an invalid thirteen days. I had no medical aid; but the medicines I had with me, and Graham's popular work, proved invaluable. My stay at St. Salvador from this period was indeed a season of suffering; the fever was intermittent, but would come on again and again with chilliness, succeeded by ardent and continued heat, throbbing of the temple, continued restlessness, unquenchable thirst, a distressing oppression at the chest, difficulty in breathing, and nausea. My illness, I am convinced, was protracted by the stagnant water, gathered from among the bushes, which we were compelled to drink, and which was deeply impregnated with putrid vegetable matter: there was, indeed, a spring one mile distant; but of this we were not informed until the eve of our departure, although we daily complained of the water we were using. My affliction was greatly increased by finding that my dear wife's exertions on my behalf brought on a periodical fever, the paroxysms of which would remain with her six or eight hours. The vessel by which we were to return to N. P. sailed on Sunday, November 23, much to my grief, as I was then a little recovering, and hoped to preach; and so indeed I did, in much weakness, on the sea beach, to thirty or forty persons, whilst waiting for the boat. Once more I exhorted them to repent and believe on the Saviour. We arrived here November 28, again improved in health by the passage, and yesterday I superintended and taught in the Sabbath-

school two hours, and preached twice to our Nassau crowded congregations. In the evening I endeavoured to improve the death of our late esteemed brother Penney, who died of yellow fever, aged thirty-five years.* And now you will not be surprised when I assure you that I can adopt the language of David, "Have mercy upon me, O Lord, for I am weak." Our best thanks are due to Henry Armbrister, Esq., who has allowed us to make four passages in his vessel gratuitously, provided us with house, horses, &c., and afforded us every help in his power. How mysterious, that with such facilities coming from God, my lips should be sealed, and my repeated efforts for the good of these islanders apparently frustrated! But thus the great Sovereign shows that he has no need of me; and that if he ever employ me, he is conferring a great and undeserved favour. It is indeed to me a great affliction to be prevented from labouring for my Master. There is, I think, nothing which I so much dread, as the thought of being an unprofitable Missionary, an incumbrance to the society and to the church. I feel that I need affliction, and I hope in the midst of it ever to desire its improvement, rather than its removal. I am aware also, that my sufferings bear no comparison with those of Brainerd, Zeisberger, and many others, who in the midst of great tribulation cheerfully bore the cross and scorned the shame; but when month after month passes away, with nothing done for Christ, and no souls brought near to God by my instrumentality, I feel depressed in spirit. The Lord knows how much of self and pride there is in all this; may he pardon and purify me! I can give you no cheering accounts of usefulness, but I can most sincerely assure you, if I know myself, I only desire to live actively, faithfully, and perseveringly; to serve Christ with body, soul, and spirit. Oh, pray for me, that I may not live in vain, but that I may acquit myself as a good soldier until death remove me from the field.

It is affecting to think that, in sixteen days after the expression of these devout sentiments, the departure of our dear brother took place. (We

* Our readers will rejoice to notice these kind references to other labourers in the vineyard, sent forth by a kindred society. Elsewhere Mr. P. mentions another Christian Missionary of the same body in terms which we gladly quote: "Here I would most particularly mention the zeal and kindness of Mr. Horne, Wesleyan Missionary, by whose efforts the little flock (at Turk's Island) I united in church fellowship have been kept in order. He has read to them our pastoral letters, and in their own words 'has taken great pains with them.'"

are constrained by want of room to defer Mr. Burton's letter till next month).

BELIZE.

A letter has reached us from this station announcing the safe arrival of Mr. Henderson, who writes as follows, under date of December 10th:—

Through the gracious providence of our heavenly Father we all arrived safely here on Friday, Nov. 23th, being eight weeks from the day of our departure from London.

The passage, except when passing the Bay of Biscay a few days, and some squalls on our approach to the coast (which hindered us one day), was remarkably moderate, affording many pleasing testimonies to our minds that we had a compassionate God, and praying friends. The Divine goodness has been especially displayed toward us in regard to bodily health, which has continued, with the exception of a little sea-sickness, as well as when we left England; indeed, rather better.

We came to anchor off Belize early in the forenoon, when I made it my business to see Mr. Bourn first alone; afterwards returned for Mrs. Henderson and child in the afternoon. I found Mr. Bourn himself well, but fatigued on account of the indisposition of Mrs. B., who had been ill about a week previously. She is now recovered so as to attend to family matters, and we are living altogether as one family, as happy as they can make us. There is no vessel here at present by which Mr. and Mrs. B. can go to New York, but one is expected daily. For myself, I rather desire his stay a little time to have instructions relative to the state of the Mission. It is almost our daily employment to visit some of the members at their homes. We are preparing to-day for a journey by water southward to Stern Creek, where Mr. B. is in the habit of occasionally visiting; on our return we intend another journey about the same distance up the river.

Mr. Henderson then states that he had been making arrangements for the immediate establishment of an infant school, which Mrs. H. is well qualified to superintend, and of a boys' school for the children of the respectable inhabitants of the place. Three sabbath-schools had been previously established by Mr. Bourn.

Contributions received on account of the Baptist Missionary Society, from Jan. 20, 1835, to Feb. 20, 1835, not including individual subscriptions.

Graham's Town (South Africa) Auxiliary Society, by Mr. Kidwell, Secretary	138 14 1	Twickenham, collected by Mr. Scott	1 5 0
Wigan, by Mr. W. Park		East Essex and Colchester Auxiliary, by Thomas Blyth, Esq.	33 8 8
Collection, Lord Street Chapel	8 13 7	Duchan Bible Society, for circulating the Scriptures in India, by Mr. Boulton	5 10 0
Teachers and children of Sabbath School	3 12 3	Bristol, Rev. F. Clowes and friends, for School Books to be sent to the Rev. James Conitart	2 0 0
Dunkeld Missionary Society, by Rev. John Black	12 5 10	Milton, (Northamptonshire), by Rev. W. Gray	2 0 0
Loughton Missionary Association, by Rev. S. Brawn	5 0 0		
	6 14 2		

LEGACY.

Further Residue under the will of the late Mr. Thomas King, of Birmingham, by Messrs. Fiddian and Mumford

DONATIONS.

G. B.	1 1 0
Two Friends, on perusing the Tract 'Amelia Gale,' by Mr. James Jones, Manchester	2 4 0
Friend in Yorkshire, by the Secretary	10 0 0
Mr. Hollick, by Rev. Dr. Fletcher	5 0 0
<i>On Account of Jamaica School Rooms.</i>	
Friends at Peel Meeting, by Mr. J. Barrett	15 12 0

We readily comply with the wishes of our kind friends at Liverpool to insert the particulars, recently sent, of their Collection by Cards, for the Jamaica Chapels,

<i>Lime Street, Rev. J. Lister.</i>	William Jones	0 8 6	Miss Walthew	0 23 6
Mrs. Hampton	Mr. W. S. Tyrer	1 5 0	Mrs. Lewis	0 16 0
Miss Sarah Bell	Miss Foxcroft	0 17 0	Mr. Lewis	0 7 6
Elizabeth Wilson	Eccleston	0 5 0	A Friend	0 1 0
Misses Lang	John Edwards	0 10 6	Miss Pritchard	12 0 0
Ellen Houghton	Mrs. Page	3 10 0	Miss Lyon	4 10 0
Mrs. Billings	Mrs. Heaton	5 1 0	Miss Edwards	3 5 0
Baistow	Elizabeth Briggs	0 13 0	Mr. Whitehead	0 15 0
Mrs. Lister	Sarah Briggs	0 7 0	Mrs. Evans and the Miss Baynes's	4 10 6
Mrs. Lister, jun	Elizabeth Copeland	0 1 2	Mr. Cowper	1 0 0
Friend	Mr. Hampton	0 7 6	Mrs. Burkett	11 0 0
Friends at Grappend, by Miss Clare	Friend, by Miss Lacy	0 10 0	Miss Saunders and Mr. W. Saunders	10 0 0
Miss Carpenter	Miss Asher	5 0 0	Mr. Morrison	2 0 0
Miss E. Carpenter	Samuel Cearnas	1 10 0	Miss Emily and Mr. W. Jones	2 17 0
Mr. Ball	Misses Dicker	2 4 0	Mrs. John Foster	1 0 0
Mr. Bughton, jun.	Mr. Sunderlaud	1 13 0	Miss Harnett	1 3 0
Mrs. Godfrey	Friends	1 7 2	Mrs. Jackson	2 0 0
Mr. Dolson, donation		99 17 0	Miss Helena Meyer	3 6 0
Miss Cunningham	Friend	0 3 0	Miss King	14 0 0
Miss Bayless		100 0 0	Miss Dugard	0 13 6
Mr. Maynard	Collected by Mrs. Sullow for the Education of Negro Children	1 3 0	Miss F. Glover	1 2 6
John Minto	<i>Byrom Street, Rev. S. Saunders.</i>		Mr. Edward Cowper	9 0 0
Miss Pearce	Mr. John Hodgkinson	0 14 10	Miss McCulloch	14 6 0
Miss Winstanley	Mrs. Alcot	1 1 10	Mr. Danson	0 17 6
Misses Pyre	Misses Haughtons	12 14 6	Mr. Joseph King	0 7 6
James Holland	Miss Cribbin	2 15 0		
John Banks	Miss W. Smallshaw	9 5 0	Mr. Underhill, jun., Edge Hill	4 4 4
Mrs. Major	Mrs. Hindle	3 0 6		114 7 0
Miss Edwards	Miss Julia Hope	0 17 0		
Mr. Fisher's Friends, by Mr. Travens	Miss M. L. Hope	0 13 6		
Miss Lee				
Miss Eglington				
Miss Quick				

TO CORRESPONDENTS.

A very valuable package of Elementary School Books for Jamaica has been received, and forwarded to that island. The Committee feel greatly indebted to those kind 'Friends' at Birmingham by whom they were presented.

Similar acknowledgments are respectfully offered to the Rev. Thomas Gisborne, of Yoxall Lodge, Staffordshire, and the worthy gentlemen associated with him, whose seasonable liberality has placed at the disposal of the Committee, 3000 copies of 'Selections from the Old Testament,' drawn up expressly for the emancipated negroes. The whole have been forwarded to various parts of the island.

Joseph Fletcher, Esq. and T. B. Oldfield, Esq. have laid the Society under great obligations by permitting their vessels to convey, freight free, a large quantity of Bricks and other articles for rebuilding the Chapels in Jamaica.

Parcels of Magazines and other Books are gratefully acknowledged from Mrs. Gillman, Bank Buildings, and from Mrs. Bryant and other friends at Bath.

Mr. Burchell (December 30) requests that we would make an apology on his behalf to those private friends who may have been expecting to hear from him. Continual occupation has hitherto prevented his writing, but he hopes soon to be able to do so.

MISSIONARY HERALD.

CXCVI.

APRIL, 1835.

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.

At a Meeting of the Committee of the Baptist Missionary Society, held on Monday, Feb. 23,

Joseph Gutteridge, Esq., in the chair,

It was Resolved unanimously,

That this Committee have heard, with much sorrow, of the decease of their venerated and beloved friend, John Broadley Wilson, Esq., long a munificent supporter, and for nearly nine years the Treasurer, of the Baptist Missionary Society—an event, by which not only this Institution, but the church of Christ at large, has sustained a loss of no common magnitude. But while placing on record the expression of their grief, the Committee desire, at the same time, to render their hearty praises to Almighty God, for the grace which wrought so powerfully in his departed servant, whose habitual devotion, meekness, humility, and kindness, combined with active, discriminating, and cheerful generosity, eminently adorned the Gospel of God his Saviour, and afforded a bright example of its practical influence. The Committee feel themselves called on to imitate what it was long their privilege to admire, as well as to renew their supplications to the great Head of the church, that he would raise up others efficiently to serve Him in the room of those who are, in rapid succession, translated to their eternal rest.

MONGHYR.

We have already noticed the tour, undertaken by Mr. Leslie, among the Rajmahl hills. We have since received the journals of that expedition, which are not a little interesting; they are too copious for insertion in the Herald, but will probably appear in the appendix to the next Annual Report.

A letter from Mr. Leslie has lately arrived, dated June 2nd, from which we extract the following particulars:—

We are generally favoured with large congregations; but with no apparent effusion of the Spirit. My heart sinks within me; and I often fear that God has not chosen me as an instrument of any good in his hand. Willingly would I go to any other place, even the most barbarous and inhospitable, if God would make any use of me. You must not, however, think that I am tired of missionary work, or have the least desire of leaving the field and returning. Oh no! I love my native land, and would be very glad to see it; but I trust I can say, I have learned

cheerfully to deny myself, and that I would not sacrifice a month for home, if I could be useful during that period to the heathen world.

I am exceedingly glad to be able to inform you, that all our little band of native Christians, with one exception, continue to give me great pleasure; and against the excepted one I have no other charge to make, but that of almost obstinate idleness in the vineyard. But I doubt whether it be proper to say 'an obstinately lazy Christian,' any more than it is to say, 'an obstinately drunken or lying Christian.'

One of them, about a fortnight ago, was sorely beaten and bruised by a Mahomedan, for preaching Christ in the bazaar: I, a few days afterward, went in search of the fellow, and caught him. Had I sent him to the magistrate, he would have been severely punished; but as I thought we ought meekly to bear all suffering endured in the cause of Christ, I contented myself with asking the Mahomedan to beg pardon of the Christian, and promise never to do the like again; both of which he did, in the presence of, at least, fifty people, in the market-place. I need hardly say, that the bystanders applauded my lenity. Several of the people in the market have, I understand, determined to give the Mahomedan, as soon as they can catch him, a good thrashing for his cruelty to the old Christian; but I do not encourage them in this.

During the last year, we had three cases of a singular kind among the Hindoos: the first was, that of a man of the name of Ramdhyl: a few years ago, in the course of my missionary itinerancies, I entered the village where this man resided; he was not then at home; but, on his return, heard from his neighbours something of what we had said to them: he was much struck, and came, almost immediately, into the city in quest of me. When I first saw him, I thought him somewhat insane. As he wished, however, to know what we had said in his village, I repeated the message to him, and gave him a tract: this he read, and entered so much into its contents, that after a time he threw away his household gods. A great commotion was excited in the village; and though he did not abandon his caste, he became the victim of persecution. Fear overcame him—he was led to replace in his dwelling his gods; but I have every reason to believe he never paid them the least reverence. Frequently did he come in to chapel; but having been on one occasion, after leaving the place of

worship, hooted through the bazaar, he was afraid to appear openly among us again; but still he could not desert us altogether. Often did he come in, like Nicodemus, by night, the distance of three miles, to the house of our native preacher, where he related his afflictions, and heard the word of comfort, and then set off for his home before day. His deep humility, his love to us, and his distress on account of the hardness of his wife's heart (for she became his bitterest enemy), seemed to indicate a change of the right kind. A few months ago, I went early one morning out to his village to see him, and, to my great surprise, found he was dead: how he died we could not learn. We were told, however, that he frequently, in his dying hours, expressed a wish to see our native preacher: his relatives did not, of course, gratify him in this. Is not this a brand plucked from the burning?

The second instance is, that of a very respectable young man of the name of Juggernath, the son of a zumeendar, or landholder, who lives about sixty miles from Monghyr. Having occasion to be some weeks at Monghyr, Providence directed the young man to us, and deep and sincere impressions appear to have been made on his mind; he was a constant attendant at chapel, and seemed to take delight in reading the word of God. The time, however, came for his returning home, and he left us with a promise of paying us another visit; but he was not permitted; the Lord saw fit to remove him, but we are not without hopes that he died in Christ. Betwixt the time of his return home and his death, he wrote several very interesting and affecting letters to our native preacher; letters full of mourning for sin; of earnest entreaties for prayer in his behalf; and of expressions intimating a steady faith on the Lord Jesus Christ. When we heard of his death we resolved on paying his family a visit, particularly as we had reason to believe his father's mind was also very favourably disposed towards the gospel. We accordingly set off last December, and after travelling over thirty-six miles of a road not the best, my feet became so wounded, that I was obliged to stop; we therefore, returned as well as we were able, resolving to postpone our visit till another day. Is not this another brand plucked from the burning?

The third instance is that of a resident in Monghyr, a very quiet and respectable man. He had read the Scriptures, at least some parts of them, with attention; was in the frequent habit of attending at the house of one of our native Christians, for

the sake of being present at worship; and was not known, as far as I know, to practise idolatry of any kind. He never said any thing of a decisive nature; but it was evident from his conduct, what he thought of Christianity, and what he felt towards it. He, too, has been recently removed by death, but all we have known of him gives us reason to hope, that he was, in heart, a disciple of the Lord Jesus. The chain of caste is an awful chain, a chain, which, I believe, binds more firmly the sincere in heart, than it does the hypocrite. The latter care but little for it; but the former feel so much for the relatives they are compelled to leave in darkness, that it is long before they can make up their minds to part with them.

We are not, therefore, I think, to judge of the progress which Christianity is making by the number of professing converts. There may be among the people more of the 'hidden ones' than we are aware of. None of the three above mentioned came fairly out by renouncing caste; but there was every other thing about them to make us believe that God had really been at work in their hearts: these instances may serve to lead us not to despond altogether.

I am also very happy to be able to inform you that I have recently succeeded in getting a school of nearly thirty children, under the entire superintendance of a native convert. This I tried several times before, but in vain; the parents would not send their children to a Christian. This difficulty is now, through the goodness of God, surmounted, and I expect soon to have another school of the same kind. I attend occasionally myself to instruct them in the doctrines of Christianity, and the poor children listen to me with the greatest pleasure: such a school I have all along sighed for, convinced that those taught by heathen teachers, however watched by the missionary, were quite useless in a religious point of view.

SOUTH AFRICA.

Our last advices from Graham's Town were dated October 28. It was then stated that our friends had commenced building a small chapel at the out-station of Karega, the expense of which they hoped to defray by contributions among themselves. Within two months from that date occurred the disastrous invasion of the district by a numerous horde of Caffres, which has occasioned so much alarm to all interested in the welfare of the colony.

Graham's Town itself, however, appears by the most recent accounts to have escaped, and we trust its numerous and thriving population are, by this time, in the good providence of God, reinstated in peaceful security. Strict investigation will, doubtless, be made into the causes of this calamitous event, and measures taken to guard against the recurrence of it.

JAMAICA.

The following scattered notices taken from various letters, the substance of which has already been generally adverted to, need no introductory remarks.

From Mr. Gardner:

Kingston, September 23rd, 1834.

Lately perhaps I have been more zealous than prudent in my attentions to Port Royal; but I am happy to say that I have been amply rewarded for all the weariness and pain these extra exertions have occasioned me. Last sabbath week at day-break, at that place, I baptized fifteen in the sea, on a profession of their faith in Christ and repentance toward God, in the presence of many hundreds who collected soon after four in the morning. After the administration of that ordinance we repaired to the chapel, which was well attended, and had a regular service. Then I left for Kingston, as there was no brother unemployed that could assist me. Last Lord's-day I visited these friends again, and administered the ordinance of the Lord's Supper, when those who had been baptized were received into the church. It was an unusually solemn and gratifying season. Many were greatly affected, and wept much nearly all the time. This was to us a time of refreshing from the presence of the Lord. May he often grant us such happy seasons. It is very necessary, however, dear brother, that you should relieve me in some way. I am quite willing, but not able, to do justice to the church at Port Royal, as well as at Kingston. From six last sabbath morning till a quarter past eight in the evening I was employed. This is too much for the best of constitutions.

We continue to be well attended in Kingston, and God appears to clothe his word with power. I have about thirty on the list for baptism, some of whom have given very interesting accounts of the manner in which God brought them out of darkness into his marvellous light.

We have opened an adult school of a week evening (Tuesdays and Saturdays), which Mr. Whitehorne superintends. I think there are nearly forty already on his list. On the sabbath we have long had one, though I have always forgotten to mention it. It is conducted by one of the deacons, and has been very numerous attended these last two months. Now we want an infant school, which we have no means of supporting.

November 28.

On the first sabbath in this month I had the happiness of baptizing forty-six Christians I hope, and receiving them into the church. The services of the day were peculiarly interesting and affecting. We had reason to think God was in the midst of us. May many such seasons return in quick succession!

From Mr. Clarke, dated Nov. 27.

The church meeting at Constant Spring will soon be removed to Jericho (about two miles further on, in the main road to St. Ann's), and Jericho will then be in the place of the station at Constant Spring; consequently the chapel will be put up at Jericho. I hope to be able to erect a chapel capable of holding 1000 people. Lucky Valley is about ten or eleven miles from Jericho, towards the Bove Rocks district, and is not far from the borders of St. Andrew's. As there is not a chaise road to it, I shall not think of purchasing ground there, but shall endeavour to get a place near the Anotta Bay road, that might answer well for a permanent station to be carried on in connexion with Jericho. I recently baptized five persons at this station, and have reason to hope well concerning many who attend the preaching of the word here.

Retirement appears to me to be a very important station, and to it I have recently sent a pious man with his wife and family, who actively employ themselves in doing good; in instructing all who will attend to read, and in keeping up regular family worship, to which all around are encouraged to come, and holding prayer-meetings on the sabbaths I am absent. He is an unassuming, humble man, who has been very kind to many of the Missionaries, and manifested this spirit strikingly in giving up his house to brethren Nichols, Abbott, and Kingdon, when they were in Kingston on account of the persecution that prevailed in their districts. I baptized the man and his wife, and one of their daughters, soon after I came to the island, and have had the pleasure of seeing them all walk like those who truly fear the Lord.

Retirement is near Luida's Vale, where there are three estates with 1,300 apprentices; and about the same distance, i. e., four or five miles, on the other side, are several other large estates, and all around we have free settlements. It is about three miles from Garden Hill, where brother Phillippo formerly preached, and only about two miles from the police station and government buildings. We are in great need of a chapel here, as I think the want of accommodation prevents many from coming to the worship of God.

Fairfield is a flourishing station, but the distance and the badness of the roads make it very trying for me to attend to it.

I have given up the present place, and had thoughts of endeavouring to obtain another near the Moncague, and had the offer of one to which there was a driving road, and which was more amongst the large estates from which most of my hearers come; but I have just had a letter from brother Coultart intimating that he had some thoughts that the station at Fairfield might suit him if I intended to leave it. I have written to express my willingness to give it up to him if it will suit him, at the same time intimating that should he not take it, I have no intention to leave the people while I can attend to them, or until a supply can be obtained for that destitute part of the country.

From Mr. Whitehorne, dated December 12.

Since I wrote last, I have commenced preaching at Scott's Hall, Maroon Town. The attendance is pretty well under all circumstances, but I cannot form an accurate idea of what it is likely to be until I have visited it a little longer.

My sabbath school is still encouraging, but I feel the want of books amazingly. I hope the distribution of Testaments among those who can read will have the good effect of stimulating the rest to still greater exertion and diligence.

From Mr. Kingdon, dated Jan. 1.

At Belle Castle I have baptized thirteen lately, and at Morant Bay four, and have eight now waiting whom I purpose baptizing on the 11th instant. Instead of these few, I might have added four times as many, if I had not refused them. Here there is no need of using persuasions to induce people to submit to this divine ordinance; the danger is of admitting persons before they are fit for it.

FALMOUTH.

From Mr. Knibb to Mr. Dyer, dated January 20, 1835.

During the Christmas week I baptized 134, who were selected from more than a thousand who are inquiring the way to Zion. Some of them brother Dexter examined; others, myself; and really I was astonished, I was delighted. Nearly the whole had been from five to seven years attendants at the house of God, and their lives, as far as we could ascertain, had been consistent. More than half of them dated their first serious impressions, to use their own expressions, "to poor massa Mann;" the love they cherish for him charms me. Dear fellow, the fruit of his hard toil now appears.

Though seed lie buried long in dust,
It shan't deceive our hope,
The precious grain can ne'er be lost,
For grace insures the crop."

I asked one of the female candidates, whether she believed God would be just to send her to hell for her sins, and on her answering in the affirmative, I asked her what made her think so. "Minister," she said, "me sure him too good to put me there if me did not deserve it."

On the mornings of baptism my valuable tent was erected over the baptistry, and being all in one, looked beautiful; underneath it, neatly dressed in white, sat the candidates, and around them the many spectators. The service was interesting and solemn. On the Sabbath, we had nearly, if not quite, 2000 present. Brother Vine (Independent) preached in the morning. In the afternoon I received the 134 into the church, by giving them the right hand of fellowship, when we celebrated together the Lord's Supper. It was just three years ago that I was taken from them by the military. True, the chapel was not there, but the church was safe, and the Lord had added to it such as should be saved. Our Independent brethren and sisters partook with us. I was quite overcome, and while we remembered the past, we wept together.

"He did but choose the fittest time
His mercy to display,
And now he rides on clouds sublime,
And brings the promised day."

The Testaments have arrived, and the many who can read, and who obtain them, delights me. The deacons and other active friends, spend five evenings in the week in teaching the young and old on some of the estates. I am obtaining a correct number of those who are thus taught; when I have completed it, I will forward it. We want elementary books. I have not one, but have written for 10,000. I never saw any thing to equal the desire for instruction. May God in

his mercy sanctify it to the good of their souls!

With respect to the church, it is in a happy, prosperous state. Our prayer-meetings are well attended, and the supplications of those who are called upon to pray for purity of heart, is, I hope, a token for good. One good man prayed last Sabbath morning, thus: "Lord, me do not come to dee because me have not sin, but dat dou should take it out. Oh, me heart full of sin, and every hair of our head hab sin in it; we such poor sinners!" I pray to God that I may not be deceived. I preach as faithfully as I can, and when I see the fixed eye, when I know the long distances they walk, their increased attention now they have more time to call their own, and when I hear their simple confessions of faith in Jesus, I believe they are the people whom the Lord delighteth to bless.

BAHAMAS.

The following letter from Mr. Burton, detailing the mournful event of Mr. Pearson's decease, could not be included in our last number. More recently, a letter has been received from the afflicted widow, who is expected in England very soon, with her infant child.

Nassau, Dec, 27, 1834.

I have now the melancholy task of writing to you that dear brother Pearson has been taken to his everlasting rest. Two days since I received a letter from Turk's Islands from a Mrs. Randall, informing me that he departed this life on the 17th, two days after he landed at the place. This is a painful stroke. It is an affliction which in this infant state of the Mission must be felt through the Bahamas. But shall not the Judge of all the earth do right? And when he has metened any one of his sons for glory and a crown, has he not a right to call him to their possession? I feel that it is my business to be silent before God, and to be dying daily to the world, that at last I may meet death as an intimate friend. Brother Pearson and myself had some time been of opinion that the extent of the colony rendered it expedient that we should not both continue at Nassau; and we agreed that at present it did not appear to be my duty to quit this station. He had therefore for the last three months been convinced that it would be right to take up his residence for a while on one of the out-islands. I think that for a short time he hesitated between Run

Key and Turk's Islands, but soon determined on the latter; partly, I think, because he knew it; partly because *there* was a kind and skilful medical gentleman; and partly because the place is near St. Domingo, into which he hoped one day to take the gospel of Christ. But God's thoughts are not as our thoughts. The fall which he had from a horse shortly after his arrival here was, in the affliction which it left, a severe and perpetual trial. And though he would hardly suffer it to lessen his labours, yet it evidently produced occasional depression of spirit, and therefore probably impaired his constitution. An attack of fever which he had about six weeks since weakened him very much; and though when he felt a little better, in his anxiety to go to the utmost limit of his strength, he preached twice on the sabbath, and rejoiced in the opportunity of doing so, yet it was too much for him. It is now between three and four weeks since that sabbath. In the evening he preached a funeral sermon for Mr. Penny, Wesleyan Missionary. Mrs. Burton informs me that several times after he said, that while preaching it, he was deeply impressed with the thought that it would be his last sermon. That impression was too correctly prophetic: the sermon was his last. In rather more than a week after he left with Mrs. P. and the baby for Turk's Islands. Two or three times before his departure I asked him if he felt quite satisfied that in his weak state it was his duty to go. He said he thought it was; he thought it probable that the sea air would be more beneficial to him than any thing else. So I hoped. But God had ordered differently. In a little more than a week from the time of his leaving Nassau, he entered into the presence of that Saviour whom he delighted to preach.

His departure is for his own exaltation and happiness; but it is our loss and grief. His once affectionate wife, but now desolate widow, must feel her loss more keenly. But it is felt here. I received the information last Monday morning; an elderly female brought it, crying and sobbing. And when at twelve o'clock I went to the prayer-meeting, I soon found it necessary to stop; the groans and the crying took away the power of utterance from the persons who were engaged in praying.

It is no wonder that he was so much beloved. His own heart was full of tenderness and affection. I have often thought that he had too much susceptibility for his own peace in this rough world; but I have never thought so with-

out at the same time wishing, in this respect, to be much more like him than I was. His deep anxiety in the service of the Lord showed me more plainly than ever that I was sadly deficient in the *spirit* of my work. His unfoldings of the heart in prayer always showed his acquaintance with it, and his watchfulness, and jealousy, and his deeply-seated eagerness for purity. I cannot think of him without thinking of these things. O that God, the Father of all mercies, may graciously grant me more of what is needed for glorifying him with my body and spirit, which are his!

Jan. 13th.—As it has pleased God thus quickly to call our dear brother Pearson from the place of labour, I hope you will endeavour to send more help to this needy place as soon as possible. The people will help in a little time. A Missionary is very much needed at Rum Key, and one is very much needed at Eleuthera; and brother Pearson used to say that one was very much needed at Turk's Islands. At Nassau my hands are tolerably full; and though I have had to struggle through some difficulties, yet now the cause of Christ our Lord is prospering, and I have no doubt will prosper. O pray for me, an unworthy labourer, spared while those much better are taken away! Pray for me that I may not by either sin or imprudence injure the cause which with my heart I am desiring to serve.

This has been an unusually sickly season in the Bahamas. The Methodists have lost two of their Missionaries. Mr. Penny died just before his brother Mr. Pearson, and another (Mr. Talbot) has gone since. I am looking with earnest desire for the arrival of Mr. Bourne from Honduras almost every day. May his Lord and ours graciously and speedily bring him in the fulness of the blessings of the gospel of Christ!

Pray send help. The people at Andros Island, Watling's Island, Exuma, Long Island, Eleuthera, Rum Key, Crooked Island, and Turk's Islands, are begging me to visit them, but I cannot go to any one of the places. The duties I have here seem too important to be left, unless the Lord plainly call me away. If he call, I am willing to go any where on earth, or to heaven. I may be close upon the end of my journey, though I never had better health in my life than at the present time. "Bless the Lord, O my soul!" Last sabbath, besides my usual work of preaching four times, and travelling fourteen or fifteen miles, and attending the sabbath-school one part of the

day, I baptized, and administered the Lord's Supper. But indeed you need not write to me to lessen my work; rather exhort me to greater diligence and more prayer. And oh, pray for me, that if I am spared through this year, it may not be so unprofitable and so sinful a year as any of the past.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

WEST INDIES	Rev. J. M. Phillippo	Spanish Town	Jan. 2.
	Ditto	ditto	23.
	— W. Knibb	Falmouth	20.
	— J. Coultart	St. Ann's Bay	Dec. 8 & 31.
	Ditto	ditto	Jan. 19.
	— B. B. Dexter	Falmouth	Jan. 26.
	— T. F. Abbott	ditto	Dec. 23.
	Ditto	Montego Bay	Jan. 20.
	— T. Burchell	Montego Bay	Dec. 23 & 30.
	Ditto	ditto	Jan. 20.
	— H. C. Taylor	Spanish Town	Dec. 10 & 29.
	— Joshua Tinson	Kingston	17 & 26.
	Ditto	ditto	Jan. 20.
	— W. Whitehorne	Mount Charles	Dec. 12.
	Ditto	ditto	Jan. 22.
	— J. Clarke	Kenmuir	Dec. 31.
	Ditto	Constant Spring	Jan. 5.
	— F. Gardner	Kingston	Jan. 2.
	Ditto	ditto	Jan. 27.
	— Joseph Burton	Nassau, N. P.	Dec. 6 & 31.
	— Walter Dendy	Falmouth	Dec. 16.
	Ditto	ditto	Jan. 20.
	— John Kingdon	Manchioneal	Jan. 1.
	Ditto	ditto	Jan. 23.
	— Kilner Pearson	ditto	Dec. 1.
	— A. Henderson	Belize	Dec. 10.
	— John Hutchins	Falmouth	Jan. 20.
	United Missionaries	ditto	27.
SOUTH AFRICA	Rev. W. Davies & A. Kidwell	Graham's Town	Oct. 28.

Contributions received on account of the Baptist Missionary Society, from Feb. 20, 1835, to March 20, 1835, not including individual subscriptions.

Stepney, collected by Mary Davies	2 6 10	North Shields, Produce of Jewellery given at Collection, by Rev. E. Carey	4 0 0
Oxfordshire Auxiliary Society, by Mr. Huckvale:—		Chepstow, Baptist Church, by Mr. Jones	3 4 0
Burford	1 10 0	Bridgnorth, collection and subscriptions, by Rev. Thomas Morgan	21 6 5
Bourton, (moiety)	7 10 0	Newcastle, Friends at Weaver's Hall, by Mr. Cowell	3 0 0
	0 0 0	Dorking, Friends and subscription, by Rev. E. Carey	8 2 0
Dover, Auxiliary Missionary Society, by Mr. Wickes	(one-fourth) 6 12 3	Reading, Auxiliary Society, on account, by Mr. Williams	50 0 0
Southampton, collection and subscriptions, by Rev. B. H. Draper	23 17 1		

Clapham, collected by Misses L. and A. Hanson.....	2 11 0	Saffron Walden, by Rev. J. J. Wilkinson:—	
— Society in Aid of Missions, by Rev. G. Browne.....	20 0 0	Collection, by Rev. E. Carey.....	10 4 10
Portsmouth, Portsea and Gosport Auxiliary, by Mr. Robinson, Treasurer.....	129 13 10	Juvenile Society.....	3 0 0
Already acknowledged.....	100 0 0	Mr. J. Shepherd.....	1 0 0
		Mr. G. W. Gibson, T.&S. 2 yrs.....	2 2 0
Jamaica Chapels, additional.....	29 13 10	Mr. J. Gibson, T.&S. do.....	2 2 0
	0 10 0	Miss Gibson..... do. do.....	2 2 0
	30 3 10	Mr. F. Gibson..... do. 1 yr.....	1 1 0
		Mr. R. Day..... do. do.....	1 0 0
			22 11 10

DONATIONS.

Rev. J. J. Freeman, <i>Madagascar</i> , by W. L. Smith, Esq.....	2 2 0
Friend to Missions, by post.....	5 0 0
Mr. David Dewar, <i>Dunfermline</i>	3 0 0
Mrs. Steadman, by Rev. Dr. Newman.....	0 10 0

Our readers will notice, with pleasure, in the first of the donations specified above, a proof of kind interest felt by an excellent Missionary connected with a kindred Society, and who resides in a far distant part of the globe. The second sum (of £5) was included in the following letter. The unknown writer will excuse its publication. Him it cannot affect; others it may benefit.

Sir,—Having, I hope and trust, tasted that the Lord is gracious, and being about in the way of his appointment to consecrate myself to him, by joining a Christian church; I would at the same time wish to acknowledge that he has a right, not only to my body, soul, and spirit, but also to my worldly substance, by devoting a part of that likewise to his service. I therefore beg your acceptance of £5, a moiety of the sum which I have devoted for that purpose, to be applied to the use of the Baptist Mission.

LEGACY.

Horatio Cock, Esq., late of Colchester, (Executors, C. E. Round and Joseph Pattison, Esqs.) Balance of residue.....	103 12 0
Under this Will the following Stock has also been transferred to the Trustees of the Society:	
Bank Stock.....	625 0 0
3½ per cent Reduced.....	218 15 0
3 per cent Consols.....	4525 8 0

On Account of Jamaica School Rooms.

Elizabeth Gurney, <i>Upton</i> , by George Stacey, Esq.....	2 0 0
<i>Widow and Orphan's Fund.</i>	
Messrs. Pearson, on account of their brother, the late Rev. K. Pearson.....	15 0 0

TO CORRESPONDENTS.

We are again obliged to postpone an acknowledgment of the contributions kindly paid to our brethren Groser and Flood, in their late journey through Scotland, in consequence of the non-arrival of accounts from one quarter. We hope our friends in that district will not fail to transmit a statement in time for our next number.

Mr. Peggs is respectfully informed that his parcels for the recently appointed Governor General and Commander-in-Chief of British India, arrived in time, and have been duly forwarded.

Mr. Tinson desires us to present his grateful acknowledgments to Mrs. Meredith and friends, of Lambeth, for a box of fancy articles, lately forwarded to his care.

The Editor begs to remark that the kind of publications most desirable for Jamaica at the present moment, are those adapted for the use of persons *beginning to read*. It is earnestly requested that books and pamphlets soiled, damaged, and imperfect, may not be sent to the Mission House, nor any, the nature of which the donor is unacquainted with. For want of due care, pamphlets which no good man would wish to put into the hands of his neighbour, have occasionally been forwarded as presents to Fen Court.

ERRATA.—In the list of Subscriptions for Jamaica Chapels, under the head of Portsmouth, Portsea, and Gosport Auxiliary, the sum opposite Mr. Helby's name, should be £2. 2s., instead of £2. 2s. 2d.; Miss Foster, Landport, 7s. 6d., instead of 6s. 6d.; and the names of Mrs. Ferris and Mr. Young, should be added as subscribing 10s. each.

MISSIONARY HERALD.

CXCVII.

MAY, 1835.

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 Committee have pleasure in stating that their esteemed brethren, the Rev. SAMUEL SUMMERS, of Bristol, and the Rev. BENJAMIN GODWIN, of Bradford, have engaged to preach the Sermons at our next Annual Meeting. Full particulars, as usual, may be expected in our next Number.

FOREIGN INTELLIGENCE.

CUTWA.

From Mr. William Carey to the Secretary, dated Cutwa, October 26, 1834.

I am sorry to find that it is a long time, and much longer than it ought to have been, since I wrote to you last. The only reason is, that I have had to go through much affliction. Mrs. Carey has been very ill at times, and I have not been well. Our beloved father has also been removed to a better state, and one or two others connected with the family. In such things, and at different times, has

the Lord seen fit to afflict us ; but the Lord is good, and his strokes are lighter than we have deserved ; yea, all his ways are mercy.

I am happy to say that since I wrote last the work of the Lord has been going on as usual. I think I have baptized eleven persons, some belonging to the Christian families, and some from the heathen. The Mella's have also been visited, and the surrounding villages as usual ; great numbers of tracts and books have been distributed ; people upon the whole have been very attentive. The native preachers are out almost every day, and are well received. I have now two inquirers, an Hindoo woman and a Musulman man ; how they may turn out I cannot say.

SOORY.

From Mr. Williamson to Mr. Dyer, dated Soory, October 14, 1834.

You will be gratified to hear that we have been meeting with some little more encouragement of late. A short time ago I had the pleasure of baptizing seven persons; three young men, and four young women. They are all of Christian parentage. One young woman (a Miss W.) is the daughter of the head English writer at this station. After finishing her education in Calcutta, she returned with us to Boerbroom, about three years ago; and was then a very thoughtless girl, but for some time past she seems to have undergone a decided change of mind. She has been in the habit of attending our English worship on Lord's day and Thursday evenings; and occasionally at other times. These opportunities, together with reading of religious books and tracts, and occasional converse with us, appear to have been blessed to her. I trust she has made a sincere profession of faith in the Lord Jesus Christ, and that she will continue to walk in him. All the others belong to our native Christians, and have given us reason to hope well concerning them. Two of the young men having received a superior education, may therefore be expected to be of more eminent service in this land of darkness.

You will also be happy to learn that one of the highest or monitor class girls of the Central School, from conviction of the Christian being the only true religion, has given up her caste as a thing in her estimation of no value, and cast in her lot with the followers of Christ. A short time ago, when she first made known her intention, Mrs. W. examined her respecting her motives; she said that our shasters were good, and our people were good; and that she could not live among her relations, who were idolaters and drunkards, &c. When Mrs. W. again asked her whether she thought she would be better off by becoming a Christian, the girl replied that she was already sufficiently well provided for, and that her sole intention in becoming a Christian was to obtain salvation. The first time she came with the intention of giving up her caste (which was just as the noise of the doorga pooja commenced), her parents dragged her away, and watched her narrowly for a few days, during which period she had no opportunity of making her escape; but as soon as their vigilance

relaxed a little, she improved the first opportunity granted her of regaining her liberty. Her father threw away all her books and tracts, and is highly displeased with me for having betrayed the trust he had reposed in me. The girl is about sixteen years of age, and is pretty well versed in the gospels and scripture history. She has been latterly under a Christian teacher, and was employed as a monitor, which accounts, in part, for her having remained so long in the school. Another girl, belonging to the same class, has a good mind, we hear, to follow her example, but has not as yet been able to muster sufficient resolution. May the Lord draw her and many others to himself, with the cords of his divine love!

Our three schools (Bengalee boys', Bengalee girls', and English school) were all lately examined by the ladies and gentlemen of the station, who, I am happy to inform you, expressed themselves highly gratified with the progress the children and youth had made during the year; particularly with that of the higher classes of the English school: one class, in the course of six months only, having made themselves perfectly masters of the principles of English Grammar. I am inclined to hope much from the English school. As for the two Bengalee schools, on account of what has lately taken place, I am afraid they will be much diminished for some time, especially the girls' school.

To aid me in the great work of preaching the gospel among the heathen, I have now four native assistants, for whom I draw 25 Rs. in addition to my salary of 150 Rs. per month. They are out daily, morning and evening, in the neighbouring villages, preaching and distributing tracts. They tell me that prejudice is fast declining, and that they have had repeated proofs of the tracts they give away having been read. I always take one of them with me, in my daily visits to the bazar of this place, when we have generally a pretty good congregation of attentive hearers. The season for our more distant excursions is now approaching, and will allow us to extend on all sides our hitherto confined labours. May the Lord assist us faithfully and fully to make known his glorious gospel among those who are perishing for lack of knowledge, and make us the savour of life unto life, unto many precious souls! "The harvest truly is great, but the labourers are few."

JAVA.

In the following extract of a letter from Mr. Bruckner, dated Samarang, November 12, 1834, our readers will observe an affecting allusion to the massacre of two missionaries from the American board, who lately fell victims to the revenge or the suspicions of the Battas, in the northern parts of Sumatra. When our late friend, Mr. Burton, resided, for many months, among the same people, he felt quite secure, and made long journeys into the interior of the country. But the power is now wielded by other than British hands; and we greatly fear the change will operate as a very serious obstruction to the cause of the gospel in these beautiful islands for many years to come. But we rejoice in the assurance that every obstacle must in the end be surmounted; and in the belief that events, in different parts of the world, are concurring to hasten onward that blessed event.

Since I wrote you last, I have drawn up another tract in Javanese, under the title, "The Son of God in the World." 1500 copies have been printed of it, as we had no more paper for a larger edition. A translation of this tract has been sent to the committee of the Tract Society. It is true the prohibitions, as to a free circulation of tracts among the native inhabitants of this island, have not yet fully been removed, although several applications have been made on this subject to the men in power. And this is rather a disappointment and an impediment to a more extensive communication of the principles of the gospel at large; yet a goodly number of tracts have found their way, notwithstanding, among the people. The power of darkness in this country appears so great, that it would quite dishearten me, were it not for Him who is with and in us, who is more powerful than he that is in the world. When I shall have the pleasure to see that this general darkness of ignorance as to divine things, and of superstition and sinful lusts, shall give way to the light of truth and godliness, is not for me to say; under present circumstances, this period seems to be still afar off. It would seem, however, as if the truth of the gospel was gaining ground: now and then instances appear of this. Last Sunday, when I went out among the natives, to take a

New Testament to one who had asked me for it,—and when I had preached the gospel to two small companies of people, and was still walking about for some more,—I came to a house in which I saw several persons sitting together. I entered, and began a conversation on religion. One of them expressed soon his Mussulman sentiments, on the power and glory of Mahomed; that he was the person to whom we had to look, as he bore all things. I asked him, in return, if Mahomed were so powerful, how it came that he, even at this moment, was still lying in the dust? from which it was evident, added I, that he was no more than any common man. A young man who was present, and who had read some of the tracts, then took up the subject with him, and told him that Jesus was the All-powerful, which was evident from his having left the grave, and ascended to heaven, and would come again at the last day to raise all the dead from their graves. I wanted to apply the subject further to the consciences of the hearers, particularly to that of the first man, by proving that all men are in a most lamentable condition on account of their sins, and needed therefore an Almighty Saviour to save them. But this man had so much to tell, like one of old, of his own goodness, that all further reasoning with him on the subject seemed to be in vain.

With all the weakening effects of the climate on my constitution, and which I have particularly felt already for some time on my lungs, God has enabled me to go out four or five times every week into the native villages; and although my endeavours do not produce the desired effects, yet I cannot persuade my mind that all the precious seed sown in this way will be lost.

You will perhaps have heard of the dreadful event, before this, which has happened to two American missionaries, Messrs. Manson and Lyman, in Sumatra, among the Battas, now about two months ago. These good men went thither to explore the country. They fell in with a troop of wild Battas, on one of their excursions, who fired at them, and overpowered them. Mr. Lyman was wounded by a shot. They then began to cut off his arms and his legs, and ate him up. While they were doing this, he petitioned the cannibals to spare his brother Manson alive; but the following day he was cut to pieces and eaten, as also the interpreter whom they had brought with them. Their wives were still at Batavia when the news of their husbands arrived.

Sumatra is still in a state of war; yet Padang, where Mr. Ward lives, seems to

have been always safe. I have not had any letters from Mr. Ward for a considerable time: as far as I can hear, he is still well.

JAMAICA.

Mr. Tinson, having met the other brethren at Falmouth early in February, writes as follows on his return to Kingston. We are persuaded our readers will be gratified by the deliberate and candid opinions expressed by this experienced missionary. His letter is dated Feb. 25th, 1835.

Since I last addressed you I have seen more of our mission field than I had ever before an opportunity of visiting. We found it not only gratifying, but profitable, thus to visit our brethren, who all appear to be faithfully labouring in the vineyard of Christ. From them we received much kindness, and returned home, after an absence of six weeks, with improved health and increased desire to labour for God, from witnessing what he is doing by his servants. Such intercourse, occasionally enjoyed, could hardly fail to promote brotherly love, stimulate to exertion, and strengthen our confidence in God, as we behold the triumphs of his truth.

In my last I mentioned the desire manifested by many in Mr. Knibb's congregation to obtain the Scriptures, and the large attendance on religious worship. The same may be said of Montego Bay, and, in proportion, of other stations I had the privilege of visiting. I spent one sabbath at Lucea, and intended going to Savannah la Mar, but was prevented by the rain. Of the interesting services at Montego Bay and Falmouth, which took place on the 7th and 14th of this month, on laying the corner-stones of the new chapels, I need not write, as our brethren at those stations will send you all the particulars. On our way home we passed through Stewart Town, Brown's Town, and called at Jericho, brother Clarke's residence and principal station. I should have mentioned that we spent a night with brother Coultart; and in every place we were refreshed in seeing or hearing of the grace of God. I have more than once expressed my conviction that God is about to do some great work in this land. In this opinion I am confirmed by what he is doing. We know that *He* does nothing in vain; therefore to any person at all observant of Divine Providence, it must manifestly appear, that God's thoughts are thoughts of good and not of evil concerning the inhabitants of this country.

Look at the noble gift of his word which he has recently sent to the people! Upwards of 40,000 copies of the New Testament and Psalms, now circulating, like so many streamlets of the water of life, through the whole length and breadth of the land! Then there is the desire to read, and to possess the word of God; the spirit of hearing, which prevails in almost every part of the island; the great accession of spiritual strength in the arrival of new missionaries—Episcopal, Methodists, Baptists, and Independents; and the preservation and increase of good men on the island. Mr. S., the rector of Lucea, mentioned a fact worth recording: that, during his residence in the colony of sixteen years, he had not lost, by death, one of his evangelical friends, which was the same as saying that not one had died; for he is a truly pious man himself, and consequently is acquainted with all the good men in the church throughout the island. He further stated, that several clergymen, who had never before manifested any concern for the spiritual welfare of the people, were now coming out as active and laborious helpers in the good cause. Surely, my dear Sir, these are signs of the times not to be overlooked.

SOUTH AFRICA.

We adverted, in our last number, to the unexpected calamity which had befallen the British possessions to the north-east of the Cape, towards the end of last year, by a violent irruption of the Caffres. The measures promptly taken by the governor have, we trust, proved effectual to the preservation of Graham's Town; but the loss of life and property in the surrounding district has been very serious. We have been favoured with a communication, sent from a lady at Graaff Reinnet to her mother in this country, under date of 20th January last, which conveys a striking picture of the scene; and as many of our readers are interested in that colony, we avail ourselves of the permission to insert it for their information.

Graaff Reinnet, January 20, 1835.

My dear Mother,

As I cannot help thinking, that when news from this colony arrives in England, you will feel some anxiety about our state, I must tell you that we are plunged into the greatest distress and trouble by internal war. The Caffres have made an

attack on the whole line of frontier, burning and destroying every thing before them, and murdering, in the most barbarous manner, the unhappy residents. They have done incalculable mischief; and should they not soon be stopped, the destruction of the colony is inevitable.

On the 24th of December, 1834, we were made uneasy by a commando being called out to assist against the Caffres. But this was soon followed by the most distressing accounts I ever read. They first proceeded to murder all the men (and in some cases whole families), to plunder all the cattle, and burn the dwellings.

On the 26th, news arrived from my dear children in Graham's Town, viz. A—, my eldest son, and G—, who, with her husband (Mr. D. Mahoney), were in the utmost anguish, his father and brother-in-law having been murdered under the following melancholy circumstances:—Mr. Mahoney, sen., had a fine farm near Graham's Town. His son-in-law, Mr. Henderson (a truly respectable young Scotchman, married to Mr. M.'s only daughter), had gone out with his wife and sweet family to spend the Christmas at the farm, and were to have been joined by my dear children and Mr. D. Mahoney. On the Monday preceding Christmas-day, Major O'Reilly advised Mr. M. sen., rather to bring his family into Graham's Town, as some cattle had been stolen, and the Caffres appeared in a disturbed state. He determined to follow this advice, and on Wednesday morning started for Graham's Town with his wife, their two grandchildren, Mr. Henderson, and a slave servant, Mr. M. sen. following the waggon himself on horseback. They had not gone more than a mile, when they were attacked by about twenty Caffres, who began stabbing poor Henderson: he had fifty assagais in his body! and the poor father shared the same fate. The old lady escaped with one child, and the slave woman with the other; and after wandering about, separately, thirty-one hours on foot, without food or water, having lost their way, they at length met at Graham's Town.

This was only the beginning of sorrows; for every day's tidings are more dreadful. Graham's Town is totally surrounded, and every farm either destroyed or deserted. The most barbarous murders are continually committed.

January 2nd. Our tidings are truly appalling. My poor children cannot come out to us. E— is now near her confinement. Her dear little babe, with my son —, are obliged to sleep in the

church, or in flat-roofed houses near it, as they all concentrate, in order to be the better protected. All the men are under arms. This village has been stripped also. The few who remain are formed into patrols.

The Caffres have extended themselves over the whole line of frontier from Uitenhage to the Winter Field. Somerset has been also in the same state of danger. Fort Beaufort, Wiltshire, Cafer's Drift, Gualana, Bathurst, and Salem, have been left to their mercy, having remained as long as resistance was of any avail. Those who are spared have escaped only with life: in short, I can give you no adequate description of our present distress. The outcry for provisions is grievous: no supplies can be sent in by the farmers; they have it not, nor could they send it in if they had. We have had no market here since December 22. The Bay, I believe, has as yet escaped. We hear that the governor and troops are on their way to the frontier. May God grant them success! On Sunday, Jan. 4. all the places of worship were closed till 9 o'clock at night. In St. George's church, the galleries being filled with women and children, and the body with the men (under arms), the minister read the thirty-seventh of Isaiah, and commented upon the most striking passages. I assure you my spirits sink within me when I reflect on the probable consequences. Oh, how much you have to be thankful for in happy England! Pray for us, that, amidst all the wreck of time and fortune, our minds may be stayed upon God. Believe me, without the consolations of religion I should be totally cast down; but although clouds and darkness are round about us, yet it is the Lord that reigneth. True, indeed, these dispensations of his providence are dark and mysterious. Why so many valuable lives are cut off, and such a dreadful blow is given to our poor countrymen, after fifteen years' hard labour, we know not. Many of the missionaries have been in the greatest danger. We have not heard of the murder of any of them; but all the English who lately traded with the Caffres have been murdered but one, who came out, and told the fate of the rest. He states that one who was sitting at breakfast with a missionary was dragged out and killed before his eyes. They have told the missionaries they may go if they will: they do not appear to intend to destroy them.

The cattle they have already captured is beyond all belief. I wish we could get away as far as Cape Town: I shall never feel at peace on the frontiers again. My school had been very good, and I fondly

hoped to be a little more comfortable ; but we are again reminded that this is not our rest. The reflection on my last birthday was, "Hitherto the Lord hath helped me." On the retrospect I have much to be thankful for, and much cause to be humbled under his mighty hand. As to *ourselves*, we have not much reason to wish many days to be added to our lives ; but we have still a large family dependant on our exertions, having yet seven to provide for. At all events, I trust I shall be resigned to the Lord's will.

Since writing the above, another post has arrived. We have received news of the arrival of Colonel Smith. The Governor and troops have embarked for Algea Bay. He has placed us under martial law. Are you aware what that entails? No lights after 8 o'clock. If

any disregard be paid to orders, or disaffection evinced, you must be tried by court-martial—flogged—or even shot! Our little village is as yet unattacked. Our streets are regularly patrolled. No shops are open but butchers' and bakers'—provisions are dreadfully dear—no money to be obtained—no courts of law open—no licenses have been granted this year, so neither beer, nor wine, nor spirits can be sold—and in the midst of all this distress my dear husband's health is visibly wasting. If, in addition to all my other troubles, he is to be removed, I know not how I shall be able to bear up, as I shall be totally destitute. Oh, that I was near enough to hear one word of consolation from your lips! I do now feel bitterly where I am—truly banished.

Farewell, my dearest mother, pray for your afflicted daughter.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Rev. W. H. Pearce....	Calcutta.	Oct. 22.
	— A. Leslie... ..	Monghyr.....	Oct. 13.
	— J. Williamson....	Soory.....	Oct. 14.
	— W. Carey.....	Cutwa.....	Oct. 26.
	— John Lawrence....	Digah.....	Nov. 22.
	— G. Bruckner.....	Samarang.....	Nov. 12.
WEST INDIES....	— H. C. Taylor....	Spanish Town.....	Feb. 11.
	— J. Clarke.....	Jericho.....	Feb. 26.
	— T. F. Abbott....	Lucea.....	Feb. 17.
	— John Kingdon....	Manchioneal.....	Feb. 21.
	— W. Knibb.....	Falmouth.....	Feb. 24.
	— T. Burchell.....	Montego Bay.....	Feb. 24.
	— Walter Dendy....	Salter's Hill.	Feb. 16.
	— Joshua Tinson....	Kingston.....	Feb. 25, & March 6.
	— F. Gardner.....	ditto	Feb. 26, & March 6.
	— Joseph Burton....	Nassau, N. P.....	March 6.
	— Joseph Bourn....	Belize.....	Feb. 8.

HOME PROCEEDINGS.

In consequence of the lamented decease of our Missionary brother, Mr. Pearson, the Committee have

determined to send Mr. Ebenezer Quant to the Bahamas, instead of Jamaica, as previously designed. Mr. Quant, who is a native of Bury St. Edmunds, and has for some time been engaged

in ministerial labour in connexion with the church under the pastoral care of the Rev. Cornelius Elven, was designated to foreign service at the chapel in that town on Tuesday, March 24th. This commodious place of worship, which will seat more than a thousand persons, was crowded in every part, and the service of the evening proved deeply interesting. Rev. W. Reynolds, of Sudbury, began with reading the Scriptures and prayer. Mr. Quant then gave an account of his own religious experience, and a brief statement of his doctrinal views; at the close of which his respected pastor gave him the right hand of fellowship, and congratulated him on his entrance into the office of a Christian Missionary. Mr. Ellington, of West Row, offered up the designation prayer; the charge was delivered by Mr. Elven from 2 Tim. iv. 5; and the service of the evening was closed

in prayer by Mr. Fuller, of Hars-ton, nephew of the revered Andrew Fuller, of Kettering, and himself uncle to our young Missionary brother. A passage to Nassau has been engaged for Mr. and Mrs. Quant, by the Little Catherine, Captain Kopp, and they are expected to sail in a few days.

Mr. William Shotton, late of Darlington, is also about to sail to Kingston, with a view to take charge of the School at Spanish Town, under the direction of Mr. Phillippo, and Mr. John Clark, a member of the church at Devonshire Square, has been accepted as an assistant Missionary for the same colony, and will probably be engaged in connexion with Mr. Coultart, in the parish of St. Ann's.

These new efforts, as well as all preceding operations of the Society, are earnestly commended to the supplications of all our Christian friends.

Contributions received on account of the Baptist Missionary Society, from March 20, 1835, to April 20, 1835, not including individual subscriptions.

Mitcham, collected by Mrs. Pratt.....	2	2	0
Princes Risborough, Missionary Association, by Mr. Hughes.....	13	16	10
Perth, for Female Education, by Rev. R. Thompson.....	8	0	0
Harpole, collected at Prayer-meeting, by Rev. W. Gray.....	2	0	0
Cambridge, Ladies, by Mrs. Foster, Female Education.....	10	0	0
Gosley, Rev. B. Hall and Friends.....	2	0	0
Leeds, Ladies, by Rev. J. Acworth, for Female Education.....	6	14	0
Wills. and East Somerset Auxiliary, by Mr. Anstie :—			
Bratton.....	11	14	3
Devizes.....	31	16	7
Do, by Miss Blackwell.....	2	3	6
Bradford.....	14	9	2
Westbury.....	1	1	0
Warminster, by Miss Jutson.....	0	18	6
Frome.....	50	9	0
Beckington.....	1	5	0
Laverton.....	7	6	1
Corsham.....	3	10	0
Crockerton.....	2	4	8
Melksham.....	10	3	7
Chippenham.....	5	0	0
	142	1	4

Hunts. Auxiliary, by Mr. T. D. Paul :—			
St. Neot's.....	1	13	3
Huntingdon.....	7	14	8
St. Ives.....	62	12	6
Bluntisham.....	38	6	0
Somersham.....	16	0	0
Ramsey.....	9	5	8
Swavesey.....	2	6	6
	137	18	7
Previously remitted, &c.....	103	19	11
	33	18	8

Hull and East Riding Auxiliary, by J. Thornton, Esq. :—			
Hull.....	98	10	3
Beverley.....	7	12	0
Bishop Barton.....	7	7	7
Hedon.....	1	11	0
Burlington.....	20	9	7
Cottingham.....	4	0	0
Skidby.....	1	0	0
Driffild.....	2	13	1
	143	3	6

Beaulieu, Rev. J. B. Burt and friends, by Rev. B. H. Draper.....	5	0	0
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Leighton Buzzard, Friends, by Mr. T. Matthews	4 11 3	Yorkshire, collected on a Journey, by Rev. James Flood :—	
Bath, Collection at York-street, by Rev. E. Carey	7 2 6	Stanningley	3 0 0
North of England Auxiliary, by Rev. R. Pengilly :—		Rawden	4 10 0
Berwick and Tweedmouth	4 3 0	Horsforth	5 4 0
Workington	4 7 0	Bramley	7 4 5
Sunderland	6 5 0	Bradford	22 0 9
Hetton	5 0 0	Gildersome	5 17 3
Newcastle, sundries	2 4 6	Salentine Nook	0 0 0
		Bingley	1 17 6
Manchester, York-street Sabbath School, for <i>West Indies</i> Schools	21 19 6	Keighley	2 2 0
		Haworth, 1st Church	10 0 0
		Do. 2nd do.	17 9 1
		Batley, J. Burnley, Esq.	2 0 0
			87 5 0

DONATIONS.

Rev. R. W. Sibthorp, <i>Ryde</i> , for Mrs. Coultart's School	2 2 0
— Jaques, Esq. do. for do.	2 2 0
Miss Rust and Friends, <i>Greenwich</i> , for Mr. Phillippo's School	8 8 0
Friend at <i>Leicester</i> , by Mr. Collier	5 0 0
S. P.	1 0 0

On Account of Jamaica Chapels.

Farnham, Friends, by Mr. Bird	0 7 6
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TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. Winks, of Leicester, Editor of the Baptist Tract Magazine, for a valuable packet of elementary books for Jamaica : as also to Mr. Carpenter, of Greenwich, and Mr. Morris, of Morton Pinkney, for magazines, and other books. The work-bags, &c., kindly forwarded by Esther W—, have been sent to their destination, and will no doubt prove acceptable.

MISSIONARY HERALD.

CXCVIII.

JUNE, 1835.

BAPTIST MISSION.

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

TUESDAY, JUNE 16.

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

WEDNESDAY, JUNE 17.

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

EVENING, VI.—Sermon at Surrey Chapel, Blackfriars Road, by the Rev. BENJAMIN GODWIN, of Bradford, Yorkshire.

THURSDAY, JUNE 19.

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

XI.—Annual Meeting of the Society, at Finsbury Chapel, T. F. BUXTON, Esq., M.P., in the Chair.

FOREIGN INTELLIGENCE.

COLOMBO.

We have much pleasure in communicating the following intelligence from this important station. The

baptism of twenty-four native converts in less than a year, and the formation of another church composed of those who were lately heathens, are circumstances of great interest, and must be very encouraging to our worthy brother, who has been labouring so diligently among them.

At nearly the conclusion of another year, I am reminded of my obligations to write to you. On surveying the events which have occurred in it, we have reason to sing both of mercy and judgment to our heavenly Father. While much affliction has reigned around us, I have to bless God for the continuation of my own life and health to labour for Him. Each of the members of my own family have had to endure a large degree of sickness and debility; yet it has not come near to myself, except as the enervating nature of a tropical clime has produced a considerable degree of lassitude, connected with the labours of a Missionary life. Nor do I recollect that, during the year I have been obliged to suspend any public exercise through personal indisposition. This continuance of health has been rendered more valuable in consequence of the repeated illness of my colleague, brother Siers, who has been many times laid aside from his work, so that I have been obliged in many instances, as far as I could consistently with my stated engagements, to take what devolves on him. As he is chiefly occupied in labouring among the Portuguese, I have been under the necessity of cultivating an acquaintance with their language, and have now acquired a sufficiency of it to preach in it the glorious Gospel of the blessed God.

In the commencement of the year, things wore a distressing appearance, and we went forward with our work under many discouragements. But in the progress of the year I do not know of any part of the time since I have been here, in which a greater degree of the Divine blessing appears to have rested on my labours, as far as the native population is concerned. Twenty-three Singalese, and one Tamil man, after subjecting them to a considerable trial, and private as well as public instruction, have been baptized and added to the church, and they appear to continue to walk according to the vows they have made. Sixteen of these live contiguous to the village called Byamvillee, which I either supply myself or some of our friends, every Sabbath-day; so that we have now a little church in that village of twenty-eight members, to whom the word of God is regularly preached, and the ordinances of His house duly administered. By the aid, too, of some of the members of our Singalese church, we have been enabled, on a Sabbath-day, to carry on a village itinerancy to a greater extent than before. So that, in addition to the Singalese, Portuguese, and English services, which are conducted in our regular places of worship in the Grand Pass,

Pettah, in the Fort, and Hanwella, we have seven places around Colombo, or in the environs of it, where there is Singalese preaching, either every Sabbath or every other Sabbath-day. These are independent of many places to which, on week days, we go to make known the name of the Saviour.

In consequence of the recent removals of the 61st and 97th regiments from Colombo to other parts of the island, our English church has been almost entirely scattered; but a small number are now again collected, who have been regularly organized into a Christian society. Our schools, which at the commencement of the year were much diminished by the alarming prevalence of the small-pox, have again recovered to in general their former size; especially the female school in our own yard, conducted by my own family, which now numbers more than fifty scholars, who have made very rapid progress in reading and in needlework. I fear unless we can obtain further assistance in this school, it must for a time be renounced, as my eldest daughter appears, by a continued pain in her side, to labour under a liver complaint, which renders a relaxation of her labours indispensably necessary, even if a removal to a colder clime be not requisite to save her life. Our schools, with the exception of one, which, on account of local circumstances, has for a time been lately discontinued, are the same in number as at the conclusion of the last year—and the number of attendants nearly the same.

The inhabitants of this part of the island have been much afflicted lately by a dreadful flood, which no one living ever recollects to have been equalled. It came on suddenly and unexpectedly, at midnight, like the judgment day. By its multitudes were roused from their slumbers, and obliged to fly for their lives. Many were killed by it; the houses of others destroyed—and being near the approach of harvest, the injury done to the rice and other crops is incalculable. Many of our members have suffered severely from it, in the loss of their little property, in the destruction of their houses, and in the bodily privations they have endured. I went on Wednesday last to preach at a village where one of our members lives, and the account he gave me of the perilous condition in which he and his family were, was most heart-rending. The water rose as high as the shoulders of a tall man in his house. His dwelling was washed away. He and his son were obliged to ascend to the outside of the roof of a bungalow, where they remained two days without

food ; if they called no one could hear them, they could get near no one, nor any one near to them. There, amidst the pelting of the rain—the howling of the wind—the creaking of the trees—and the fear of the place on which they were sitting falling, they were obliged to continue. The government, with the most commendable diligence, sent boats laden with rice and dried fish, as far as they were able ; and a subscription has been opened to afford relief to the sufferers, which has been liberally supported. I engaged persons, whom I supplied with money, to go among the most needy in and near to Colombo, and give them food to prevent their dying with hunger. Our meeting-house at Hanwella has been entirely destroyed by the inundation ; and, in the present state of things there, I do not think it expedient to build it again. A small bungalow will be erected for the accommodation of those who wish to hear the word of God ; and I hope to obtain a sufficient quantity of timber from the wreck to erect a little place of worship at Byamvillee, if I can obtain sufficient subscriptions for it.

I have now my hands completely full in preparing an answer to a Catholic priest's reply to a tract I published on saint and image worship. I believe I mentioned the original tract, entitled, "St. Antonio," in my last, which has excited no small stir among the papists in this place. An abusive and crafty reply has been circulated by them, to which the Tract Society here has deemed a rejoinder requisite. As I was the person who began the assault, the burden of preparing it has fallen on me. The drift of the answer will be to disprove the authority of tradition—to destroy the claims of the Roman Catholic church—and show the vanity of the arguments by which they endeavour to support their soul-destroying idolatry. It will occupy, as far as I can judge, about 250 pages, and is now nearly ready for press. Indeed the first sheet is gone to it ; but as the Wesleyan press works very slowly, and they have two or three other works in hand, it may be some time before it makes its appearance. O that it may be the means of leading some of the multitudes of the deluded people by whom we are surrounded, to consult the Bible for themselves !

SEEBPORE.

We are thankful to report that our friends Mr. and Mrs. Penney, and

their companions, arrived in safety at Calcutta, about the end of September. Two months afterwards, as our readers will perceive by the following letter, Mr. and Mrs. George Pearce rejoined their missionary associates, with health mercifully recruited by their voyage.

By the good providence of God my dear partner and I arrived once more in Calcutta, in safety, about the end of November last, after a speedy and pleasant passage to the shores of India, of three months and twenty days. The voyage proved very beneficial to the health of us both, but particularly so to Mrs. Pearce, who landed here much stronger than she was when she left Bristol. We had the happiness of finding all our immediate associates well ; and that Mr. Penney, with his companions (with the exception of Mrs. Anderson, of whose lamented decease you have long ere this been apprised), had arrived in safety. I mentioned in my letter to you from Madeira, that the Captain of the St. George had requested me to conduct divine service on the Lord's-day. This I continued to do till the close of the voyage, and I had the happiness to witness the regular attendance of most of the passengers, as well as the ship's company. We have to speak in the best terms of the treatment we received from the Captain and officers of the ship, and also from the passengers.

I should have written to you before this, but I was anxious to inform you at the same time of the station we are to occupy in future. That point is now settled, and Seebpore, the place I mentioned to the Committee when in England, is to be the place of my future labours. Here I have already obtained a house, situated on the bank of the river, about a mile and a half below brother Thomas's, at Howrah, and am now residing in it. The spot will prove, I hope, a very eligible one for native work, as we are in the midst of a very dense and respectable Hindoo population, with ready access to numerous villages a few miles in the interior. With the exception of one or two schools for teaching Bengalee, under the patronage of the Bishop's College, there is nothing being done here, for the instruction of the heathen in the knowledge of Christ ; and I believe of late years, nothing has been done. As far as I know of Calcutta and its suburbs, there is no spot that I am aware of, that needs missionary efforts more than Seebpore, and none more eligible. May the blessing of God attend the efforts now about to be made for their spiritual benefit !

The brethren have requested me also to resume charge of the Luckyanipore station, and to take the oversight of Kharee also, as brother W. H. Pearce is desirous of relinquishing it, in consequence of his increasing work in Calcutta. This I have consented to do, not however without being in some measure sensible of the arduous nature of the work now devolving on me; especially as the number of people at the stations have considerably increased, and are greatly increasing. I would, however, humbly look to Him who giveth strength according to our day. This department of my work will occasion my leaving home for days together several times in the year. The brethren have also considered it proper to divide the Christian Boarding School; and as Mrs. Ellis was desirous of some relief, owing to the increase of the schools, her weaker state of health, and the increasing cares of her family, Mrs. Pearce has been requested to take charge of the girls' department; which she has consented to do; and in the course of a few days expects to enter again on this interesting sphere of labour. I have little more to add, excepting just to mention that, about ten days after my arrival, I accompanied brother W. H. Pearce on a journey to Luckyanipore, where we had the pleasure of baptizing eight natives. A full account of this interesting journey you may soon expect.

Under date of the 9th of December, Mr. Anderson remarks:—

Since I have no interesting intelligence to communicate respecting my own labours in this country, perhaps I may be privileged to speak of the good that has apparently resulted from the labour of others. And here I would refer to the native church, over which W. H. Pearce presides as the pastor; it is impossible to contemplate but with feelings of interest and gratitude, upwards of sixty of your fellow-creatures, who were once in the darkness of heathenism, now uniting in rendering worship to the true God. There is an appearance too in many of them, that would indicate that they live very near to God—that they are none other than the meek and penitent followers of the Lamb. I would not forget to mention the schools at Chitpore, under the care and superintendence of my esteemed friend the Rev. J. Ellis; they speak highly of the diligence and devotedness of the labours both of himself and of his dear partner in life. Having been requested to examine them in history, geography, and the Scriptures, I com-

plied, and the result was most satisfactory, and beyond all expectation. I would that I could say any thing to stir up the minds of the friends at home on behalf of these valuable institutions. In addition to the five youths, who have publicly professed their faith in Christ by baptism, and who afford unequivocal proof of a change of heart, there are two others, who will speedily follow their example. We bless God for these fruits, which we hope are but the earnest of a future glorious harvest.

DIGAH.

We learn, by a letter from Mr. Lawrence, dated the 22nd of November, that he was about to remove from this station to Allahabad. At that large and populous city, which, it is expected, will be the seat of the new presidency, he will be joined by Mr. Anderson, and both will labour in conjunction for the benefit of the native population of Allahabad and its neighbourhood. The reasons for taking this step have been explained at length to the Committee, who concur in the arrangement, and trust it will promote, in an increased degree, the great object in view.

JAMAICA.

The tenor of recent letters from this island is, on the whole, highly satisfactory. Our brethren on the north side are actively engaged in rebuilding their chapels. Mr. Knibb writes from Falmouth, under date of the 20th of February:—

My church is, I hope, in a prosperous state; most of the backsliders have returned with weeping and supplication, while the inquirers are pressing forward to the kingdom of God. Since my return rather more than 200 have been baptized; their experiences have delighted me; I do believe that the Lord has been with them of a truth: full 1000 are now waiting for examination. I shall proceed slowly and prayerfully with them, and I hope shall receive assistance from above. Most of those who have been baptized were praying for five years, during which time, their conduct, as far as we are able to discover, has been consistent. My plan is

this, I examine each one privately, Mrs. K. talking with the females. The deacons are appointed to examine into their conduct, and I get them to talk with them. I then call a church-meeting, read over the names of those whom I have examined, and of whom I think favourably, and request any member present to mention any thing they know against any one. If nothing is said, I receive them for baptism. I speak as plainly as I can, and I feel that, if they are deceived, I am clear of their blood.

On February the 14th, the corner-stone of the new chapel was laid, and a glorious day it was. Being Saturday, the country friends could be with us, and they came from various distances of ten to fifteen and twenty miles round. About half-past three the service commenced. We had erected half our useful tent, and had provided a temporary platform under it. Brother Hutchins commenced by giving out the 102nd Psalm:

Let Zion and her sons rejoice,
Behold the promised hour;
Her God hath heard her mourning voice,
And comes to exalt his power.

Brother Burchell read several short and very appropriate portions of the word of God, and engaged in prayer. Brother Tinson gave a short address; when he and brother Dendy, with myself, proceeded to lay the stone, which had previously been prepared, and a cavity made, in which was placed a bottle containing a short account of the formation and the history of the church and the laying of the stone, with the coins of his present Majesty in it. After reading aloud the inscription, I placed the medal struck in commemoration of the abolition of Slavery, presented to me on the 7th of August at the City of London Tavern. When this part of the ceremony was completed, which excited intense interest, brother Dendy gave a most appropriate address for about fifteen minutes, and we sang,

Now let the slumbering church awake,
And shine in bright array;
Thy chains, O captive daughter, break,
And cast thy bonds away.

The collection was then made, which amounted, with the one on Lord's day for the same object, to £104. 10s., of our money. I then addressed the multitude assembled, urged upon those who were emancipated an attention to their duties, and having, as I thought, a fit opportunity, as two or three magistrates were present, assured them that I was still the foe of slavery, and the friend of the oppressed; and that, while they acted right, I would

defend them, let the consequences to myself be what they might. Another hymn being sung, brother Dexter concluded in prayer. Though nearly 3000 persons were crowded together, the utmost order prevailed, while to me it was truly a happy day.

On the Sabbath-morning (the fifth anniversary of my recognition as their pastor), the ordinance of baptism was administered to seventy-two persons. The place selected was the sea, at the point of a beautiful cove; full 2500 persons were assembled, no unseemly noise was made, or gazing curiosity manifested. We commenced by singing and prayer. Brother Burchell administered the ordinance; it was one of the most solemn seasons I ever had the pleasure to witness. On returning home numerous were the greetings we received from our happy friends; the narrow road was lined for nearly half a mile with them—truly it was a scene I longed that you should behold. Brother Burchell preached in the morning; I received the new members by the right hand of fellowship in the afternoon, and administered the ordinance of the Lord's Supper, which was a solemn season, and rendered additionally so by its being the anniversary of my pastorate among them; which brought to their and to our minds our dear departed brother Mann. At the conclusion I tried to sing the hymn we sung at his death, but they wept and sobbed aloud. Oh, they did love him, they still love him, and he was every way worthy of their love. Brother Tinson preached in the evening; and, rather fatigued in but not of the exercises of the day, we closed our fifth anniversary.

The first stroke of the foundation was struck on the 10th of February, the anniversary of dear Mann's death; it was not done by design, but was purely accidental. The corner-stone was laid on the anniversary of my release from prison, being three years from that period.

HOME PROCEEDINGS.

DEPARTURE OF MISSIONARIES.

Mr. and Mrs. Quant embarked for Nassau, in the Little Catharine, Captain Kopp, on Monday, May 11th; and Mr. and Mrs. Shotton, for Jamaica, in the Witton Castle, April 28th.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Rev. W. H. Pearce....	Calcutta.	Dec. 8.
	— G. Henderson....	Berhampore.....	Dec. 9.
	— G. Pearce....	Seepore.....	Jan. 7.
	— Ebenezer Daniel..	Colombo.....	Dec. 27.
WEST INDIES....	— H. C. Taylor.....	Old Harbour.....	March 6.
	— J. Clarke.....	Jericho.....	March 21.
	— W. Knibb.....	Falmouth.....	March 17 & 24.
	— T. Burchell....	Montego Bay....	Feb. 23, & March 17 & 24.
	— F. Gardner.....	Kingston.....	March 30.
	— B. B. Dexter.....	Montego Bay.....	March 16.
	— J. Coultart.....	Sydenham.....	March 11.
	— J. M. Phillippo....	Spanish Town.	March 26.
	— Joseph Bourn.....	Belize.....	Feb. 7.
	— Edward Baylis.....	Port Maria.....	Feb. 10 & Mar. 15
	— Knibb, Abbott, & Dendy..	Falmouth.....	Feb. 7.

Contributions received on account of the Baptist Missionary Society, from April 20, 1835, to May 20, 1835, not including individual subscriptions.

Collected in Scotland by Messrs. GROSER and FLOOD.

Dunfermline :	
Collection at Baptist Chapel...	5 0 0
Mr. Dewar.....	2 0 0
	<hr/> 7 0 0
Gogar :	
Collection at Mr. Watson's....	3 0 0
Collected by Mrs. Sturrock....	3 11 2
Bible Class.....	0 10 6
Collected at the Secession Church, Aug. 1, (for Negro Education).....	3 0 0
	<hr/> 10 1 8
Kirkcaldy	
Coll. at the Baptist Church....	8 0 0
John Fergus, Esq.....	2 0 0
David Landale, Esq.....	1 1 0
	<hr/> 11 1 0
Anstruther :	
Auxiliary Baptist Society.....	1 3 0
Baptist Church.....	2 15 0
Collection.....	1 1 0
Missionary Box.....	0 10 6
	<hr/> 5 10 0
St. Andrews :	
Collection.....	2 2 6
Miss Wilson.....	1 0 0
	<hr/> 3 2 6
Auchtermuchty :	
Collection at Dr. Taylor's.....	1 10 0

Perth :	
Coll. at Mr. Newland's Church	5 6 6
Do. at Mr. Thompson's.....	5 8 0
Do. at the Independent do....	3 6 1
Perthshire Bible Society....(T)	3 15 0
	<hr/> 17 16 4
Dundee :	
Aux. Society, by Mr. A. Low..	10 0 0
Baptist Meeting, Seagate.....	6 0 0
Baptist Meeting, Baltic-street..	4 0 0
Chapel Shade Penny-a-week Society, by Alex. Doeg.....	2 0 0
Cards, by Mr. James Low.....	0 14 0
Collection at the Public Meeting at the Rev. Dr. Russell's	13 13 8
	<hr/> 36 7 8
Forfar :	
Friends at Kerrimuir.....	0 7 6
Public Meeting.....	1 17 2
	<hr/> 2 4 8
Brechin :	
Society for Missions, Tracts, &c.	3 0 0
Collection at Mr. Blackader's Church.....	W.I.F. 3 0 0
	<hr/> 6 0 0
Montrose :	
Secession Church.....	7 12 0
Monthly Prayer-meeting.....	1 1 0
Penny Society, by Mr. Mudie.	5 0 0
A Thank Offering.....	2 0 0
	<hr/> 15 13 0

Arbroath :	
Collection at Mr. Ramsay's.....	3 3 6
Aberdeen :	
Collection at South Silver-st..	6 10 2
Do. at John-street, including	
£2. 10s. from a Friend.....	6 10 0
Do. at Mr. Penman's.....	2 2 0
Do. at Mr. Spence's.....	2 10 0
Do. at Mr. Stirling's.....	3 13 4
Do. at Mr. Thompson's, Ser-	
mon and Public Meeting.....	7 7 0
Donation from Missionary So-	
cietly in Mr. Angus's Congre-	
gation.....	2 0 0
From Female Servant Society.	2 2 0
From Rev. Mr. Biggs' Church,	
Fraserburgh.....	3 0 0
Friends at Fogyoan... W.I.F.	1 0 0
Friends, per G. Laing... W.I.F.	1 0 0
	<hr/>
	37 14 6
Elgin :	
Coll. at Mr. Pringle's Chapel..	3 0 6
Baptist Meeting.....	5 0 0
	<hr/>
	8 0 6
Banff :	
Coll. at Mr. Murker's Chapel.	2 16 6
United Prayer-meeting.....	1 10 0
	<hr/>
	4 6 6
Pitgair :	
Friends, by Mr. J. Farrier.....	W.I.F. 1 0 0
Mill Seat	
Collection at Mr. Morison's Chapel.....	2 0 0
Glasgow :	
Coll. at Rev. Dr. Heugh's....	10 0 0
Rev. Mr. Thompson's, Hutcheson	
Town.....	7 18 0
Public Meeting.....	2 8 2
Rev. Mr. Paterson's.....	5 0 0
Wesleyan Methodist Chapel..	1 11 6
Rev. Mr. Anderson's, Relief..	4 19 0
— Mr. Macleod's.....	11 14 0
— Dr. Wardlaw's.....	4 2 10
— Dr. Beattie's.....	2 17 0
— Mr. Oris, Female Assoc....	4 0 0
Subscriptions, by Mr. Swan... 14 6 9	
Do. do. for T.....	2 4 0
Do. do. for S.....	1 19 0
Do. for Jamaica School.....	1 1 0
	<hr/>
	74 1 3
Huntley :	
Collection at Rev. Mr. Hill's..	11 0 0
Missionary Society.....	3 0 0
Youth's ditto.....	1 0 0
	<hr/>
	15 0 0

Paisley :	
East Relief Church, Dr. Thomp-	
sons.....	0 13 4
Baptist Church, by Mr. Watson	3 0 0
Mrs. Dunn..... W.I.F.	1 0 0
Collection at Dr. Ferrier's....	2 6 1
Do. at Independent Church....	2 12 8
	<hr/>
	18 12 1
Insch :	
Collection at Rev. Mr. Campbell's.....	3 3 0
Greenock :	
Collection at Baptist Chapel..	7 7 6
Do. Union-st., Secession Church	3 3 2
South Parish Church.....	2 6 6
	<hr/>
	12 17 2
Edinburgh :	
Collection at Elder-st. Chapel.	14 6 4
Do. at the Tabernacle.....	14 7 4
Do. at Mr. Johnston's Chapel,	
Nicholsons-street.....	5 0 0
Do. at Dr. Brown's, Broughton	
Place.....	10 0 0
Do. at Mr. Cleghorn's, North	
College-street.....	6 0 0
Do. at Mr. M'Gilchrist's, Rose-	
street.....	11 11 5
Do. ditto. Public Meeting....	7 6 8
Do. at Mr. French's, South	
College-street.....	2 14 6
Do. at Mr. Wilke's, Albany-st.	4 15 8
Do. at the Baptist Church,	
Pleasance.....	6 7 10
Do. at Elder-street Baptist	
Church Missionary Society..	3 3 0
	<hr/>
	91 2 9
Remitted by Mr. H. D. Dickie, Edinburgh :	
St. Andrews Missionary Society	4 0 0
Ditto Second donation... 2 0 0	
	<hr/>
	6 0 0
Leith :	
Leith Auxiliary Missionary Society....	5 10 0
Lochee Society for Propagating Chris-	
tianity at Home and Abroad.....	3 0 0
Dumfries and Maxwellton Penny-2-	
week Society.....	3 0 0
Friends in Edinburgh and Leith.....	15 11 4
Ditto ditto..... T.	0 10 6
John Turnbull Hawick, Esq., for Chapels	1 1 0
Friends in Aberdeen, viz. :	
Dr. J. Walker, Lynturk..	0 10 0
Mrs. J. Wright, Echt....	0 10 0
Ditto for Chapels in Jamaica..	0 13 0
	<hr/>
	1 13 0
Collected by James Dick.....	0 8 8
	<hr/>
	£424 11 7

To the above list we subjoin the following note from Mr. Groser to the Editor :

My dear Brother,
 When you publish the recent contributions from Scotland, I will thank you to acknowledge the kindness which Mr. Flood and myself experienced throughout our tour. At Edinburgh, at Glasgow, at Dunfermline, at Kirkcaldy, at St. Andrews, at Dundee, at Perth, at Aberdeen, and at many other places; in short, every where that we went, we were received with the greatest cordiality. More pulpits were open to us than we had time or strength to occupy, and we were compelled to pass unvisited some towns and villages where we had reason to believe we should have found a hearty welcome. The thanks of the Committee are especially due to the ministers of the Seceding, Independent, and Relief denominations, for the readiness with which they admitted us to preach and collect in their congregations. Among those churches also which are known technically as Scotch Baptists, we found much to admire and esteem; and nothing but more frequent intercourse with each other; appears necessary to create between us and many of their ministers, entire communion and fraternal confidence.

I am yours truly,
 W. GROSER.

Boxmoor, Friends, by Miss Church, (Sunday-school £1).....	5 15 0	Harlow, small subscriptions, by Miss Baruard.....	3 16 0
Reading, Auxiliary Society, on account, by Mr. Williams.....	38 0 0	Hemel Hempsted, collection, &c., by Mr. Ford.....	21 12 2
Miss Cadby's Missionary Box.....	1 5 5	Bath, subscriptions, by Rev. O. Clarke.....	8 1 0
Oakingham, collection and subscriptions, by Rev. J. Coles.....	21 7 2	Sway, contributions, by Rev. W. Mursell.....	6 0 0
Olney, (Suffolk), by Rev. J. Sprigg.....	1 15 7	St. Alban's, collection and subscriptions, by Rev. W. Upton.....	31 0 0
Hitchin, Missionary Association, by Miss Palmer.....	17 17 9	Harpenden, do. do.....	3 18 0
Poole, subscriptions, by Rev. S. Bulgin.....	2 1 0	Kent, Auxiliary Society, on account, by Rev. W. Groser.....	25 0 0
Coate and Bampton, by Mr. Huckvale, (for Jamaica).....	4 0 0	Dunstable, collection and subscriptions, by Mr. Gutteridge, jun.....	50 3 6
Ridgmount, Friends, by Miss Cuttriss.....	1 18 6	Lymington, &c., by Rev. J. Millard.....	12 0 0
Great Shelford, subscriptions, by Miss Nutter.....	6 0 0	Canterbury, Subscriptions by Mr. Christian.....	8 12 10
Suffolk, Society in Aid of Missions, by Shepherd Ray, Esq.....	25 7 6	Collected by Miss Philpot and Mrs. West.....	19 5 0
Bewdley, collection, &c., by Rev. G. Brookes.....	3 0 0		27 17 10
Missionary Box at Mr. Day's, Commercial-road.....	1 6 6		
Exeter, balance of contributions, by Mr. Commins.....	44 17 7		

DONATIONS.

Edward Giles, Esq., <i>Clapham Common</i>	50 0 0
Mrs. Giles, <i>Do.</i>	50 0 0
John Baylis, Esq., <i>Ponder's End</i>	30 0 0
B. L. Ward, Esq., <i>Stanground</i>	21 0 0
Mr. Dummicliiff, <i>Clifton</i> , near <i>Ashbourne</i> , by Rev. W. Hawkins.....	5 0 0

Widow and Orphans' Fund.

Lady, by Rev. John Neave, <i>Portsea</i>	2 0 0
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TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. B. L. Ward, for twenty-four of his pamphlets "On the Importance of Missionary Effort." To Mr. J. E. Mogridge, Birmingham, for a parcel of books and pamphlets. To Miss Dafforne, Cambridge, for magazines, and a parcel of small books and lesson boards. To Mrs. Risdon, and Friends, Pershore, for work bags, pincushions, needle-books, &c. To Mrs. Jacobs, of Wingham, for a similar parcel. To Friends, by Rev. J. Pilkington, for ditto. To a Young Friend, by Rev. J. M. Cramp, for pincushions, &c., prepared during long confinement in a sick chamber; and to Ladies belonging to the Baptist Chapel at Canterbury, for a box of useful and fancy articles for the schools in Jamaica.

MISSIONARY HERALD.

CXCIX.

JULY, 1835.

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.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

Sustained by the gracious care of Providence, we have been permitted to share in another of these Christian festivals, and trust that many have found that term, in its highest and noblest sense, appropriate to the occasion. It is true, that we had no longer among us our dear Missionary brethren, whose impressive statements and earnest appeals had for three successive years imparted an intensity of interest to our Anniversaries, to which no written description can do justice. But this very circumstance was of itself an additional cause for joy and thanksgiving; since the object of their return to this country has been gained, and our

brethren are occupied in the more congenial and spiritually profitable work of publishing the Gospel amidst the thousands of Jamaica, and feeding, with living bread, the flocks entrusted to their charge.

The open Committee Meeting was held as usual at Fen Court, on Tuesday morning, the 16th inst., when the chair was taken by our venerable friend Joseph Gutteridge, Esq. Prayer was offered by the Rev. Samuel Summers, of Bristol, and the Committee were informed of various particulars bearing upon the history of the Society during the past year.

On Wednesday morning, at eleven o'clock, the friends of the Society assembled at the Rev. John Clayton's chapel in the Poultry, kindly lent for the occasion. Hymns were given out by the Rev. Messrs. MATTHEWS, of Canterbury, PAIN, of Eythorne, and SPRIGG, of Ipswich; and the Scriptures were read and prayer offered by the Rev. E. CLARKE, of Truro; after which the Rev. SAMUEL SUMMERS,

of Bristol, delivered a discourse, characterized by a high degree of eloquence and piety, from Matt. ix. 37, 38, "Then saith he to his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." After some appropriate remarks on the imagery of the passage, as indicative of joy, maturity, the necessity of labour adequate to the demand, and the fruitful results to be expected; the preacher proceeded to apply the text thus explained to Missionary exertions, and proposed,

I. To notice the character of missionary operations at the present period, under the idea of a harvest.

II. To take a comparative view of the agency employed.

III. To point out the duty of Christians in reference thereto.

Under the first head the preacher considered that the idea of a harvest might from various causes be most fitly applied to Missionary operations, and especially noticed the tenor of prophecy, the increase of knowledge, the political changes within the last century, particularly in the advancement of civil and religious liberty, the aggressive attitude of the church, as indicated by the revival of the missionary spirit, and the increase of instrumentality; together with the improved condition of heathen society through the labours of Missionaries, as preparing the way for the triumphs of the Gospel.

The image of the text was further considered as suggesting that *there is a necessity for great and various labour*, not only in the field, but at home, in providing for the wants of those who are abroad; and also that there are *the noblest joys connected with Evangelical labours*.

The *plenteousness* of the harvest was then adverted to as embracing the whole world, and demanding the utmost energies of the church.

II. Here the preacher referred to the fewness of the labourers as compared with the greatness of the harvest, not only in the lands of heathenism, but in civilized Europe.

In the last place, the duty of Christians was pointed out: "Pray ye therefore," &c. This was considered as including prayer for the *supply of labourers*, duly qualified by the influences of the Holy Spirit, and the *means of sending them forth to their spheres of labour*; and the preacher concluded by earnestly exhorting to self-examination, devotedness to the service of Christ, and liberality in contributing to its support.

In the evening, at six o'clock, the spacious accommodations of Surrey Chapel, which for so many years have, with Christian liberality, been afforded to the Society, were occupied by a large assembly of its friends. Appropriate hymns were given out by the Rev. J. J. WILKINSON, of Saffron Walden, and UPTON, of St. Albans; and the Rev. THOMAS FINCH, of Harlow, read the Scriptures and engaged in prayer. A luminous and energetic discourse was then delivered by the Rev. BENJAMIN GODWIN, of Bradford, from John iv. 35, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." After some judicious observations on the reference of our Lord to the introductory period of the Gospel era, which might be considered a harvest, as compared with the dispensation which preceded it, and also to its still more emphatic reference to the universal and final triumphs of Christianity in the world, the preacher proceeded to consider the passage as not inapplicable to the state of things at the present period, and remarked,

I. That after all which has been done, the great harvest remains to be gathered in.

II. That many concurring circumstances indicate that the harvest is at hand; and,

III. That this should be met by corresponding sentiments and conduct on the part of the church of Christ.

The first proposition was substantiated by reference to the plan of salvation as embracing the world at large; to the method of redemption by the death of Christ, which cannot be adequately recompensed by the salvation of a mere fragment of the world; and to the magnitude of the scale on which divine wisdom has proceeded in its arrangements, and the extent and variety of those processes which are adapted to produce the mighty result.

Under the second head the preacher remarked, that the latter-day glory of the church of Christ cannot be expected to burst forth at once in its splendour, or to be produced by any other means than those already employed. That the period so much desired is, however, near at hand, was shown in a manner most convincing, 1st, by an examination of prophecies, particularly those contained in the 2nd and 7th chapters of Daniel, and 2nd chapter of the 2nd Epistle to the Thessalonians; and 2ndly, by a review of

the providences of God, combined with his predictions. And here the preacher expatiated with much interest, 1st., on the fact that the whole world has become accessible to Missionary operations. 2nd., on the character and position of Christianity in those nations (Britain and America) which are most adapted to the propagation of the Gospel. 3rdly, on the general spread of knowledge and education; and 4thly, on what has been already achieved.

The duty of the church in regard to the harvest, considered as being at hand, were stated to be attention, thankfulness, zealous effort, and steady perseverance; duties which were ably urged on ministers of the Gospel, wealthy Christians, and all classes of the disciples of Christ.

At the prayer-meeting at Eagle-stre^{et} on Thursday morning, an affectionate and useful address was delivered by the Rev. THOMAS WELSH, of Newbury, who also closed in prayer; the Rev. C. WOOLLACOTT, of Little Wild-street, and SHENSTON of Eldon-street, having previously led the devotions of the assembly.

The Forty-third Anniversary of the Society was held at Finsbury Chapel, when the attendance was numerous and highly respectable. At eleven o'clock, T. F. BUXTON, Esq., M.P., appeared on the platform and took the chair.

The services were commenced by singing—

“From all that dwell below the skies,
Let the Creator's praise arise,” &c.

After which the Rev. J. STATHAM, of Amersham, offered up prayer for the Divine blessing on the Meeting and the Society.

The Chairman then rose and said, that before he called upon the Secretary to read the Report, he could not but express how cordially he subscribed to the very spiritual petition which had just been offered up. Unless the Divine blessing accompanied their labours and exertions, they would not be productive of any benefit to those to whom they sent out Missionaries. He was almost disposed to make a confession, viz., that his mind had been, within the last few hours, so fully absorbed by another question closely united and linked to this, though in some respects different from it, that he believed this was the only meeting that he should have felt it his duty to attend. He could not forget what obligations those engaged in the Anti-Slavery cause owed to this Society at-home, and to those brave and

good men whom it had sent out, at the risk of their lives, in liberating and in delivering the negro. It was a matter of the highest congratulation that those labours were at length crowned with some portion of success; but sorry he was to say, that some impediment seemed lately to have arisen. Some attempts had lately been made for the purpose of frustrating the benevolent object. He trusted those efforts would not succeed. The people of England had, with unexampled liberality, given a sum such as was never before given for any other cause than desolation and war. Accounts had been received, he would not say realizing their expectation, but far more than surpassing them as to the conduct of the negro; and having made, on the one hand, that great sacrifice, and the objects of their care having in every respect more than surpassed the expectations they entertained on the other, he felt confident that the people of England would now support them. But into those points he thought this was not the moment to enter, and therefore he would call upon the Secretary to read the Report.

The Rev. JOHN DYER read the Report accordingly, after which

W. B. GURNEY, Esq., presented his accounts, as Treasurer, from which it appeared that there was a balance against the Society of £324. 7s. 3d.

The Rev. SAMUEL NICHOLSON, of Plymouth, after expressing the unfeigned pleasure he felt in seeing the chair occupied by Mr. Buxton, and congratulating the hon. gentleman on the success of his labours, moved—

That this Meeting receives, with unfeigned thankfulness to the Father of all mercies, the account which has now been furnished of the successful labours of our Missionary brethren in the East and West Indies; and that the Report be adopted, and distributed, under the direction of the Committee.

He scarcely knew whether it was quite proper for him to allude to the manner in which the success of Missionary labours was mentioned in the Report. He would, however, venture to do so, not in a pugnacious way, but in the way of explanation. His apology was, that it had fallen to his lot more than once to hear a friendly, but at the same time, somewhat censorious remark upon the frequent use of the word “Baptism,” in the Reports of the Baptist Societies. He would inform such persons that the word was merely used to indicate that the parties referred to had been hopefully converted to God. With regard to the success in the East Indies, whilst there were brethren present far more competent than

himself to traverse Indian ground, he would offer to the meeting some considerations which had occurred to his own mind as bearing upon that topic. They all knew that, although the human heart, under every variety of circumstances, was opposed to the truths of the Gospel, and that Divine influence was necessary to make the Gospel effectual to the conversion of sinners, yet in India, more than in any other country under heaven, opposition to the Gospel assumed a systematized and consolidated form. Caste and Hindoo idolatry were among the circumstances tending to make Missionary labour so difficult there; yet they had no right to speak despondingly, as though they had had no success. Not to mention the number of converts who had been brought to the faith of Christ, when they remembered how much had been done in the instruction of children, how great was the diminution of the power of caste, and, above all, when they recollected how widely the Sacred Scriptures had been distributed through the various provinces of that vast continent, in many different languages, he thought no one, without being guilty of ingratitude, could say that there was a want of reason to bless God and take courage in regard to the East Indies. Another sentiment to which he had recently listened might be brought to bear on this part of the Resolution, viz., that in all wise and well-conducted undertakings, the magnitude of the result must be expected to bear a proportion to the magnitude of the scale on which the preparations had been conducted. If the preparations were the work of man, they might expect an objection to be taken to this argument; but as in a great degree it was manifestly the work of God, and consisted in the translating and printing of his own Word, he would ask upon what results they might not calculate when God should pour down his blessing? With regard to the West Indies, he would not anticipate any objections to the Resolution. Undoubtedly successful, delightful, complicated, abundant success, had attended their labours there. Since the Society held its last Anniversary, the 1st of August had dawned upon the western as well as upon the eastern portion of the globe. The 1st of August must be associated with many interesting reflections in the mind of the Chairman, as a parent, a philanthropist, a legislator, and, last of all, and in the highest style of all—a Christian. It was impossible that such a day could ever dawn upon the world again; not as it regarded its spiritual results, but in all other respects.

They now began to enter upon that field which, previously to the occurrence of that glorious day, was beset with difficulties, and in many parts hedged against their entrance with thorns. The hindrances to the diffusion of Gospel truth were not now quite removed, but were, to a delightful degree, abated; and when they were informed that the negroes, instead of conducting themselves in a way of tumult and riot, had shown the ameliorating influence of Christianity in the manner in which they embraced the buddings of freedom, they could not but thank God and take courage. Mr. N. then went on to speak of the success which had attended the joint efforts of the friends of humanity, and the friends of religion. He did not claim for Christian Missionaries the immediate accomplishment of the emancipation of the negroes: for Britons, and not Christians merely, had effected their liberation. But who would deny the mighty influence which Christian Missions had had in effecting that object? Three years ago Mr. Knibb pledged himself, as he (Mr. N.) thought at the time somewhat rashly, that he would not return to the West Indies till slavery was at an end. When Christian Missionaries were first sent out, it was not their primary or main design to effect the liberation of the slaves: they had a higher end in view. The advocates of slavery had said, that Christianity and slavery were incompatible with each other. If it were so, the friends of Missions could not help that. Were they to put an embargo on the Gospel because it tended to melt the chains of slavery? Was the chart of salvation never to be unrolled in the land of slavery? There were no exceptions made in the command of their adorable Lord to preach the Gospel; they therefore held themselves bound to go into the den of slavery, and if it were possible to find a darker and a fouler den, still they were bound to go into the midst of it. Christianity, then, had laid the common cause of humanity under obligations by accomplishing that which, without the direct influence of Christianity, or the indirect influence of persecuted Missionaries, might not for a long time have been effected. He apprehended that the Chairman, in his opening observations, had again thrown the cause of humanity upon religion. As a Society they could not respond to the appeal, but as Christians they could, and they would do it. The speaker then adverted to the inroads which mortality had made upon the supporters of the Society, and particularly noticed the decrease

of Dr. Carey and J. B. Wilson, Esq. Let them, as Christians, call to their aid the promises of God, and cast themselves and the Society again upon his protection and care. Let them betake themselves to the solace arising from the assurance that Jesus Christ is the same yesterday, today, and for ever. It was more delightful to gather the harvest than to break up the fallow-ground, or sow the seed; but whether they acted as sowers or reapers in the last great day, no one labourer would go without his reward.

R. FOSTER, Esq., jun., said it was delightful to hear from different parts of the world of the conversion of hundreds in one place, and tens and twenties in others, from darkness and idolatry to the worship of the living and true God. In the success which had attended Missionary labours they could not rejoice too much, nor be too thankful to the Giver of all mercies for the abundant blessing which he had poured out on the labours of this and other kindred Societies. But it had occurred to him, that they had no report of those vast numbers who still remained ignorant of God and of themselves. If they could behold the consequences to those who departed out of the world under such circumstances, their tenderest sympathies would arise, and they would feel that at present they had done nothing. He not only cordially seconded the Resolution, but he begged to say that he heartily concurred in the observations of the Chairman, and to express his public acknowledgments for the part he had taken in the liberation of their fellow-creatures from that dreadful state of thralldom in which they had been placed. He (Mr. F.) rejoiced that he (Mr. B.) had taken upon him to watch over the success of that measure, and trusted that his efforts would be available. He had held communication with several members of Parliament on the subject, and had received from them the fullest assurances of their cordial support in giving efficiency to the Bill for the Abolition of Slavery. He had received a letter to the same effect from a distinguished member of his Majesty's Government.

The resolution was then put, and carried.

The Rev. JAMES SPRIGG, of Ipswich, rose to move,—

“That this Meeting contemplates with lively gratification the auspicious change which took place on the 1st of August last in the civil condition of our negro brethren in the West Indies; and that their highly satisfactory conduct since that period has signally demonstrated the power of Christianity to elevate the character, and improve the condition, of the most degraded of mankind, and supplies a powerful motive, for more vigorous

evangelical efforts on their behalf, especially under the sufferings and oppression which, it is feared, multitudes of them still endure.”

It was scarcely possible to speak of the interest felt in the first object without looking back to the situation in which they were formerly placed. It had been remarked by a preceding speaker that the advocates of slavery themselves declared that Christianity and slavery could not flourish together, and from the moment that declaration was made, every one who believed in the inspiration of the Scriptures considered the fate of slavery as fixed, though they could not anticipate by what agency it was to be accomplished, or what train of events should lead to so glorious a termination—a termination in which they had taken the deepest interest. The first decisive proof which they gave of that interest was the mode in which they agreed to the large amount of compensation. So far as his own experience went in that part of the country where he was placed, there seemed to be but two feelings on the question; the one was that the amount was large, and the other that the object was such that there must not be a single word uttered that could tend to impede the progress of the measure. They seemed to feel at once that as Christians and philanthropists, they must think nothing of a few millions of money when the life, the happiness, and the blood of their fellow-subjects was at stake. The next decisive proof of the interest they felt was shown by the response to the appeal made to them when it was requisite to make an effort for rebuilding the chapels. But in his opinion the most important proof that was given of the interest they felt in the 1st of August, was the devotional spirit with which that day itself was observed. Was it imagining too much to suppose that angelic beings struck a livelier note of praise when they looked upon the crowded assemblies in the West India islands, and beheld the church of Christ at home testifying their grateful admiration of the wisdom and mercy of that God by whose direction and guidance the glorious consummation was attained? The resolution led him briefly to glance at the consequences of that great and important measure. Every one present was fully aware that on that subject many fears were entertained. Perhaps in his own case there had been a degree of rashness or intemperance which some would blame, but he had never had any sympathy with those who were incessantly dwelling upon consequences. He would urge upon all his friends to take for their motto, “Let

us do right, and leave consequences to God." Once satisfied that they had no right, morally considered, to hold as property the persons of men, where was the man who, having arrived at that conclusion, could dare to stop and raise questions as to the consequence of setting them free? Whatever might have been the diversity of opinion on the subject, it was delightful to know that the consequences had been far more auspicious than they had dared to expect. They had found the emancipated slaves a more docile and laborious race than, arguing on the principles of human nature generally, they could have supposed would have been the case. What pleasure then must they experience in looking back on the glorious first of August, the time when slavery throughout the British dominions ceased! And they could not but rejoice when the modified form of apprenticeship should itself expire. The resolution also led him to remind the audience that the circumstances which had taken place supplied a powerful motive for more vigorous evangelical efforts on behalf of the negroes, especially under the sufferings and oppression which it was feared multitudes of them still endured. There were various ways wherein as citizens and Christians that was to be carried into effect. He was sure that the feeling manifested that morning had been one of sincerity, and that they would support the liberal and enlightened Chairman in rendering fully effective the bill which had been passed. It was their duty to stand by him in endeavouring to effect the destruction of the slave-trade in every part of the world where British influence could make itself felt. That the slave-trade in America partook of peculiar difficulties he must admit; but if they could summon from his retreat in Suffolk the venerable Clarkson, he thought he would be able to tell them that every difficulty which was said to belong to American slavery now, was once alleged to be attached to that which Britain countenanced. American slavery was a subject with which the British legislature could not interfere, but that only rendered it the more incumbent upon them as individuals to make it a matter of earnest, unceasing supplication to the God of all their mercies. They were also called upon to increased effort on behalf of those islands which lay under their own power. He had heard with pain that day that the general contributions of the Society had fallen short this year. The Report had seemed to take it rather as a matter of course that it should be so, but he could not so regard it. He was

glad the remark did not apply to the circle in which he moved; and he would suggest to ministers and members of churches to use their influence in their respective spheres to make up the deficiency. In conclusion, he would press upon them the importance of cultivating a devotional spirit, by which alone their efforts could be rendered successful.

The Rev. J. WATTS, of Maze Pond, said that the topics which the Resolution presented to their notice were in every respect so interesting and delightful, the facts to which it recurred were so fresh in the recollection of every one, and the prospects which were unfolded to the eye of Christian faith and hope so exhilarating and splendid, that every one who in any degree sympathized with the noble and magnanimous spirit of Christian Missions might find opportunity to express his gratulations to that Almighty power which, out of danger and scorn and tribulation, had wrought such glorious results, and had given such increased reason to the friends of Missions to proceed with renovated vigour and alacrity in that glorious career which was identified with the glory of the Most High God, the recompense of the adorable Redeemer, the honour of the church, and the salvation of the human race. It was indeed a matter of some apprehension, how a change so considerable as the emancipation of the slaves would influence so vast and extensive a population. It was remembered that the number of those who professed Christianity was comparatively small, and there was a considerable fear entertained by some that so considerable a change might arouse some latent energies allied to the spirit of misrule and riot, and bring damage and injury to the Missionary cause. But proportioned to the greatness of those apprehensions was the delight felt in hearing that every thing which took place contributed to afford powerful evidence of the Christian spirit which existed in that country, and of the influence which the Missionaries were enabled to exert, not only over their own flocks, but over the population at large. What a delightful display of Christian feeling and Christian principle had been produced in the operation of Christianity on the negro character! Surely the effects which had already begun to appear might well incite the friends of Christian Missions to renewed exertions in this great and holy warfare. Only part of the work has yet been accomplished; multitudes yet remain enslaved, if not by the bonds of secular power, yet by the prince of this world. It was little to accomplish

their secular emancipation unless it were accompanied with that spiritual liberty wherewith Christ made his people free. When difficulties had been removed, who was there who would not obey the glorious and exhilarating exhortation to furnish all he was, and all he had, to the service of the Redeemer? He hoped that on this occasion those devotional feelings would be produced which would constrain every individual to fervent and to more energetic individual efforts for the diffusion of the cause of Christ. Let every one be determined that still more extensive efforts should be made, that the number of Christian Missionaries should be multiplied, and that every negro should listen to the word of life; so that in a better and a brighter world they might hope to be surrounded by a great multitude to whose salvation they had instrumentally contributed by offering up their prayers, by the exertions they had made, and the pecuniary aid they had bestowed. He begged most cordially to second the Resolution.

The CHAIRMAN said that before the Resolution was put he trusted the meeting would excuse him for saying a few words. It was a matter of deep regret to him that duties elsewhere rendered it indispensable that he should soon take his leave. A rev. gentleman in the earlier stage of the proceedings had spoken of the persons by whom the great cause had been accomplished in the West Indies, and had remarked that it was by Britons, and not by Christians merely. In one sense that was perfectly true; yet he (Mr. B.) felt constrained to bear his testimony that the true support throughout the country had been from persons deeply impressed with Christian truth. He saw, in the experience he had had in the cause, such extraordinary manifestations of Divine direction, that it was far from him to say that it was man who had achieved the great and glorious event. There was a time when he would have been deemed quite frantic because he did not believe that the day of emancipation when it arrived would be a day of universal massacre and destruction. He recollected a gentleman connected with the West Indies exhausting every argument in trying to convince him that he (Mr. B.) was doing wrong, and wound up the whole by telling him that the emancipation of the slaves would tend to the extirpation of Christianity from that country. How had the negroes received the boon? Was there ever a more tranquil or grateful spirit than they manifested on the 1st of August? But what happened on the following Sunday? They had been told that the negroes

themselves would oppose the abolition of the Sunday market; but the first time that they had a day of their own in the week, they most cheerfully abolished the Sunday market. Doubts had been entertained as to their industry, but he believed that the measure of apprenticeship was folly and delusion. The principles which he had taken were—"If you want a man to work, give him wages; if you want him to behave well, do him justice; if you want his mind to expand, give him Christian instruction." He believed there was more truth in those simple principles than in all the devices of men. There never was any thing more remarkable than the industry which the negroes had displayed. Then, as to their conduct, he had received the most abundant testimony. He held in his hand 70 letters from the West Indies, which had been printed under the direction of the House of Commons, in which every phrase in the British language had been employed to illustrate their admirable conduct. He received information from a gentleman on whom he could rely, at Antigua, stating that there was only one man there who did not work, and work hard, and he was an idiot. With regard to crime, he had seen a letter within the last few hours, from the governor of Demerara, in which he stated that, from August to April, not a white man had been struck or ill-treated, and the superintendent of police remarked that no act of heavy crime had occurred since the 1st of August. There was the deepest anxiety for moral and religious instruction. He quite agreed with the remark of a rev. gentleman, that, having emancipated their bodies, there remained a duty quite as serious, that of pouring into their minds a flood of Christian light. It had been alleged that great immorality would be produced by the abolition of slavery. He had received a letter written by a gentleman high in the church, who stated that for the last seven years he had, upon the average, solemnized 15 marriages, but since the 1st of August he had solemnized 150. The hon. gentleman concluded by reading a letter which had been received from Bristol, in which the writer offered to subscribe £50 towards the purchase of school-books, provided the Baptist Missionary Society would make it up £200. From the depressed state of the funds it was impossible to impose the burden upon the Society: but perhaps there were those who would come forward and embrace this offer. The hon. gentleman then retired, amid long-continued applause.

W. B. GURNEY, Esq., having been

called to the vacant chair, submitted the resolution for adoption, when it was unanimously carried.

The Rev. J. DYER announced to the meeting that their late Chairman had left a check for ten guineas.

The Rev. B. GODWIN rose to move—

That this Meeting gratefully acknowledges the prompt and abundant liberality with which the religious public responded to the appeal made to them by the last Annual Meeting, for rebuilding the chapels and school-rooms which had been destroyed in Jamaica; and earnestly entreats the continued and augmented efforts of Christian brethren throughout the land to supply the silver and the gold required by the urgent and increasing demand for more labourers in every part of the Missionary field to which the attention of the Society has been directed."

He had lately been called upon to converse with a deputation from an atheistical body, some of whom were shrewd men, and who advanced, as an argument against Christianity, that it was injurious to the interests of society. Surprised as he was to hear such an announcement, he rejoiced that he was able to appeal to facts for its refutation. While pursuing its own mild career, interfering not with the maxims of human government, but teaching men the way of salvation, it had done more to civilize, refine, exalt, and bless humanity in every respect, than all the boasted philosophy of Greece and Rome. With regard to the Resolution, it was truly gratifying to see the exertions which were made on behalf of the object to which it referred. He was a witness to the effect produced in the country by the impulse that had been given in London, and he trusted the metropolis would always lead the way; but if not, he hoped the country would have it in its power to urge London forward. He had never seen a more striking exemplification of that passage of Scripture, "The wrath of man shall praise him," than in the abolition of slavery. At the very moment when they were all feeling alive to the subject—at the very moment when the House of Lords had prepared their witnesses, and were proceeding with an inquiry, the results of which made the advocates of emancipation tremble with apprehension—at that moment Providence wafted over the seas those persecuted Missionaries, who came home to bear the most powerful testimony, and to exemplify the work which had been undertaken. The planters did not understand their exposition of Scripture. They did not understand the maxims of Divine government, or they would not have proceeded by demolishing the chapels to demolish their own system. When he found that slavery had thrown down the

gauntlet, and that it had grappled with Christianity, he rejoiced to know that the doom of slavery was then sealed. If Christianity must recede, or slavery be abolished, the issue could not be doubtful. There was one topic to which scarcely any allusion had hitherto been made; viz., that most important field of usefulness far away in the East. He felt persuaded that they might leave the cause of slavery, and the condition of their fellow-Christians in the West Indies, to the liberality and the feelings of the Christian public. He felt convinced that it had so firm a hold on the Christian public, that they would not let it go. He begged, however, to remind them that, while they were doing one thing, they must not leave another undone. Let them not forget the vast field of labour opening to their view in the East, where events were transpiring, exceeding perhaps, in actual importance, those occurring in any other part of the world. Let no circumstances deaden their sensibilities, or produce indifference to the East. There was one part in his Resolution to which he might advert; viz., the necessity of contributing of the silver and the gold. Was it possible that the silver and the gold were the only things wanting, or that the want of these should prevent a more vigorous effort in the Christian field? Were but every individual properly to discharge his duty in that respect, what a great and important alteration would be effected both at home and abroad! They gave their pounds, their ten pounds, and their twenties; but their forefathers had lost their hundreds and their thousands, while their persons rotted in jail for conscience' sake. Let no man say, "Thy kingdom come," while he withholds that pecuniary support from the missionary cause, of which he knew it stood in need. He trusted his brethren would retire to their respective spheres of labour, and endeavour to excite warmer feelings, and see if, at another Anniversary, they could not hear that the funds, so far from having decreased, had been considerably augmented.

The Rev. S. A. DUBOURG (of Clapham) said, that it appeared from the Report that their funds were low: that was a shame. Let not the feelings which had been excited by the emancipation of hundreds and thousands of their fellow-creatures evaporate in the pleasure of the moment. When they saw the souls of the inhabitants of the nations around them standing in need of the everlasting Gospel, the means must be forthcoming. He feared the consequences for that man who stood aside when duty called, and an

application was made to his purse. O how easily could God drain their purses! The effort made last seemed to have tired them, but he was anxious to call them upon their legs again. He would remind them that having once made an effort, they would be able to do it again with more ease. A reference had been made to Baptism. He should have no objection to hear that eight hundred millions of the world's inhabitants had been baptized. Let them pray that a lost world might be baptized with the Holy Ghost.

The Resolution was then put and carried; after which the collection was made, and the Secretary announced the receipt of several donations.

The Rev. H. TOWNLEY said, that perhaps an apology might be due for never having before attended the Anniversary of this Society; but the fact was, he had always been absent from the metropolis when it was held. It devolved upon him to submit to their consideration,

"That this Meeting, desires to express its deep but unremitting sorrow on account of the decease of John Broadley Wilson, Esq., the late Treasurer of this Society,—an event by which not only this Institution, but the Christian world at large, has sustained a loss of no common magnitude; that William Brodie Gurney, Esq., be invited to accept the office thus become vacant; that the Rev. John Dyer be requested to retain the office of Secretary; and that the Auditors and Committee consist of the gentlemen whose names appear in the following list:—[The new names were then read.]

The Report and other things had readily conducted his mind to India. The allusion to the liberality of his revered Christian friend, the late J. B. Wilson, Esq., reminded him of the worshippers of Doorga. This might seem a strange association, and it was right he should explain it. He referred to the exceeding liberality of those blinded idolaters. The late Mr. Ward, in his valuable work, made a computation that the inhabitants of Calcutta, for the purpose of an idolatrous festival, lasting three days, expended in one year the sum of £500,000. The cause in which the friends of Christian Missions were embarked required their whole soul, and especially should they call into that difficult work the exercise of faith. When our Lord was interrogated on one occasion by the apostles, as to why they could not cast out a demon of peculiar malignity and power, he replied, "Because of unbelief." Why were they not more successful in their efforts among the heathen? He apprehended that the chief part of the answer must be, that they possessed such languid faith. "Lord, increase our faith," should be the incessant

cry of every one connected with the Christian Missions. The heathen were trembling, and preparing for the downfall of their own superstition. They reminded him of the inhabitants of Jericho, who were filled with anxiety when they heard the rams' horns blown, and saw the priests walking round the city. He remembered a conversation which he once had with a Hindoo. A native came to him, and remarked, "You have recently come out to India, as I understand, from another Missionary Society. My eye has been upon Dr. Carey and his colleagues at Serampore from the first hour that they exhibited themselves to public view, as the servants of Jesus Christ endeavouring to overturn Hindooism. I have watched their movements, and I shall watch yours also." He (Mr. T.) inquired what had been the result of his observation, to which he answered, "I must in candour and truth say, I do believe our system is falling to the earth, and I am confirmed in this for this reason; that our shasters contain a prediction that ultimately all will be of one caste, and I apprehend you Christians are the persons employed to bring out the fulfilment of this prophecy. I have asked Rammobun Roy, and he agrees with me that the system cannot last." He then said, "While I make this candid acknowledgment, you will admit our shasters must be from heaven; for you Missionaries assert that the accomplishment of a prophecy is an evidence of its Divine origin; and here we have the prophecy accomplishing. You will, therefore, certainly acknowledge the divinity of our books." He told him he would acknowledge the first part of his proposition, that their religious system was being demolished; but as to the divinity of their books, he must pause and dissent. He begged to be allowed to speak in a parable. A man built a house, and said, "I am a prophet, and I predict that if a tempest arise and beat against the house, it will not stand." Some time afterwards, a tremendous storm arose, the floods came, the winds blew, and the house was destroyed, and his neighbours began to say, "That man was certainly a prophet." An aged inhabitant came and said, "I will tell the secret; I watched the progress of the building, and I observed, to my surprise, that the architect laid no foundation for the house. No prophetic skill, therefore, was required to foretell that such a house, the moment it was attacked by the storm, would not be able to continue." So it was in the case of Hindooism; it was coming down, and when

it fell, its followers would say, that it was of man's device, that it had no basis. Christians should go on, in confidence that theirs was the cause of God,—the cause of love. When he was passing through Serampore on his way home, a message was sent from some native females to their Christian sisters in Britain. "Tell them we love you, and for this great reason—you love Him whom we love, and you have loved us, and had mercy upon us in sending to us the gospel." One added, "We must have love to the Redeemer, and it is not enough to love him here," pointing to the lip, "but we must love him here," pointing to the heart. They must love the Lord Jesus Christ firmly, and warmly, and constantly, if they would go on successfully in this, which was truly a labour of love. He was one day accompanied by Mr. Pearson, with whom he resided at Chinsurah, to the house of a rich native gentleman, where they were invited to a discussion. A Brahmin was present as their antagonist. The Brahmin spoke in terms of great disdain against Missionary effort. He said, with regard to Christians—addressing the inhabitant of the house—"They have come and taken away our kingdom, they have now taken our money, and here come their Missionaries to take away our religion; and what shall we have left! Be on your guard against these men; they are bad men; stop your ears with regard to all they say." When he had finished his philippic, it devolved upon Mr. Pearson to say, "If men have come and taken your kingdom, that was not our fault, or the fault of Christianity; if they have despoiled you of your substance, over that we had no control; and as to taking away your religion, we have come to give you one, for you do not possess any." It was further stated, that all their efforts were prompted by love, and that they had given their children instruction. The man was confounded, and said, "I, as a Brahmin, cannot say that Christianity surpasses Hindooism, but I must say that the temper of Christians is better than our temper." Mr. Townley concluded by entreating the meeting to offer their unceasing prayers for the success of the cause in which they were engaged.

The Rev. E. HULL (of Watford) briefly seconded the Resolution, which was then put and agreed to.

The CHAIRMAN said, that it was with considerable feeling, and some distrust, that he accepted the office to which he had been appointed. He could not look back to the individual whose name had

been brought before them by several of the speakers that day, without feeling greatly at the idea of succeeding him in any office whatever. His virtues were so conspicuous, his example was always so brilliant, that one must feel ashamed in following him in office. As the Treasurer of this Society, and the friend of Missions, they were all acquainted with his exertions. By the last act of his life, they were aware that a large portion of his property was devoted to Christianity. He had not bequeathed any legacy to this Society; for, so far as it was concerned, he had been his own executor. The Society had lost a liberal contributor; what then was the duty devolving upon them? He wished to make one remark relative to a large legacy which had been announced that day. It had been bequeathed subject to a life interest, that interest had dropped, and their friends might think that the amount was funded, and that the Society was now expending the interest, whereas, a great part of the principal had, in reality, already been expended in consequence of the increased disbursements and the diminished income of the last year. It had been said, that they had last year shown what they could do; but, on the present occasion, they were not contributing to build chapels, but to send out Missionaries. The congregations in the West Indies had been doubled. Many of the negroes were formerly only enabled to attend Divine worship on the alternate Sabbaths, but they now attended every Sabbath, in addition to which, fresh congregations had been formed. With respect to India, the call in all the letters was, to send out more Missionaries.

The Rev. J. DYER said, that perhaps it might be right to say a word respecting the donation of their late revered friend, J. B. Wilson, Esq. The fact was, that about two years before his lamented decease, he said that he did not expect to live beyond seventy; that he had made provision for the Society to the amount of £2,000; but that, feeling how pressing its necessities were, he intended to be his own executor, and to give £1,000 each year. The total amount of his donations to the Society had been about £4,000.

The Rev. J. EDWARDS bore testimony to the liberality which Mr. Wilson had always evinced, and quoted some expressions of his own, to show the light in which he regarded property, and the account to be hereafter given of it.

The Rev. J. DYER read a further list of donations, and adverted to that part

of the Report in which it was stated, that there were eight Indian youths whom it was deemed highly desirable to educate. The object could be effected at £5 each per annum. A gentleman had forwarded him a subscription for the education of one of them.

The CHAIRMAN engaged to take a second on his own account, and a third on account of his five younger children.

The Rev. W. REEVE (from India) rose to move—

“That this Meeting sincerely rejoices in the large amount of good which has been effected by the instrumentality of Missionary Societies, of various denominations, in Europe and America; and respectfully tenders its acknowledgments to the Christian friends who have evinced their fraternal regard, by affording the use of their commodious chapels on the present, as on former Anniversaries; and trusts that, upon them and the church at large, the Most High will condescend to pour the most ample effusions of Divine influence and grace.”

Mr. Reeve briefly alluded to the unanimity and brotherly love which prevailed among all the Missionaries abroad, to whatever denomination they belonged. He trusted that the same spirit would be cultivated at home.

The Rev. E. CLARKE (of Truro) seconded the Resolution. It might be thought, that so much had not been said on the topic to which the Resolution referred, as had been customary on occasions like the present. It was not because they felt less love to their brethren, but he trusted it arose from the fact, that they had attained to that degree of love to all denominations acknowledging the Lord Jesus Christ as their Head, that they had almost ceased to talk about it. He then adverted to the fact of the late Rev. George Whitfield having preached on the area of Moorfields, at a fair held there at Whitsuntide, and to the blessing which resulted from his labours. If Mr. Whitfield were to arise, and see the ground covered with chapels, what would be his wonder? But still more would he rejoice, to find all religious bodies united under their common Saviour, for carrying the gospel throughout the world.

The Resolution was then put, and carried; after which, the Doxology was sung, and the meeting separated.

NORTH EAST CAMBRIDGESHIRE.

The Eighth Anniversary of this Auxiliary Society, in aid of Foreign Missions, was held at Soham, on Monday, May the 11th, when a very delightful sensation was produced upon the Meeting, by the appropriate Sermons, and addresses of the brethren Dyer, Secretary to the Baptist Missionary Society, and Knill, Missionary from Petersburg. The Report showed that the sum of £76. 1s. 4d. had been collected in this immediate neighbourhood, for Foreign Missionary purposes, during the past year. At this Anniversary the sum of £35. 9s. 3d. was collected. J. R.

Contributions received on account of the Baptist Missionary Society, from May 20, 1835, to June 20, 1835, not including individual subscriptions.

Voluntary Contributions, Baptist Free School, by Mr. Kendrick.....	5 14 4	Northamptonshire, by Rev. W. Gray..	111 0 8
Winchcomb, by Rev. Mr. Davis.....	10 0 0	Do. by Rev. S. Brawn.....	14 16 0
Royston, subscriptions, &c., by Mr. Pendered.....	9 2 0	Bedford, Rev. Samuel Hillyard and Friends.....	15 0 0
Cirencester, do. by Mr. J. H. White.....	5 12 6	Missenden, Missionary Association, by Rev. H. Dobney..... (moiety)	14 7 0
Friends, by Mrs. Elvey.....	9 3 0	Bucks Association, by Rev. P. Tyler.....	25 4 3
Sunday-school, New Court, Old Bailey, by ditto.....	0 18 10	Camberwell, Ladies' Auxiliary, by Miss Gutteridge.....	100 1 0
Sanguhar, (N. B.) Association for Religious Purposes, by Mr. Halliday.....	2 0 0	Datchett, collected by Mrs. Bailey.....	2 14 0
Margate, collected by Mrs. T. Flint.....	3 5 0	Plymouth, balance, by Rev. Samuel Nicholson.....	18 11 8

North of England Auxiliary, by Rev. R. Pengilly.....	5	9	0	Herron and Rehoboth, by Mr. J. M. Thomas.....	3	1	0
Western District, by Mr. W. D. Horsey, viz.:				Keynsham, subscriptions, by Rev. T. Ayres.....	8	0	0
Bampton.....	4	4	8	Watford Auxiliary Society, by Mr. Young.....	13	0	6
Bradnich.....	4	14	0	Eagle Street Auxiliary, by Mr. Neale (one-third).....	10	0	0
Bridgewater.....	9	2	3	Oxford, collection and subscriptions, by Rev. W. Copley.....	48	17	0
Chard.....	11	5	0	Prescot Street Auxiliary, by G. Morris, Esq..... (part)	40	0	0
Collumpton.....	5	13	0	Andover, collected by Mrs. Davies.....	4	10	0
Hatch.....	6	0	6	Stepney, a few Young Gentlemen, by Master Murch.....	0	11	4
Isle Abbot.....	0	15	0	New Park Street Auxiliary, by Mrs. Evans..... (one-third)	6	0	0
North Curry.....	1	11	0	Weymouth, subscriptions, by Mr. S. Beddome.....	5	0	0
Montacute.....	21	18	7	Sheffield, Auxiliary Society, by Mr. Atkinson.....	46	1	0
Stogumber.....	5	1	0	Kington, Presteign, and Tenbury, by Rev. E. Carey.....	13	12	4
Taunton.....	22	14	2	Ilford, Missionary Association, by Rev. J. Cubit.....	14	1	10
Torquay.....	4	4	0	Trowbridge, &c., by Mr. R. Wearing.....	15	11	0
Watchet and Williton.....	10	19	0	Liverpool Auxiliary, on account, by W. Rushton, Esq.....	35	0	0
Wellington.....	49	13	1	Maze Pond, Ladies, for Female School, by Mrs. Kitson.....	15	15	0
Yeovil.....	15	18	11	Worcester, Pershore, and Upton, by Mr. Daniell.....	56	4	6
			173	Carlton Rode, (Norfolk), by Mr. Allen.....	2	2	0
Bromsgrove, collected by Miss Scroton	0	0	0	Kilkee, (Ireland), collected by Rev. W. Thomas.....	1	12	1
Tottenham, Auxiliary Society, by Joseph Fletcher, Esq.....	44	5	0	Dorman's Land, by Rev. G. Chapman.....	4	0	0
Brighton and Lewes, by Rev. J. M. Sowle.....	23	6	5	Sherborne, collected by Miss Blake.....	2	0	0
Wallingford, collection and subscriptions, by Mr. Field.....	26	0	0	Walworth, Lion Street, Female Auxiliary, by Mrs. Chiu.....	40	0	0
Woolwich, Auxiliary Society, by Mr. Jones.....	23	16	0	Bolton, Juvenile Society, by Mr. Frazer.....	5	0	0
Keppel Street Auxiliary, by Mr. Marshall.....	10	7	2	Alie Street, Friends, by Rev. P. Dickerson.....	3	5	0
Spencer Place Auxiliary, Rev. John Peacock.....	10	4	9	Do. Sunday-school.....	2	3	0
Hackney Auxiliary, by Mr. Luntley.....	37	5	0	Bow, collected by Miss Maywood.....	2	6	8
Kettering Auxiliary, by Mr. J. C. Gotch	16	7	8	Missionary Box, by M. A. W. P.....	1	0	0
Ridgind, collected by Mrs. Lewis.....	5	10	0	Collections at Poultry Chapel, Rev. S. Summers.....	87	16	9
North East Cambridgeshire, Society in Aid of Missions, by Mr. Smith.....	26	4	2	Do. at Surrey Chapel, Rev. B. Godwin.....	38	4	5
Hammersmith, Auxiliary Society, by Mr. Page.....	17	19	0	Do. at Annual Meeting.....	128	14	3
Gravesend, Friends, by Rev. W. Mills.....	1	6	6	Beacons Green, by Mr. Knott.....	2	1	6
Waltham Abbey, collected by Miss Pugh and Mrs. Brackett.....	2	5	6	Aldborough, by Rev. J. Swindell.....	5	10	0
Church Street, Auxiliary, by Mr. Pontifer.....	27	7	6				
Do. part of a collection.....	4	2	6				
Tring, subscriptions, by Rev. J. T. Jeffery	9	14	8				
Waterford, do. by Rev. C. Hardcastle	4	13	0				
Audlem, Friends, by Mr. Thursfield.....	3	0	0				
Norwich, St. Mary's, by Mr. J. Cozens.....	9	6	6				

DONATIONS.

Friends, by Mrs. Pearson.....	0	10	0
Peter Wyatt, Esq.....	10	10	0
Friends at Church Street, by Mr. Farr.....	1	2	0
Benjamin Risdon, Esq., <i>Pershore</i>	10	0	0
Thomas Thompson, Esq., <i>Cheadle</i>	10	0	0
Mrs. Letchworth, <i>Reading</i> , for Rev. J. M. Phillippo.....	5	0	0
Friend, by the Secretary.....	10	0	0
Friend, by Mrs. Gurney.....	0	5	0
F. M. S.....	5	0	0
Mr. W. Harrison, <i>Hadlow</i>	5	0	0
J. G. Piffard, Esq., by Mr. Beddome.....	5	0	0
Mrs. J. B. Wilson.....	20	0	0
T. F. Buxton, Esq., <i>M.P.</i>	10	10	0
William Manfield, Esq., by Joseph Gutteridge, Esq.....	10	0	0
Mr. Thomas Leigh, <i>Earlith</i> , (<i>Translations</i>).....	5	5	0
D. L. S.....	5	0	0
W. B. Gurney, Esq.....	50	0	0

LEGACY.

Mr. John Fordham, late of Seymour Crescent, Euston Square, (Executor, Mr. John Lark)..... 10 0 0

For Youths at Chisnore Boarding School, to be Clothed, Boarded, and Educated, at £5 each.

Thomas Bickham, Esq.....	5	0	0
W. B. Gurney, Esq.....	5	0	0
Do. for Five Younger Children.....	5	0	0

MISSIONARY HERALD.

CC.

AUGUST, 1835.

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.

We have just received a copy of the Fifteenth Report of the Calcutta Auxiliary Society, which it was hoped might have arrived in time to have been used at our Annual Meeting. We extract the principal parts for the information of our readers. They may probably notice that the mode of spelling of certain proper names varies from that which has been hitherto adopted. Supposing that there are sufficient reasons for the change, we have thought it best to adopt it.

Mr. Carapiet Aratoon, who had been under the necessity of proceeding to the Upper Provinces, for the benefit of his health, returned to Calcutta at the beginning of last year. His health was so much improved, as to allow of his resuming his wonted labours in connexion with this Society, which, with occasional interruptions from indisposition, he has been hitherto enabled to continue, and has been greatly cherished and encouraged in them by the numbers and attention of his hearers.

Mr. De Monty, who is supported by the

Parent Society, has been constantly and diligently employed in promoting the all-important objects of the Society. For the last twelve months, the greater part of his time has been spent in *Lakhyántipur* and neighbouring villages, where it is proposed he shall, for the most part, reside, should the climate admit of his doing so without injury to his health. The *Native* Assistants supported by the Society, or employed under the superintendence of the Missionaries in connexion with it, are nearly the same as mentioned in the last Report. With one exception, their conduct has been such as to afford much satisfaction. Shuja'atala, one of the number, resides and labours chiefly in Calcutta. Three of the others have been employed under Mr. W. H. Pearce's superintendence, and engaged for the most part in labour at *Khári*, *Lakhyántipur*, and neighbouring places, returning at stated intervals to Calcutta for the purposes of examination, advice, and instruction, whereby they may be qualified for the more efficient discharge of their duties among their fellow-countrymen. One native preacher resides at *Chitpur*, and one at *Haurah* under the care of the Secretary (Mr. Thomas); the other formerly employed at that station having been discharged, shortly after the last public meeting, for impropriety of conduct.

CALCUTTA.

Native Church.—Mr. W. H. PEARCE,
Pastor.

In reference to this little society of professing Christians, which includes the baptized Christians at the village stations as well as in the city, and which has been gathered, for the most part, from the grossest idolatry, ignorance, and superstition, the pastor remarks, in a communication to the Secretary:—"There are many circumstances to humble us, and others adapted to encourage. Open sin in three persons has rendered their exclusion a necessary act of church discipline. Death has likewise repeatedly occurred among the members, and removed no less than six of their number. One of these, I regret to add, was found to have lived in the secret commission of iniquity for several months previous to his death, and must, I fear, be pronounced a hypocrite." To counterbalance in some measure the painfulness of events like these, the minds of the pastor and brethren have been cheered by the addition of eighteen to their number by baptism, and two others previously baptized. Of these *six* were from Calcutta and its vicinity; *eight* were from the neighbourhood of *Lakhyantipur*; and *six* were youths from the Christian Boarding School at *Chitpur*, who may be regarded as the first-fruits of that valuable Institution. Pleasing hopes are entertained of several others, who will probably ere long make a public acknowledgment of their faith in Christ.

"In announcing the reception of so many new members into the church under my pastoral care," observes Mr. W. H. Pearce, "I beg it may be fully understood, that to the labours of my esteemed European associates and native assistants, quite as much as to my own exertions, so pleasing an event is, under the blessing of God, to be ascribed. Much of the good, especially in the most distant villages, is certainly to be attributed to the active and pious labours of the Native brethren. While it must be acknowledged, that Native preachers are seldom fit to be left alone, yet, when diligently instructed, and vigilantly superintended, they form invaluable agents in the propagation of the gospel; and, perhaps, there is no department in which a European Missionary will be found eventually to have laboured with so much permanent and extensive success, as in the diligent and prayerful attempts he makes to elevate to a higher standard the Christian and ministerial character of his Native assistants. A deep sense of the im-

portance of such efforts, in the establishment of Christianity in India, leads me most respectfully to recommend them to Missionaries of all denominations."

The church now consists of sixty-two members, but will shortly be reduced by a pleasing circumstance—the dismission of more than one-half to form two new churches, under the superintendance of Mr. G. Pearce and Mr. Ellis, in the villages to the south of Calcutta, and at *Chitpur*, respectively.

Preaching to the Natives.—Messrs. C. O. Aratoon, G. Pearce, J. Thomas, and two Assistants.

In this department of labour in Calcutta and vicinity, there have been employed, for a greater or less portion of time, Messrs. G. Pearce, Aratoon, Thomas, De Monty, and Shuja'atale, assisted occasionally by one or two other Native preachers. Mr. Pearce constantly occupied one or other of the chapels, until he left the country in December, 1833; about which time Mr. Carapiet Aratoon returned from the Upper Provinces. For a considerable time, Mr. Thomas came over usually once a week, to preach in Hindustani; latterly, other engagements have occasioned his visits to be less frequent. Mr. De Monty also, when not occupied in the southern stations, has aided in making known the Gospel in Calcutta and its neighbourhood. Ill health for a time much impeded the labours of Shuja'atale, the Native Hindustani preacher. Latterly, these interruptions have been less frequent, and your Committee are happy to state that the most pleasing testimony is borne to his humble piety, and the increasingly useful character of his ministrations.

The Society's bungalows, or Native chapels, at the date of the last Report, were *four*, situated in Syám Bázár, Wellington Street, Intally, and Ján Bázár. Those in Wellington Street and Intally have since been given up. The principal reason for this measure was the low state of the Society's finances, which were found inadequate to meet the expense of rebuilding the one, which was in a very dilapidated state, keep the rest in repair, pay ground-rent, and support with efficiency the other operations of the Society. It is true, also, that the locality of these chapels, especially that in Intally, had latterly militated against raising congregations in them. Other places, however, could have been readily selected, well suited for the purposes of the Society, and would have been gladly fixed upon, and

chapels erected, had the requisite funds been possessed. The chapel in Ján Bázár was taken down and rebuilt on an enlarged scale, rather more than a twelve-month ago. And for several months after it was re-opened, a weekly evening service was conducted there, and also at Syám Bázár, in addition to the usual services held by day. The congregations, whether by day or night, have generally been of a very encouraging character, both as to numbers and attention; and many thousands both in the chapels, and in other places, have listened to the message of mercy. A moderate calculation will give from 12,000 to 15,000 for Calcutta alone, who have heard the words of eternal life from the agents of this Society within the last twelve months.

CHITPUR.

Mr. ELLIS and a Native Assistant.

Respecting this station, and the important labours there conducted, the Committee have much satisfaction in giving the following account, furnished by Mr. Ellis:—

General Remarks.—"The operations at this station have been continued much in the same manner as at the last Report. My time has been devoted to the Christian and Hindu schools under our care, and occasionally going into the surrounding villages, in company with a Native Assistant, making known unto the people more or less of the words of eternal life. During the last month, I took an opportunity of visiting six or eight large villages on the banks of the river. After spending some time in the different bazars, speaking to the people collectively, we went from house to house, giving books to all who could read. In this way we distributed above a thousand tracts, and several copies of the New Testament. We have had at different times, since the last Report, several inquirers, two or three of whom continue to seek a knowledge of divine things; and of one particularly I have every reason to hope, that he has passed from death unto life.

Schools.—"The schools under our care are well attended. Mrs. E.'s *Native Girls' School* has had an average number of a hundred daily; but in consequence of a decrease in the amount of funds appropriated to female education, that number is now of necessity reduced to twenty-five. The *Hindu English School* contains 120 youths, whose progress in useful knowledge, as well as in an acquaintance with the evidences and doctrines of Chris-

tianity, is every way gratifying. The effect of a religious education on their minds is very apparent, loosening from them the sinful and superstitious bands of Hinduism, and, at least, inspiring them with a respect for the religion of the Bible, and a willingness to advocate its Divine authority. More than this, perhaps, cannot safely be said; but I am sure, that their remaining in Hinduism arises from custom, and not from faith in its merits; while the difficulty of forsaking all for the Gospel's sake has hitherto prevented their professing the Christian name.

"The last, though I trust not the least, useful part of our engagements here, is the *Native Christian Boarding School*, containing fifty boys and girls. The boys are instructed in English and Bengálí, while the girls, until March last, learnt Bengálí only. The limited amount of knowledge attainable through their native language, suggested the propriety of teaching them English. The experiment was made through the kind aid of a valued friend of education, C. E. Trevelyan, Esq., who generously offered to defray the increase of expense. It succeeded beyond expectation, and within eight months, six of the girls had acquired such a knowledge of English as to read with ease, and answer questions with readiness and propriety. In the boys' department, respectable progress has been made in different branches of useful knowledge, and particularly in the *History and Doctrines of the Bible*. We also desire to feel deeply thankful for that Divine blessing which has attended the Institution, in bringing many of its members to a saving knowledge of the truth as it is in Jesus. The six youths, who a year and a half since made a public profession of their attachment to the Saviour, have continued to walk as it becometh the Gospel of Christ; and two or three others have given those evidences of piety which will warrant their being soon received into the fellowship of the church. Regarding this Institution as a promising means of raising up holy and intelligent men to preach the Gospel in their own tongue, we desire earnestly to commend it to the attention and liberality of the friends of the Saviour, that the number of its inmates may be increased, which the present low state of the funds alone prevents."

It has been already intimated, that the female department of the *Christian Boarding School* has been removed from Chitpur to Sibpur, where it is under the management of Mr. and Mrs. Pearce:

the transfer took place only a few weeks ago.

HOWRAH AND SULKEA.

Mr. THOMAS and a Native Assistant.

The church at this place, which is partly English and partly Native, has experienced much that is painful, as well as some things of an opposite character. Its numbers have been diminished by death, dismissal, and exclusion. *Two* have died, and it is confidently hoped they died in the Lord, and are now united to the church triumphant above. *Five* have been excluded for impropriety of conduct: *one* of this number, however, has been again restored to the communion of the church after long trial, and, it is hoped, good evidence of genuine repentance. *Two* of the English members have been dismissed to join a church up the country. The loss sustained from these causes has been partially made up by the reception of *one* by baptism, *one* by experience, and *three* by letter. Neither of these, however, belonged to the native community. Of this class there are several inquirers who have, for the most part, been a considerable time under the word, and several applications for baptism have been made, but it has not been thought desirable, for the present, to accede to them.

The word of God has been extensively made known among the inhabitants, and a considerable number of tracts have been put into circulation, particularly at the Rath Jâtrâ and other festivals; they have been constantly given away to persons attending at the chapels, and latterly the plan has been adopted, and to some extent acted on, of calling at the shops and residences of the people, and presenting a tract to the inmates, if capable of reading and willing to receive it. The attention paid to the word has at times been highly encouraging, and pleasing impressions have appeared to be produced on the minds of individuals while listening with much apparent interest to representations of the love of Christ in dying for the guilty. Once a week a small portion of rice, provided from the charitable contributions of one or two individuals, is given away to a number of poor, and in many cases diseased, persons, who assemble for that purpose. From 100 to upwards of 200 persons are usually brought together, when, before they receive the pittance of rice, they are addressed on the all-important concerns of their souls. The attention they give is often very pleasing.

One gratifying instance of good arising from the religious exercises conducted in the Native chapels, has occurred in the experience of a young man lately deceased. It is contained in the following communication from Mr. Thomas:

“Richard Sargood was an East Indian by birth, nominally a Christian, but in reality an idolater, and according to his own statement, made a short time before his death, mad upon his idols to an extent exceeding the Hindus themselves. He had united in their worship, and also mingled with the Muhammadans in paying honours to their saints, and seeking favours at their hands. It was at one of the Native chapels, and at a time when the Native preacher was endeavouring to lead his countrymen to the knowledge of Christ crucified, that he first heard the word. He at that time seemed to think it a good thing for the natives to be instructed, and made an observation to that effect, when he was reminded that what he heard equally concerned himself. A tract was put into his hands, the reading of which had a good effect in convincing him of the evil of his state, which was deepened by subsequent interviews with the Native preacher, by whom he was introduced to the Missionary. Convinced of the wickedness of his heart and life, he became earnestly concerned for the salvation of his soul, and desirous of living a new life, and in fact became a new man in temper and deportment. He was at that time living in the violation of the seventh commandment, but immediately perceiving the sinfulness of his conduct, he applied for marriage, which was accordingly celebrated. He was a diligent inquirer after the mind of God, and yielded himself up to the direction of the word with a readiness which was truly gratifying to observe. His progress in the knowledge of divine things, considering his disadvantages, was considerable, for he could but very imperfectly read or understand English, and though he conversed in Hindustâni as his mother-tongue, he could not read it in the native character. Within a few months from the time of his coming under religious instruction, his business led him to a distant station up the country. It was much feared that when removed from under the means of grace, those holy feelings would subside, and old habits of sin would regain their influence; but he that had begun the good work did not abandon it, or suffer it to be blighted by change of scene or place. When he left Howrah to proceed on his journey, he did so with tears, acknowledging with much feeling the good-

ness of God towards him, and regretting his being compelled to leave the place just as, to use his own expression, his eyes were beginning to be opened: After his departure, letters were received from several persons at stations where he called, bearing pleasing testimony concerning him. After being absent about a twelve-month he returned a few months ago; but a disease of which he had symptoms before he left the station, had made great ravages in his constitution, and it was evident that his end was fast approaching. His inner man, however, had considerably improved; he had gained more knowledge of himself and divine things, and he evinced much meekness and resignation to the will of God. He was unable to attend public worship more than once or twice, but was greatly delighted when any one called to read the Scriptures and pray with him, and converse on divine things. Latterly he derived much assistance from the Romanized Hindustani Gospel of Matthew with which he was supplied, and which, he said, he could understand much better than the English. His acquaintance with his own heart, and his desires after entire holiness, became increasingly apparent. Sometimes the discovery of his sinfulness greatly depressed him. One day he observed, with tears, 'I thought I knew my own vileness, but I now see it more than ever.' He repeatedly referred with much emotion, and many expressions of thankfulness, to the goodness of God manifested in his conversion, and the means by which it was effected, and spoke of it as what had been brought about with a view to his affliction and death, which were so soon to follow that event.

"As death approached, he was evidently preparing for the change. The fear of dying was removed, and he had a desire to depart. Much of his time was spent in prayer, and he was engaged in that delightful work but a few minutes before he breathed his last. Surely we may say of him, 'Is not this a brand plucked from the burning?' and though not one of those whose benefit is specially sought by this Society, not the less a trophy of divine grace, or an evidence of God's blessing on the labours of the Society's agents."

LAKHYA'NTIPUR AND KHA'RI'.

Mr. W. H. PEARCE, Mr. DE MONTY, and three Native Assistants.

LAKHYA'NTIPUR.—This and the *Khari* station have been under the superintendance of Mr. W. H. Pearce, but since Mr.

G. Pearce's return they have been relinquished to his care, he being more at liberty to visit them and attend to their spiritual necessities.

Since the date of the last report, a considerable change for the better has taken place in this station and the surrounding villages, which is to be attributed, under God, to the zealous labours of Mr. De Monty, a considerable portion of whose time, especially during the last year, has been spent here. Many families have abandoned idolatry and united themselves to the Christian population, and thus come under constant religious instruction. Mr. De Monty has furnished a list of fifty-two persons, exclusive of children, who have within the last six months renounced caste, and thrown in their lot among the Christians: concerning whom he says:

"These fifty-two persons were visited by me repeatedly, and having heard the word of God for a length of time previous to renouncing their *jât*, and being thoroughly convinced of the truth of Christianity, they relinquished Hinduism, and numbered themselves with the followers of Christ."

In the early part of December last, Messrs. W. H. and G. Pearce visited this station, when eight persons were received into the church by baptism. The brethren observe, respecting these eight, that the account they gave of their religious experience was very satisfactory, while the brethren on the spot bore testimony to the rectitude of their conduct. They noticed, with peculiar satisfaction, the progress which the female candidates had made in Christian knowledge; an attainment for which they considered them in a great measure indebted to the instruction of their husbands: a pleasing circumstance, as it discovers a laudable concern felt by them for the salvation of their families. As the account of one of these converts contains particulars of peculiar interest, your Committee here subjoin it in the words of Mr. G. Pearce, by whom it has been furnished.

"One of the most interesting characters among the eight persons baptized, is a man from the village of Mora Pai, and the remarkable change that has been wrought in him by the gospel seems to demand special notice. For some years this individual was a devotee of a sect comparatively new and singular in its principles among the Hindus. This sect reject the popular idols of the country, and, in fact, polytheism. They reject the pretensions of the Brahmans, Vaisnabas, &c., with the various popular means of

salvation, and profess to worship one God only, under the name of the *truth*. The leaders of this sect have the address to make their disciples believe that truth is incarnated in themselves, and therefore demand divine homage from them.

"In this delusion, the man just referred to continued till the gospel met him; and so devoted to it and infatuated was he, that he was perfectly unsettled and unfitted for the business of life. His infatuation grew to such a degree that he became nearly deranged in mind, and was known as such among his countrymen. But when the gospel, which is 'the power of God unto salvation,' entered his heart, it was mighty in its operation; and he quickly became like the man who 'sat at the feet of Jesus, clothed and in his right mind.' The power of sin, like the legion of devils, was cast out, and he became a new man, and a wonder to all who knew him. He is now perfectly rational, sober in his habits, industrious in providing for his family, diligent in his attendance on the means of grace, happy in his change, and greatly esteemed and loved by the whole Christian population at the station. When speaking of his change, he usually ascribes it to the grace of God, and appears to do this with great sincerity and feeling."

In the temporal condition of the people, the brethren say, that there was much to detract from the pleasure they enjoyed. The country about *Lakhyantipur* has been visited for several successive years with loss of harvest. Within the last six years there have been but two crops; the people have consequently been reduced to great extremity. Numbers have been compelled to flee and leave their houses and lands, while as many probably have perished from starvation. Hence uninhabited and ruined tenements meet the eye in every direction. The Christian population suffer, of course, in common with the rest. As far as possible the missionaries alleviated their distresses by administering medicine to the sick, by giving small sums of money to three or four families in urgent distress, and by devising means whereby others may obtain, by honest industry, the bread which perisheth. It was deeply gratifying, in the midst of so much worldly distress, to witness the degree of attention paid by the people to their spiritual and eternal interests.

KHA'RI.—Since the date of the last Report, missionary labour has been carried on at this station, and its vicinity, with encouraging success. Two native brethren (relieved on their visits to Calcutta by others) have been constantly en-

gaged. Including all the services at the three chapels now existing, they have regularly conducted worship ten times per week, for the benefit of the professing Christians, and have visited the neighbouring villages, markets, and fairs for the purpose of conversation, preaching, and distributing tracts among the heathen. A gradual increase in the number, and improvement in the religious character of the converts, have been the results. Several families have renounced idolatry, and joined the Christian congregation; and seven individuals have presented themselves as candidates for baptism, whose repentance, faith, and consistent walk appear to the native brethren to justify their speedy admission to the church. Three of these were examined by Messrs. W. H. and G. Pearce, at a late visit, and were approved; and the feelings and character of the others would have been fully investigated, had not their absence from the station and other causes made it necessary to defer it till a future visit.

The distresses of the poor of this station and its vicinity have been very great. The inundation arising from the gale in May, 1833, both in its immediate and remote influence, was most afflictive. A mighty wave, raised from the neighbouring arm of the sea by the tempest, crossed the country, and, in its progress, partially injured or entirely washed down every house of the Christian and heathen for miles. The harvest the year before had been destroyed by the inundation in October, 1832; and this fresh overflow of water from the sea rendered the ground so salt, that although the people sowed their farms in most cases twice, they produced nothing. The condition of all the poor was therefore very deplorable; and in some measure to relieve it, an address and subscription paper was put in circulation by the missionaries, and the sum of Rs. 251. 4. was kindly contributed, which was immediately applied to the relief of the Christian and heathen population. For these benefactions, which saved many lives from starvation, the missionaries return their grateful acknowledgments.

This sum was given as a present to the native brethren and others to aid them in rebuilding their houses, and supplying them for a few days with necessary food. In addition to this, the missionaries, from a separate fund in their hands, contributed by a few generous individuals, lent the head of each poor family a small sum, to buy seed &c. and to purchase a few articles for trade; the amount to be gradually repaid on the cutting of their harvest. Two years had produced nothing;

and this year's rice, though at first very promising, being generally blighted as it reached the ear, so that scarcely one bigah in a hundred yielded enough even to repay its expenses, much was not expected, nor could it, with any feelings of compassion, be demanded. It was therefore with no common pleasure that the missionaries above referred to, at a meeting held on Monday last, after they had stated to the brethren their solemn obligations as Christians to fulfil as far as possible their promise, received in cash, or in engagements to be fulfilled within five days, the sum of rupees 110, about one-third of the total sum advanced. When it is considered that the circumstances of the brethren were so much reduced by their repeated losses; that almost the only way of getting the means of repayment was by making bunds, and cutting wood or grass in the jungle; in doing which, two of the brethren and numbers of the heathen have at different times, during the year, been destroyed by tigers; and that they were aware that no force would be used to make them refund the amount, the missionaries think the return of so large a proportion most honourable to the native converts.

Greatly reduced in circumstances as are the native brethren, it is pleasing to observe that their prospects for the future are upon the whole promising. Through the persuasions of the missionaries, several of the converts have attended to the cultivation of vegetables and other garden produce. It was highly gratifying to the missionaries at their last visit, to see large gardens containing Indian corn, cauliflowers, brinjals, Cayenne pepper, and various other articles, the cultivation of which will give them constant employment, and their sale at the neighbouring markets will afford them the means of support, should their future harvests be unhappily blighted.

Five families from the village of Mádhpur, having lately joined the Christians at Khârf, and being unable, through the intervention of a salt-water creek, to attend worship regularly at that place, it is proposed to erect a small chapel for their accommodation. This will be done under the conviction, which conversation with the villagers justifies, that if they are favoured with regular Christian instruction, several other families will soon be added to the number of the professed followers of Christ.

Upon the whole, the state of the village stations, whether it regards the increased number or improved moral and spiritual character of those who have embraced Christianity, or the prospects of further additions to the number which are every

where opening around us, seems to demand our grateful acknowledgments to God for his abundant mercy, and our most earnest endeavours, that opportunities so favourable should not, through our want of zeal, liberality, or exertion, be unhappily lost.

TRANSLATION OF THE SCRIPTURES.

At the date of the last Report, the Bengálí translation of the Testament, undertaken by the missionaries of the Parent Society in Calcutta, had been only partly executed. It has since been entirely printed. The edition consisted of 2,000 copies of the Four Gospels, and 1,500 copies of the Acts, these parts being used in native schools; and 1,000 copies only of the remainder of the Testament, the use of which is almost confined to professing Christians. The demand for the version has gradually become extensive, and no copies of Matthew and but few of the other Gospels being left in the depository, it has been necessary to commence a second edition.

As this is chiefly intended for use in schools, it is being printed in a rather larger type. In addition to minor improvements, it has the contents of the chapters prefixed, as in the English version. The Gospel of Matthew is nearly completed, and will, it is hoped, be ready by the middle of next month.

The editions above referred to were executed in the Bengálí character; but the version has also been put into requisition, in connexion with the vigorous efforts making by Mr. Trevelyan and his friends to introduce the Roman character. At this gentleman's expense 2,000 copies of the Sermon on the Mount, in English and Bengálí (the latter taken from this version), have been printed, and almost all sold: and another edition, enlarged, is in preparation. An impression of the whole Testament, in English and Bengálí (Roman character), has also been commenced. For superintending, or copying in the new character, the MS. as far as hitherto prepared, the missionaries are under obligations to Mr. Woollaston of the Hindu College, and Mr. Sykes of Bishop's College Press.

The missionaries acknowledge with gratitude the kind acceptance with which their labours in translation have been received, and which has led to the introduction and use of the new version into schools, &c., conducted by their brethren of other denominations. Being thus assured that their further exertions would be acceptable, they have determined to attempt an improved version of the Old as well as New Testament, and thus to

complete the whole Bible in Bengali: and to this work Mr. Yates has devoted himself. He has nearly executed the Poetical and Prophetical Books, which are by far the most difficult parts, and, when these are completed, will proceed with the Pentateuch, when the printing of the Bible in one volume may be with propriety commenced.

In the prosecution of the work of translation, the missionaries have derived very considerable aid from the labours of the late Dr. Carey, whose exemplary piety, unabating perseverance, and literary acquirements, entitle him to the veneration of the Christian church.

In closing their Report, the Committee make honourable mention of the kind exertions of the Ladies'

Branch, as also of some steady friends of the Society in the Company's European Regiment quartered at Dinapore, and of Mr. Green and a few other friends at Chunar. Still, there was a balance of more than 100 rupees against the Society, besides several claims which could not be discharged for want of funds. This depression is ascribed to the removal of several of the most liberal supporters of the Society, and also to the numerous failures among the mercantile establishments at Calcutta. We trust that the earnest appeal of the conductors of this useful Institution will prove to have been attended with success.

Contributions received on account of the Baptist Missionary Society, from June 20, 1835, to July 20, 1835, not including individual subscriptions.

Kirlington and Limber. (Lincolnshire), by Willia Hudson, Esq.....	4 10 0	Cambridgeshire, by Edward Randall, Esq., Treasurer:	
Lewes, Missionary Association, by Rev. J. M. Sowle.....	15 13 0	Great Shelford. Collection	5 12 6
Young Men at Messrs. Deane's Manufactory.....	1 6 8	Melbourn. Do.....	6 6 0
Bradford, Westgate Juvenile Society, by Rev. F. Godwin.....	4 10 0	Cottingham. Do.....	17 17 6
Norfolk and Norwich Auxiliary, by Mr. John Culley, Treasurer.....	50 0 0	North Shields, subscriptions, by Rev. R. Pengilly.....	3 17 0
Ress, Friends, by Mrs. Lewis.....	1 2 2	Rayleigh, subscriptions, by Rev. J. Pilkington.....	7 0 0
Ryeford, Friends, by Rev. W. Williams	1 0 0	Cheltenham, collection and subscriptions, by Rev. E. Carey.....	21 11 6
Biggleswade, annual and weekly subscriptions, by John Foster, Esq.....	16 0 6	Stepney, collected by Miss Davis.....	1 10 4
Totteridge and Wlestone Missionary Association, by Mr. Wood.....	8 6 3	NETHERLANDS Auxiliary Society, by Rev. S. Muller.....	150 0 0

DONATIONS.

London Central Negroes' Friend Society, by Miss Stacey, for the School at Jericho, under the care of the Rev. John Clarke.....	10 0 0
Do. do. in Vere, do. Rev. H. C. Taylor.....	10 0 0
B. B.....	50 0 0
C.....	5 0 0
J. H. L. T.....	2 0 0
D. F. T.....	1 0 0
W. L. S., a labourer.....	1 0 0

LEGACIES.

Miss Elizabeth Chapman, late of Chideock, Dorset, Executrix, Mrs. Hephzibah Flight.....	832 0 0
Rev. Thomas Jones, late of Coventry, Executors, Rev. John Sibree, and Mr. W. Prime.....	19 19 0

Widow and Orphans' Fund.

United Missionaries, Calcutta, a balance at their disposal.....	172 15 8
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TO CORRESPONDENTS.

The thanks of the Committee are returned to Mrs. Hall, Biggleswade, for a box of Reports, Magazines, &c.; to Mr. Fletcher, Norwich, for a parcel of Tracts, for Jamaica; to the Rev. W. Gillson, for Two volumes of his Sermons; also to Mrs. Letchworth and Friends, Reading; several Young Friends at Kingsbridge, and the Rev. Jonathan Watson, and Friends, Cupar Fife, for boxes of various articles, for Messrs. Eurchell and Knibb.

It is particularly requested that parcels and boxes sent to Pen Court, designed to go abroad, may be marked on the outside with the name of the place from which they are sent.

ERRATUM. The contributions from Sussex in our last number should have been announced, as from "Brighton and Hailsham," instead of "Brighton and Lewes."

MISSIONARY HERALD.

CCI.

SEPTEMBER, 1835.

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.

JAMAICA.

From the mass of letters from this island which have been received since the Annual Meeting, we shall extract the chief items of information, respecting the progress of the Missionary cause at the various stations.

Mr. Tinson, under date of 14th of May, states that, after many delays, the chapel at *Yallahs* was nearly completed. He gives a very pleasing account of the cheerful alacrity displayed by the negroes in labouring to convey the materials.

I believe I told you that all the materials were prepared in Kingston. When everything was ready, we freighted a large sloop, and took the whole at once. I sent round to the different properties to inform the people when it would be landed, requesting them to come and carry it from the wharf to the mission premises, about half a mile—this I did to save expense of cartage; and last Saturday fortnight, upwards of 100 persons assembled early in the morning for the purpose; and never did I see work done more cheerfully. By three o'clock in the afternoon every piece was on the mission ground. It was really pleasing to see the cheerfulness, as well as energy, with which they laboured. Some of the pieces of timber were very long and heavy, to remove which, the builder said I must get a wain; but the people seemed determined to do all themselves; three men would get under one piece, and, though evidently oppressed with their load, would sing as they went. The women, too, were equally zealous. But who ever knew *them* backward in labours of love? I think their number exceeded that of the men; some of them brought their pickaninios also to help in the good work, and even their donkies were employed—these they loaded with shingles and drove before them, carrying a load themselves at the same time. I have

mentioned this circumstance, not as any thing wonderful, or as being in itself an evidence of superior piety, but as a pleasing expression of the people's interest in the cause of Christ, and which, I have no doubt, in many instances originated in sincere religious feeling and principle. The conclusion of the business pleased me much. I was not on the premises when they finished, but one came to call me, saying they had done, and wished me to dismiss them with prayer. I went immediately, and found them all seated in the house, prepared to join in adoration and praise to that God whose temple they had been preparing to erect. We read several portions of Scripture, sang, and prayed, and they all departed to their respective habitations; thus closed, to me, a very interesting day. I spent a very delightful day with them on the morrow; and last Sunday, being favoured with the assistance of brother Wooldridge in town, I visited *Yallahs* again, and preached under the trees, for half the people could not get into the old cottage. We have thirty-seven waiting for baptism; to whom we hope to administer that ordinance when we open our new chapel.

The church at this subordinate station already consists of about 150 members.

We are happy to announce the safe arrival of Mr. and Mrs. Shotton. They reached Port Royal on the 12th of June, went up to Kingston the same afternoon, and in a few days afterwards joined Mr. Phillippo, as proposed, at Spanish Town. This assistance is very seasonable for Mr. P., as he has been overwhelmed with a variety of business connected with the establishment of his schools, and the enlargement of his chapel, which is even now insufficient for the congregation, although nearly 600 additional hearers can be accommodated.

A new chapel is erecting, under the superintendance of Mr. P., at *Passage Fort*, on ground purchased for the

Society. From this place he writes, May the 14th, as follows:—

On Sabbath morning last I had the happiness to baptize in the sea, near this spot, forty-eight individuals on a profession of their faith in the Lord Jesus Christ, in the midst of a vast concourse of spectators. This was the first time that sacred ordinance was administered thus publicly in the neighbourhood, and it was a high and hallowed day to that part of my sable flock especially, whose earliest associations were connected with the place. From motives, of which though I could not fully approve, yet which I could scarcely find it in my heart to condemn, arrangements for the ceremony had been made with the most scrupulous exactness, and these, crowned by injunctions of seriousness and silence to be observed by the candidates and their attendants during the performance of the rite, which made me augur favourably. Nor was I disappointed. Such general solemnity, or so great a degree of interest, I never saw exhibited before on a like occasion. The whole scene was delightful; I might have said inspiring. The majestic but (at that early hour of the morning when the preliminary hymn was sung) half developed outline of the Liguanea Mountains stretching themselves before me in all the glowing depths of shade—the deep purple of a mass of retiring clouds overhead, tinged with a darker hue the already dark blue surface of the sea—the solemn stillness of the atmosphere—the gently languid ebbing of the wave upon the beach, added to the deep-toned feeling of devotion which such an occasion may be supposed to create in every pious mind, exerted an influence upon my spirit which I seldom feel. I seemed to breathe the atmosphere of love, combined with an almost indescribable sensation of reverential awe. Surely God was with us. And have we not the promise of his special presence, and of the peculiar manifestations of his grace, if we seek him in his ordinances?

At half-past ten, A.M., I found myself standing amidst a congregation amounting to 1500 or 1600 persons. The premises contained three large dilapidated sheds, which stood originally detached, but which, by the exertions of the candidates the day before, were now united by a roof constructed of the branches of the cocoonut and mangrove tree. This afforded a tolerable shelter for nearly the whole mass; but the entire range of buildings, if buildings they may be called, being situated so closely to the water's edge, and indeed of such irregular and novel con-

struction as to render a sight of all impossible, it required no small effort to make myself distinctly heard.

Here too, as at the solemn ceremony that had just been witnessed, circumstances were of an unusually interesting character. The very spot on which we were now assembled was the old Spanish Fort, from which the village derives its name; and of this we had sufficient proofs from the decayed rampart which encircled us, and the heavy pieces of artillery that were planted here and there. Here it was that a handful of our countrymen, under the command of Col. Jackson, long before the conquest of the island by Penn and Venables, are reported to have effected a landing, from which they advanced to St. Jago de la Vega (now Spanish Town), the capital, plundered it of its wealth, and put again to sea. Within these very battlements, over which the proud and bloody ensign of Spain so long floated, and where, amidst the disgusting scenes of riot and debauchery that were exhibited, her impious sons often chanted the *Salve Regina*, and other hymns, was planted the peaceful standard of the cross, and were sung, but we trust in higher and holier strains, the high praises of Immanuel. On such an occasion, and under such circumstances, it was natural that a train of reflection should be awakened in my bosom as to the contrast with those bygone days now exhibited before me, and that I should embody them in my address to the dense mass that hung upon my lips. The effects produced seem to have been salutary. May they be permanent! and God shall have all the glory.

Mr. Kingdon has commenced preaching at Black River, in addition to his regular stations at Manchioneal and Morant Bay. Prejudice appears to be declining in that part of the island, as he has been encouraged to visit estates where formerly he could procure no admission. As a further proof, he mentions that one of the brethren sent out to the island by the London Missionary Society, had been preaching in the Court House at Morant Bay; "It is true," he adds, "this is not the first time the gospel has been preached there, but under what different circumstances! Brother Burton, when imprisoned in the jail underneath, preached through the bars of the window to the people outside; but now the word is preached in the Court House, and a magistrate attends it!"

The following extracts from Mr. Clarke's correspondence will prove that, amidst the laborious and exhausting avocations of chapel building, he is privileged to witness much of a divine blessing attending his labours. Under date of 21st of March, he thus narrates a considerable addition to the church under his care.

You will rejoice to know that God is continuing to bless his word to many, and that the people are disposed, more than ever, to seek after that knowledge which makes wise unto salvation. I have members and inquirers from 115 estates and settlements in the three parishes in which I preach, and from the parish of St. Mary. In these estates there were, according to our last almanac, about 10,000 negroes: and may we not hope that one or two at least, from each place, are, or will become, enlightened by the Spirit of God, and so will shine to enlighten those who are in darkness around them; and that thus the name of our Lord Jesus will be glorified by thousands who may date their obtaining the first ray of spiritual light from the time when some humble fellow-servant first spoke to them of Jesus and of their eternal concerns?

For some months past I have been examining candidates for baptism, and although I have been particularly strict in examining them as to their conversion to God—their knowledge of themselves, of the Saviour, and the way of life through him—their general knowledge of Scripture doctrine—and in making inquiries of others respecting their conduct at home; yet I was able, at Lucky Valley and here, to accept of 109 for baptism, 101 of whom (forty males and sixty-one females) were baptized on the 8th inst. in the river that flows close by my residence.

At nine A.M., I went to the river, and stood in the middle of its course upon a natural elevation of rock; gave out, "Jesus, and shall it ever be," &c.; addressed a very large concourse of people who stood on each side of the river, and on its bank. The people to be baptized stood on a shallow and small island, from the one side of the river to the other. After prayer I went down into the water, and enjoyed an interesting time in administering this solemn ordinance. Afterwards I preached to about 2000 people, who occupied the house and every place around where they could hear. I received the newly baptized into the church, administered the ordinance of the Lord's Supper, and afterwards set apart eight men judged to be faithful, and devoted to

God, to the office of deacon, to assist me in visiting the sick, looking after the poor, and in advancing the kingdom of Christ in every scriptural way in their power.

The following extract may supply a valuable hint to other Missionaries as to the most useful mode of conveying instruction. It is taken from a letter, written about a month after the preceding.

April 22nd. At all my stations things wear a very promising appearance. Numbers are becoming, Sabbath after Sabbath, concerned for their souls, and attending on me for instruction and advice. I am generally engaged from morning to night each Sabbath, yet often preach but once; as I feel persuaded that expounding portions of the word of God, and giving much catechetical instruction, in connexion with preaching, is the best way to impart instruction to the people. When they know that they are to be personally examined respecting the sermon, or the doctrines contained in it, they listen with the closest attention. By examining thus, I ascertain whether I am understood, and what doctrines or duties the people are least acquainted with. I cannot mention to you all the advantages of this regular plan, but they are very many, and I fully intend to keep it up with members and followers regularly, and to allow as many as please to remain to listen to the questions put, and answers given. Thus some who have not given in their names will be instructed also, and the knowledge of Christ will, I think, increase. My stations are so situated that many of the people can attend at two of them, and some at three, in the month.

Subsequently to the date of this letter, Mr. Clarke was laid aside by an attack of illness, which confined him for several days to his bed. Through the mercy of God, however, he was gaining strength when (May 20) his last letter was written. In it he thus feelingly describes some of the hazards of a Missionary's life, and the danger to which he may be exposed of occasionally transgressing the strict limits of prudence.

I am recovering slowly, but hope soon to be able to travel to my different stations; yet fear I shall not be able soon to ride so much on horseback as I formerly did. I endeavour, from a sense of duty, to act with all the prudence and circumspection I can; but it must be admitted that in the interior, where we are surrounded by mountains, and have rain on

the average 211, days in the year, and sometimes for days and nights together; where, if overtaken by rain on a journey, there are few opportunities of escaping it; where the sun is scorching the traveller one part of the way, and the rain drenching him another; where, if he chooses the day to travel in, he is exposed to sun and rain; if the night, or early in the morning, the damps, the thick fogs, or the dangerous roads, rendered doubly so by the partial light afforded at that season. All these things considered, and allowance made for a moderate concern for some thousands of souls depending on *one* as the instrument used by God to impart to them instruction, it must be admitted that a Missionary may be suspected of exercising too little caution when he acts to the best of his judgment, and just as any other servant of God placed in his situation would do.

From *Port Maria*, Mr. Baylis describes the prospect around him being fully as bright as ever. Like several of the other brethren, he earnestly solicits that further help may be sent them. The church at *Anotta Bay*, under the care of Mr. Barlow, has received an addition of 150 members since the commencement of the year: it now contains upwards of 800 members, and a far greater number of inquirers.

Mr. Coultart, amidst various difficulties and much opposition, is proceeding with the erection of the chapels at Brown's Town and Ocho Rios. The Committee have had the pleasure of sending help to this valuable Missionary, the number and distance of whose stations renders it quite impossible for him fully to supply them, Mr. John Clark, from the church at Devonshire Square, having sailed for that purpose, on the 7th of July, in the *Juno*, Captain Cooke.

We are happy to learn that Mr. Knibb has experienced much kindness, since his return to Falmouth, from the magistrates and other leading gentlemen in that town and its neighbourhood; as one proof of which, several of them have subscribed towards the expense of his new chapel. Nor is he left without further evidence of the presence of God with him in his labours. A large addition was made to his church in April last; respecting which he writes:

I must again repeat, that I have been

highly pleased with the manner in which the present additions to the church have expressed their views of divine truth. Most of them had been attendants and inquirers for six or seven years. Last Sabbath we had nearly 3,000 at chapel; not in it, but in tents, under trees, and in the open yard. I preached twice, baptized 92, received them into the church, and administered the ordinance of the Lord's Supper to about 900 members; and have scarcely yet recovered the excessive fatigue I endured.

We insert a pleasing corroboration of Mr. Knibb's testimony, as to the spiritual character of the members composing this large church, from the pen of Mr. Tinson, who paid a recent visit to the north side. Writing from Falmouth, he says:

It is truly delightful to see the eagerness of the people here to receive instruction. Brother Knibb preached a faithful discourse in the morning, and although the weather was very unfavourable, there were not less than a thousand persons present; full as many outside of the building as in it. Last evening the house was nearly full at a prayer-meeting; and you would have been delighted to hear the fervent supplications of our negro friends for personal purity of heart. If there be not a work of God among these people, then I know not how to account for their conduct. Many of them come from a distance to hear the gospel; subject themselves to contempt and persecution; and contribute of their substance to the utmost of their ability, if not beyond it. And for what is all this sacrifice, if they do not find, in the consolations of religion, what the apostle found when he counted all things but loss for Christ?

Mr. Burchell has been tried since his return by personal and domestic indisposition; which has somewhat abridged the extent of his ministerial engagements. Like several of his brethren, he is very fully occupied in superintending the building of his chapel. Ten of these erections are now proceeding in this district alone; and as, from his experience and judgment in such matters, Mr. B. has more or less to do with most of them, some idea may be formed of the great increase to the usual labours of the station by this circumstance.

On April the 8th a new church was formed at Green Island, by the union of fifteen members dismissed from Lucea. Both of these stations are now

under the care of Mr. Abbott. The foundation-stone of a new chapel at Green Island was laid on the 9th of May; and on the next day eighty-one candidates were baptized in the river at Lucea, in the presence of a large and attentive audience.

On the 31st of the same month eighteen were added to the newly-formed church at Green Island; and further additions were expected at each place. We are concerned to add, that more recent intelligence states that Mr. Abbott has been compelled to suspend his labours by illness.

"On Sabbath-day, April 26th," writes Mr. Dendy, "a church was formed at *Endeavour*, of ninety-two members dismissed from Falmouth and Salter's Hill, and at the same time the ordinance of the Lord's Supper was administered to the newly-formed church and other friends, members of Christian societies, present on the occasion. The morning congregation consisted of 1200 or 1400 people. Our usual congregations still continue good; many, I trust, are inquiring the way to Zion, and some are candidates for Christian baptism." At *Shortwood*, a country station in connexion with Montego Bay, there is a church of two hundred members, besides a thousand inquirers.

Mr. Dendy writes thus from Stewart Town, dated March 16 :

The building of the chapel here has been commenced. Brother Knibb laid the first stone on Saturday, February 28th. On the same day I baptized forty-four persons; and on Sunday, March 7th, fifty-seven more, at Rio Bueno, most of them the fruits of brethren Mann and Knibb's ministry. At the latter place there would have been about seventy, but several were disappointed by being too late. These, with others who are waiting, I hope to admit on the Sabbath after the first stone is laid there.

Last Friday evening I preached for the first time at *Mahoe Hill*, a place quite in the interior of the country, about ten or twelve miles distant from Stewart Town. Here I met with several aged and infirm persons, who, bursting into tears, told me they had never before seen a minister. I preached from, "Behold, I bring you good tidings," &c. The house was full, and the people appeared to hear the word with gladness. After the service, about as many more came up from distant properties, and

begged that, if I could not preach again that night, I would "give morning prayer," so that they might not be disappointed. I consented to do so. Many of them accordingly stopped all night; and as there was not room for them to sleep, they spent their time in singing and prayer. At sunrise the house was again crowded, and all united in begging me to go again. I think of preaching there every alternate Friday evening, and if the attendance continue encouraging, shall occasionally give them a Sabbath. This is the more desirable, as there are great numbers of settlers farther up the interior, who cannot come so late in the day, but would gladly attend if we could preach in the morning. The house is at present lent by the owner, who appears to be a very pious lady. I hope soon to re-open the station which was occupied at Dry Harbour. At present there is no house to be obtained.

In a previous letter, from Mr. Dexter, he mentions the following particulars respecting a person who had been baptized, with more than eighty besides, on the first Sabbath in the present year. As he was returning home he was taken suddenly ill, and died in about a week afterwards. Mr. D. says :

His widow called on me last Sabbath at Rio Bueno, and gave me a very pleasing account of his state of mind during his illness. "Tank my God," said he, "dat him make me live for be baptized; and dat him make me come to him table once wid him people here; but now my Saviour going for give me better bread and wine; him going for take me to him." At another time he told his wife "not to grieve, but to go tell God a word about her trouble, and den Him help her." "Hi!" said he, at another time, "Busha tell me neber be free at all; but me be free now afore Busha; me going where me be free for true." It is not often that we can hear any thing of the death-bed experience of our brethren and sisters in this country; but when such circumstances as the above come to our knowledge, and are coupled with the holy walk and conversation of the great bulk of our members, we thank God and take courage, from the conviction that "our labour is not in vain in the Lord."

We meet with some cases of delinquency, it is true, which grieve us very much; but, when we take into account all the disadvantages under which our poor people have laboured, we are surprised that we have, comparatively, but very few of them. Indeed, from the *short* experience which I have had, there are not so

many, in proportion to the size of our churches here, as there are in highly favoured England.

Aware of the great anxiety which is felt by our friends throughout the kingdom, respecting the practical working of the Slavery Abolition Act, and the temporary scheme of apprenticeship enacted by that law, we deviate from the plan we have usually observed in conducting this publication, for the sake of conveying our views of that subject.

As to the peaceable and meritorious conduct of the great body of the negroes, the testimony is highly gratifying; happy should we be, if it were in our power to add, that this good behaviour on their part had met with a suitable return; but we are compelled to believe that it is far otherwise. Many honourable exceptions doubtless exist; but a large and accumulating body of evidence can be adduced to show that, to use the language of our last Report, "the restrictions imposed upon the negroes by the system of apprenticeship press with considerable severity; and the spirit of wanton oppression is by no means extinct." Recent information would justify even stronger expressions than these. It really appears as though the habits and feelings engendered by the prevalence of slavery, must continue to predominate throughout the community, while total freedom is withheld. The examples of Antigua and Bermuda, in both which colonies the intermediate apprenticeship scheme was given up, prove to a demonstration, the vastly superior advantages of such a course, and powerfully recommend its enforcement in the other West Indian Islands; nor do we think our negro fellow-subjects will realize the benefits fairly purchased for them, by the large sum now in course of payment by the British nation, till they are placed on the same footing everywhere, as in the colonies we have just mentioned.

BAHAMAS.

Previously to giving a few extracts from letters extending through the first six months of the present year, we extract the following facts from a statement furnished by Mr. Burton, at the request of the late governor,

shortly before that gentleman left the island.

The colony contains, at present, six chapels, occupied by worshippers of our denomination. These are calculated to contain about 1200 persons, which is much below the number that would attend if accommodation were provided. In the various islands, twenty-one chapels are wanted capable of containing about 5500 persons. The respective localities for these are distinctly pointed out.

The present number of communicants is stated to be 272; and of inquirers, from 1200 to 1300; not including several islands which have not yet been visited for want of labourers. There are four Sabbath-schools, containing 246 scholars; no separate school-rooms being provided, these are taught in the chapels during the intervals of worship.

The number of native teachers is between 20 and 30; but some idea of the disadvantages under which they labour, may be formed from the fact that only one of these can read a chapter in the Bible correctly, while the greater part are ignorant of the alphabet.

To show that this painful want of instruction does not prevent extraordinary desire to receive it, Mr. Burton mentions that in the island of Eleuthera, where a school has lately been established, some of the apprentices walk *seventeen miles*, over most rough and difficult roads, in order to attend it.

With reference to the principal station at Nassau, Mr. Burton writes, under date of February 21st—

God is giving his blessing here. Frequently I have to wonder and praise, because of seeing that the word, like good seed on good ground, has taken root, and sprung up, and brought forth fruit. Often it is said to me, "Before God sent you here, we thought we were doing what was right: but we were all in the dark. We did not know our own sin; we did not know the Saviour: now, thank God, we know a little."

Last month but one, we had an addition of eleven to the church; last month thirteen; and this month I suppose we shall receive ten or twelve more.

The chapel at Nassau is begun; and I am thankful to be able to say that I have had the assistance of a gentleman who is

employed as an architect in the army, in planning the roof. I hope, therefore, to be secure from animadversions among those whom it may please God to appoint as my successors.

I hope you will think of sending more help, and soon send it. Brother Bourn has not yet arrived. My hands are full of work with the duties of Nassau; and the poor people on the out-islands are crying and perishing in the consciousness of want. What a blessing was brother Pearson! and what an affliction is the stroke that has taken him away! One of the members of the church said to me to-day, "I am afraid we shall never have another minister like Mr. Pearson." Every one loved him. But God who qualified him, has the same skill for qualifying others. O that he may in mercy provide, and send out, and bless!

Our congregations continue as large as usual;—I think they steadily increase. Some of the young are giving very pleasing evidence of the Lord being with them. The sabbath-school continues to increase; and the prayer-meetings and class-meetings are attended pretty well. All these tokens of the presence of the Lord call for thankfulness. Pray for us, that we may have thankful hearts.—But I have cause to mourn as well as to rejoice. We have to exclude some from the church for wickedness.—What a distinguishing mercy that I have been kept in it!—I fear also that this month we shall not have so large an addition as we have had several months past. And when Christ says, "Ask what ye will in my name, it shall be done," I must, to a certain extent, be the cause of his not giving the blessings which are needed. I hope you will, therefore, pray for your missionary at Nassau.

In the last letter, dated June 22nd, this laborious missionary pleads:—

I have to request most earnestly that the committee will give a little attention to the Bahamas. God has blessed and honoured what you have already done here; but at present the work is not far enough advanced to be left. If it should be left, there is great danger lest the enemy should spoil what has been done. But if you continue only one or two here, it is in danger of being left, I think in great danger.

You may rest assured that I do all that appears right, in the work to which I am called, for the preservation of my own health. I should not think it at all necessary to make this remark, if you had not with much kindness referred to this subject. May God in mercy supply you, and through you supply the world, with mis-

sionaries who shall think less of their own lives, and more of the glory of their Master, than I have done! On this topic I often feel much condemnation; but through the grace of God, I also have some joy. His grace with me has not been altogether in vain.

But I doubt not you have many in your highly honoured country ready to come. Dear Sir, urge them to it; and beseech the Christians of England not to faint in their labour of liberality. God is now blessing their exertions by converting many sinners to himself; and without doubt he will bless them yet more. But labourers! labourers are needed. The harvest truly is great, but the labourers are few.

Long ere now, we trust, both Mr. Bourn and Mr. Quant have entered upon this large and inviting field; and it would be very gratifying to be enabled to furnish it with a much larger number of faithful and devoted labourers.

HOME PROCEEDINGS.

CORNWALL.

The fifteenth annual meeting of this Auxiliary was held at St. Austle, July 20th, in connexion with the meeting of the Branch Society in that town. Mr. B. Andrew in the chair.

The County Report being read by the Secretary, it was found that this Auxiliary had forwarded to the Parent Society, during the last year, the sum of £287 7s. 9½d., being a larger amount than had been remitted in any previous year. Towards the above sum, £90 11s. 9d. were raised in the county, by our excellent young friends, towards the Jamaica fund. From the commencement of this Auxiliary to the present year it has raised no less a sum than £2783 0s. 1½d.

The Rev. J. P. Mursell, of Leicester, and the Rev. Daniel Davies, of Swansea, kindly attended as a deputation; and the eloquent and impressive appeals which they made to the various congregations were cheerfully responded to by lovely expressions of Christian liberality. At the county meeting at St. Austle, after four collections had been made on the day of meeting, and on the previous Lord's day, several excellent friends felt desirous to do *something more* for the Missionary cause, not only from a love to

the Mission, but from a conviction, that as their liberality was thus displayed, *they would feel more concerned for their own vineyard.* On returning to the vestry, the subject was mentioned, when one of the members of the church pledged £1 for himself, if £6 additional were raised. In a short time the £7 were in the hands of the Secretary. This circumstance is the more pleasing, as the church at St. Austle is but an infant interest.

The services at the various stations

were profitable and interesting; there being a high tone of spiritual feeling maintained at the several meetings; indeed, the Cornish motto, "one and all," appeared to be, to a great extent, characteristic of the feelings of the friends of the Redeemer. May such a union continue to prevail, "until the kingdoms of this world are become the kingdoms of our Lord and of his Christ!"

JOSEPH SPASSHATT,
Redruth, 11 Aug. Secretary.

Contributions received on account of the Baptist Missionary Society, from July 20, 1835, to Aug. 20, 1835, not including individual subscriptions.

Winchester, Friends at, by Rev. B. Coxhead.....	2 14 4	Plealey, Snailbeach, and Pontesbury, by Ditto.....	4 15 0
Loughton, Missionary Association, by Rev. S. Brawn.....	6 13 8	Evesham, Collections and Subscriptions, by Rev. D. Davies.....	13 14 4
Kent Auxiliary Society, by Rev. W. Groser.....	20 0 0	Broughton and Walling, Collections, &c., by Rev. H. Russell.....	17 5 0
Manchester, George Street Juvenile Society, by Mr. White.....	26 12 7	Shropshire, &c., by Rev. E. Carey.....	40 2 9
Cambridge, Collections at Annual Meeting, by E. Randall, Esq.....	55 15 9	Newtown.....	7 14 6
Liverpool Auxiliary, on account, by W. Rushton, Esq.....	110 0 0	Shiffnal.....	11 4 6
Lutterworth, Friends, by Rev. J. G. Hewlett.....	5 0 0	Whitchurch.....	10 0 0
Shrewsbury Missionary Society, by Rev. M. Kent.....	35 8 3	Wrexham.....	3 8 0
Warminster, Collection, by Rev. D. Fayn.....	3 11 0	Oswestry.....	3 6 0
			75 15 9
		Chatham, Collections; (and Subscriptions, £2), by Rev. W. G. Lewis.....	13 1 3

DONATIONS.

Henry Tritton, Esq.....	25 0 0
W. T. B.....	2 0 0
Anonymous, July 2.....	10 10 0

LEGACY.

Mrs. Mary Williams, late of Adderbury, Oxon, (Messrs. Robert Jarvis and Joseph Lamb, Executors).....	45 6 0
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Widow and Orphans' Fund.

Rev. John Hunt and Friends, Union Chapel, Brixton, (from Sacramental Fund).....	5 10 0
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For Chitpore School.

Mr. John Dudden, for a Native Student for Four Years.....	20 0 0
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TO CORRESPONDENTS.

It is earnestly requested, that the Treasurers of Auxiliary Societies, and other friends, who have money in hand on account of the Mission, would forward the same without delay.

The valuable box from Nailsworth, to be forwarded to Calcutta for the benefit of the Native Schools, arrived in due course, as did also both the kind letters referring to it. The donors have our best thanks.

The books for Mr. Phillippo, kindly commissioned through Mrs. Williams, of Reading, have been duly sent.

Our Jamaica Missionaries acknowledge, with much gratitude, the receipt of several parcels of elementary school-books, lately forwarded them from various Societies and other friends. Among these, we would specify a valuable supply from some esteemed members of the Society of Friends in Birmingham, to whose liberality, in various forms, we have been repeatedly indebted. We have learned, with no less surprise than concern, that a paragraph in the Society's last Report has been, by the respected individuals we refer to, so far misunderstood, as to be thought to imply a favourable opinion of the working of the apprenticeship scheme in Jamaica! Nothing was farther from the intention of the writer of that document; and he would much regret if, on deliberate and impartial examination, it should be supposed fairly liable to such an interpretation.

MISSIONARY HERALD.

CCH.

OCTOBER, 1835.

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.

We insert the following paragraphs from two recent communications from Mr. W. H. Pearce. We beg especially to direct the attention of our friends to the appeals for help to the Translation fund, and for the Christian Boarding School at Chitpore. It is known that, notwithstanding the acknowledged excellence and great demand for the new Bengalee version, no aid can be obtained for it from the British and Foreign Bible Society, so that the expense of publication and distribution, so far as the latter is gratuitous, must fall entirely on the Society. Three of our kind friends have already testified their good will towards the Chitpore Seminary: it surely is not too much to hope that others will follow the example.

Calcutta, Feb. 14, 1835.

We had last night the Anniversary of our Calcutta Missionary Society. It was well attended, and found highly interesting. Our friends of all denominations,

including the lay Secretary of the Church Missionary Association, rendered their aid; and by their statements, and those of the Report, a feeling of liberality was excited, so that the sum of 500 Rs. (or £50) was collected or engaged for on the occasion. This sum, it is true, is small, compared with what has been on some former occasions received; but it is yet encouraging, as it is nearly double what has been realized at the last two Anniversaries. We shall despatch you a report in *duplicate*, that you may, *without fail*, be furnished with materials for your Annual statement; and, as I think the following additional information very interesting, I copy it from my memoranda.

In addition to other demands for the Bengalee Testament, we have been lately gratified by an unexpected one from Ava, the capital of the Burman empire, where our American brother Kincaid is labouring with great assiduity. In a letter which I have just received from him, dated December the 2nd, he states, "That there are in Ava 300 Bramins, whose ancestors were from Bengal, and about 3000 who are of Kathay origin, all of whom can read Bengalee. Some of these men have been in the habit of calling on me and reading the Scriptures in Burman; quite a number not only think favourably of the Christian religion, but begin to manifest real earnestness in inquiring about the way of life; and have requested me to

write to Bengal, and ask for the New Testament in the Bengalee language, as they have not a good knowledge of Burman. As I trust it will be serving the cause of our divine Redeemer, I am induced to ask for fifty copies of the Testament; and if you have a few good tracts in Bengalee, they would be very acceptable."

Such a request could not of course be refused, and fifty New Testaments, with some single Gospels, have been prepared for despatch the first opportunity. To these will be added a supply of the Bengalee publications of the Calcutta Tract Society, so as to afford every facility to these distant applicants to understand the great truths of the blessed Gospel. May they receive the word with joy, and find it *the power of God unto salvation!*

Our dear friend Mrs. Chaffin died a month ago. She was a solid, consistent believer in life; and died, as she said, "relying on the *grand truths* of the glorious Gospel." Her end was peace; and she is, we doubt not, with her Lord.

Calcutta, March 18, 1835.

Our worthy Governor General, and his excellent lady, leave us for England tomorrow morning by the Curaçoa. A short time ago, the Missionaries of different denominations in Calcutta and its neighbourhood, agreed to present him with an address, expressing their satisfaction with many acts of his administration, which they deemed highly conducive to the intellectual and moral improvement of the country. He received the deputation appointed to present it the day before yesterday, when they had a most interesting interview. While his lordship expressed his firm conviction that, in any efforts for the conversion of the natives, Government should take no share, but confine itself to the imparting of merely literary and scientific knowledge in schools, he expressed his earnest wish, as an *individual*, for the propagation of Christianity in India—his anxiety that many more Missionaries should be sent to the country—and his conviction of their eventual success. In referring to that account of his administration which he should have to render to God, he burst into tears, and for several minutes was unable to proceed. This rendered the scene deeply affecting. At the close of the interview, when the brethren retired, his lordship shook hands most affably with each in succession.

For integrity, independence, and firm determination to do what he conceived to be his duty, I am satisfied that we shall never see his lordship's superior.

What exertions is the Society making

to raise funds for Translations? A new edition of the Four Gospels and Psalms resolved on, will exhaust our present funds, and the Old Testament cannot be delayed—the life and health of one man like brother Yates, are too precarious to justify us in delaying the execution of a work, depending for its excellency so eminently on him.

Our Boarding Schools too require efficient aid—1000 Rs. in arrears already, with numbers of native Christian youths, whose education will be a blessing to themselves and thousands more, whom we cannot receive! Will not fifty or sixty benevolent individuals gladly give £4 or £5, for the board, education, and clothing of a dear girl or boy; who, with superior education, may perpetuate in their family, the church, and the world, the blessings they receive from their benefactors? I am mistaken, and shall be indeed truly grieved, if many more do not seize the noble opportunity.

MONGHYR.

The following communications from Mr. Leslie, contain the usual diversity of intelligence. Though it is painful to hear of the death of that remarkable convert from the Raj-mahal hills, we must rejoice that his pastor was enabled to bear such a truly honourable testimony to his Christian character. May it please God speedily to raise up many more such, who shall not only embrace and adorn the Gospel themselves, but be permitted to diffuse its blessings to the heathen around them!

We have lately had one addition to the church in the person of a young man of the name of Biddulph;* but no one from among the natives: and, to increase our sorrow, we have lost by death the poor hill man, Maisa, one of the brightest specimens of the Christian character that India has ever seen. He was seized with an inflammatory fever; and though I procured European medical attendance for

* Mr. B. was partly educated in England—has some knowledge of the classics—has good talents for public speaking, and is distinguished for humility. He seems quite disposed to be useful, and I trust will be so. He was ignorant of the Saviour till he came to Monghyr: but I believe God has indeed met with him here. He has been for the last year or two a disciple; but secretly, 'for fear of the Jews.' I preached a sermon recently on this text, which was the means of bringing him out. I had no thought of him when I preached the sermon.

him, yet all efforts to save him were vain. His race has been short; but it was glorious. His deep piety, his unfeigned humility, and the astonishing advancement he made in Christian knowledge, cheered us all. Never since he made a profession of the Gospel have I had one fault to find with him. But what do I say? He was ripe for heaven; and the Lord has taken him home. Being deliciously nearly the whole of the time he was ill, we had not the comfort of witnessing a joyful end: but neither had we any thing to pain us. He never said a word nor did an act which was inconsistent with the Christian character.

Thus, for the present, my efforts for the hill people are suspended. My acquirements in speaking their language are not so great as to enable me to hope that I could make myself useful to them, by going alone among them. I intend, as soon as I can make it convenient, to go to Bhaugulpore to seek out another hill-man with whom I may continue to talk the language, and whom I may instruct so as that he may become a ready interpreter of the Gospel to the people,—even if God should not be pleased to make him a partaker of his grace. Oh! that God may direct me to some one whom he may be pleased to make a vessel of mercy. And oh! that this painful visitation may yet be seen by us to work for the glory of God in the promotion of his cause among the poor mountaineers.

We have also had another painful duty to perform in the rejection of one of the seed of Abraham who sought communion with us, and baptism at our hands. He is a very superior young man; seems thoroughly convinced of the truth of Christianity; has suffered much from his relatives on account of his attachment to the Saviour; and is, I believe, truly moral in life. But he thinks the Christian Sabbath ought not to be kept sacred beyond the hours of our assembling for worship, and he consequently persists in transacting business on that day. Had he any reverence for the seventh day of the week in preference to the first, we might bear with him; but this is not the case. He has no more respect for the Jewish than for the Christian Sabbath. We have, therefore, conceived that we should be doing an injury to Christianity in India, were we to acknowledge, by baptism and communion, one who did not 'keep holy day.' It would be a most pernicious example to the natives; and might, perhaps, be attended with sad consequences to the native Christians. It has been a real source of

grief to us to deny him baptism, convinced as we are of his sincerity, and of his correct views of himself as a sinner, and of Jesus as the only Saviour. He has felt our rejection of him; but he nevertheless continues to worship with us. I have had to do with him in all his inquiries into the truth of Christianity; and we have discussed over and over again the claims of the Christian Sabbath. But he is immovable; and yet, I must say, that I think him sincere even in his rejection of the Sabbath.

I have recently had another very severe attack of fever, from which I am hardly recovered yet. This is the second attack I have had this year. It is the will of my heavenly Father that it should be so: and I know that I need all these corrections. He never smites me without a cause; and I hope I do not murmur. I do not recollect that I ever felt the effects of any attack so long afterwards as I do the present. Yet I am able to be about my work, though I have not yet ventured to go in the sun into the bazar. During the former attack I had two relapses by going too early into the usual scene of my labours; and the doctor told me that if I had a third relapse it would go hard with me. I have therefore been more cautious this time. I am, however, now getting my little tent in order, and preparing for a three months' campaign among the villages, if I am spared so long, and enabled to go through it. I shall start, God willing, about the 1st of November. Much, very much, shall I miss my hill-man, who has been my companion in all my excursions for the last two years.

P.S.—We had on the 30th ult. another severe shock of earthquake. Our house still stands; but we have not now a single sound wall in it. We live in perpetual fear: but do not think it right to rent another house as long as the roof and walls of our present abode remain.

A second communication from Mr. Leslie, is dated on the river Gunduck, about forty or fifty miles from Monghyr, 26th of February, 1835.

I am now on my way back from visiting a large city called Durbungah, a place about 100 miles from Monghyr. The city was wholly given up to idolatry and Mahomedanism; and what makes their situation worse, not a few of the people, though they had never been visited before with the Gospel, seemed determinately to oppose it. A band of them came on the fourth evening of our sojourn among them, and almost demanded that we

should leave the city. Several of the many tracts and gospels which we dispersed among them, we found from time to time, lying torn in pieces on the streets. For four days I and my beloved native assistant paraded the streets, like Jonah of old, and called upon the people to repent and turn to the Lord. A few of them only seemed to give good heed to the things that were spoken. The wicked Brahmins, soon perceiving that their craft was in danger from our doctrine, did us no small harm. The Lord have mercy on this sect of the people. I know that God can easily touch their hearts; but it seems to me that, like the Pharisees and Scribes, they will be the very last to embrace the Saviour, if they ever embrace him at all.

As, however, there are few cities in this world so wicked as not to have a Lot of some kind or another in them, so we found, in this said wicked city Durbungah, a youth of about thirteen or fourteen years of age—and he a Brahmin too, who seemed to be a Lot of the right kind,—one whose soul was vexed with the evil deeds of the people. Some person (he knew not whom) had given him, in the city of Patna, a copy of the Gospel by Matthew. This he at first read openly; but the nature of its contents having been perceived by the Brahmins, one of them seized the book from the poor lad and tore off its covers. Since that time he had concealed the Gospel, and read it in secret only. He came to us, showed us the book, and gave us a woeful account of the wickedness of the Brahmins in particular. He was a handsome and ingenuous youth; and had the air of the greatest sincerity. He entreated us to conceal him in our boat, and carry him off, as he had no peace of mind among the people. But this we could not do. We should have been liable to a prosecution; and besides prejudicing the people against us, our lives would, in all probability, have been worth nothing the next time we visited them. Poor youth! my heart almost bleeds when I think of him. It was indeed a trial to leave him in such a city. I believe, however, that the Lord, who appears to have been at work in his heart, will take care of him.

We have visited also many other large places on the banks of this river. Though no Missionary has ever been in this direction, we have found here and there individuals who had heard of the Christians, and who were prepared to give the alarm against us,—that we had come to destroy their caste. We have, however, been

heard often with attention: and not a few have expressed their approbation of the things told them of the way of salvation. We have been employed nearly all day in a pretty large market-town, called Rosza. Happily there were few Brahmins in it; and we were consequently not at all molested. The people flocked around us in great crowds, and heard with stillness the message of mercy.

During this season I have, as usual, been a good deal employed from home in the country around Monghyr. Almost all in that part of the country have now heard more or less of Christ; but an awful stillness reigns among them. There is no apparent shaking among the dry bones. The people are lying quietly in the arms of death. O that the hour were come when they will hear the voice of the Son of God, and come forth from their deep, deep graves of idolatry and Mahomedan delusion. No voice can rouse them but the voice of God. Here faith staggers. Why, if he wills all men to come to the knowledge of the truth, doth he not speak? But his time is not yet come. And why not come? Surely he cannot have any satisfaction in seeing generation after generation of idolators and Mahomedans pass into the unfathomable gulf of perdition.

I must, however, tell you of a rather curious incident which occurred in one of my Missionary excursions in the beginning of November last; and I must prepare you for it by assuring you that I am no believer in the return of the age of miracles. In the night of the awful earthquake of August 26, 1833, a poor woman in one of the villages about three miles from Monghyr, was so terrified that she was instantly bereft of reason. In this state she continued till I saw her at the time already mentioned. She never, for the space of fourteen months rose, for any purpose, from the ground. She had no food but what was put into her mouth by others. And the hourly burden of her cry was, that she was dead; and yet doomed to lie above ground, and see all that was going on around. Her poor husband had spent much of his little substance upon the physicians, but his wife was nothing bettered. As I had placed my tent, without knowing any thing of the woman's case, close to the house in which she was, I was distressed by her cries; and on being informed of her miserable state I went, through curiosity as well as pity, to see her and talk with her. I did talk with her; but it was of no use. She persisted in asserting that she was dead; and that she could not

riso from the ground. Being accustomed in my journeys to carry a phial of *eau de luce* with me as a remedy against the bite of snakes, with which the country abounds, I thought I would put it to her nose, and see if it would not make her get up. Whilst holding it to her face she, in tossing her arms about, struck my hand, and a quantity of the liquid was thus accidentally thrown up her nostrils, and found its way into her stomach. The poor woman instantaneously received such a tremendous shock that she immediately sat up, and fell over on my feet. I thought she was killed; and was not a little disturbed in consequence. On getting her raised up, she cried out that she was in a flame. Her eyes were suffused with redness; and blood and water ran from her nose. I called for water, which she took with her own hand and drank; and only a few minutes elapsed when she showed symptoms of a complete recovery of reason. She has continued quite well ever since; a period of now nearly three months. She has been several times in Monghyr to see me. She says, she has no recollection whatever of any thing that took place between the night of the earthquake and the moment of my putting the bottle to her nose. The suddenness and surprising nature of the cure made, as you will readily conceive, a great noise for a time in the place. I was, for some time afterwards, quite pestered with the sick of all diseases coming to me to be cured. They seemed to look upon me as a new incarnation; and one of the Indian newspapers in noticing the circumstance says, "It is a greater miracle than was ever wrought by Prince Hohenlohe, or at the tomb of the Abbé Paris!" I told the people that I did not cure the woman, and could cure no diseases whatever, yet I found it difficult to persuade them of this. Some of the sick insisted that I should give them medicine; and when I told them I could not, they seemed to think I was very unkind. But alas! I have seen no effects of a spiritual nature arise from the occurrence. The poor woman herself, though she has been directed to the great Physician, and told of the goodness of God to her, seems to be quite unaffected; and her husband is, I fear, a very bad man. He seemed much astonished and impressed for a while; but now he avoids us when we go to him. Thus, it is, that nothing but sovereign grace can reach the sinner's heart.

We have, at present, in Monghyr, two native applicants for baptism, one a Musliman and the other a Hindoo. Both are very desirous of being admitted into

the church; but as I do not yet feel satisfied that they are subjects of a change of heart, I cannot receive them. The Musliman is a rather respectable man; and the Hindoo, though a poor man, is of fair character among the people. He, poor fellow, is threatened, should he be baptized, with the departure of his wife and children; and though he appears to feel this acutely, yet he persists in desiring to be baptized. But what has staggered me as to his being a converted man, is my discovering him guilty of an untruth. It was perhaps a lie caused by fear; but still it was a deliberate lie. When fairly detected, he then confessed his falsehood. But the land is full of lies. One native assured me that in every ten words they uttered, eight were false; but I am not sure that even in telling me this, he was not telling me a lie.

Since the commencement of this year we have baptized an Englishman, and a country-born man; both, I think, real converts to Christ. The former has married the second daughter of Mr. Moore, and seems a very worthy young man. We were all fully satisfied with his piety.

DIGAH.

From the statement given by Mr. Lawrence, in the following extract, dated February 9 last, on the Ganges, it seems probable that Mr. Anderson and himself may take up their abode at Mirzapore, rather than Allahabad. On several accounts, the former appears to be the more eligible station of the two.

Towards the end of December last I spent ten or twelve days in a preaching excursion amongst the villages, a short distance from Dinapore, and was very much pleased with the manner in which I was received. In all the villages many paid great attention, and were eager to obtain books and enter into conversation on religious subjects. Pundits and Brahmans, who are the most interested in upholding idolatry, and who, some time ago, not only would not themselves receive our books, but would also dissuade others from touching them, were very solicitous to obtain copies of our scriptures, promising to read and study them. In ten or twelve villages I met with but three or four persons who attempted to justify the worship of idols, or who did not acknowledge its folly and sin. Several promised to follow us to Dinapore to inquire more about the word of Christ. I have not spent my time, amongst the na-

tives, so pleasingly and encouragingly before. I do not think that the people are actually in a state of readiness to embrace the Gospel; but there is an evident decline of superstition, and an increase of the spirit of candid inquiry, which is very encouraging to a Missionary. Huree-das, the native assistant who was with me, was so encouraged by the reception with which we met amongst his countrymen, that he could not help exclaiming several times after our day's labour: "I really do think that the coming of our Lord's kingdom is very near."

Since writing my last letter to you, I have had the pleasure of baptizing two persons, and there are two others of whom we hope something good.

I returned from my excursion just as brother Anderson arrived at Digah. On the 8th of January, 1835, brother A. and myself left Digah, and arrived at Allahabad on the 28th. This is a large straggling place; the number of inhabitants must, at least, be three times that of Digah and its neighbourhood; about one-third of them are Mussulmans—the most bitter opponents of the Gospel. It was the time of the Mela, or great fair, which this year was considered more sacred than ordinary: this occurs once in twelve years. About 300,000 people, it is supposed, visited it this year, for the purpose of bathing at the junction of the Ganges and Jumna rivers, which takes place immediately under the Fort of Allahabad. The East India Company levy a tax of one rupee upon every individual who bathes, a most iniquitous and abominable thing. It is supposed that the Company have realized this year about 160,000 rupees, i. e., about £16,000; and, adding to this sum all that is supposed to have been embezzled by the native collectors, it would amount to about 200,000 rupees, £20,000; collected from the poor deluded Hindoos while performing their religious ceremonies! Many of the poor idolaters suppose that, because the Company levy this tax, the English really approve of their religion. Were the Company to decline taking this tax and leave the people to themselves, it is thought, by those who are well acquainted with the character of the people, and with the growing influence of the Gospel on the public mind, and on the religious customs of this country, that these ceremonies would soon come to nothing, as many others have done in the course of the last twenty years. There were present, it was thought, about 20,000 Birages, religious mendicants: of these no tax was demanded. I spent several hours each day in the Mela preach-

ing to the people, and was much encouraged by the friendly reception with which I met, and the attention with which they listened to my message. Preaching in the native language has now become easy and pleasant to me, and nothing can exceed the delight which I experience, when I see fifty, sixty, or more of these poor deluded souls, listening with apparent approbation to the truths of the Gospel of Christ. I gave away a great number of tracts, and I have reason to believe that one was the means of producing a spirit of serious and earnest inquiry in a man who had come several hundred miles; we left him with the Serampore Missionaries, Mackintosh and Smith, residing at Allahabad. These Missionaries, who have been in the habit of attending this Mela for many years, said they never saw so much attention to preaching, and such a desire for books, as they have seen this year.

We left Allahabad on the 4th of February. On our way back I embraced every opportunity of going into the towns and villages, on the banks of the river, and spoke to the people. The atmosphere is cooler, and the country appears much more beautiful in verdure and scenery here than it is about Dinapore. Some parts of the river, on each side Mirzapore, are truly delightful. Green corn now lines the banks, and a little in the distance are groves of mango trees, between the foliage of which are seen numerous villages. We spent two days at Mirzapore, examining the place and preaching to the people. It is one of the finest cities I have seen in this country. The streets are very broad and regular, and many of them run parallel to each other, a circumstance which I have not observed in any other native town. The houses are built of stone, and many of them are beautifully adorned with turrets and carved balconies. It is densely populated, and the bazars and streets are filled with people from morning to night. It is also a great place for trade, and there are extensive manufactories of cotton, rhu-trungies (a kind of carpet), brazen vessels, and stone works. The place seems all alive, and exhibits the appearance of a wealthy and prosperous city. Of course it is filled with idol temples; some of these are most beautifully carved and decorated with every kind of ornament after the eastern taste, and some of the minarets with their golden spires are really admirable. I had no means of ascertaining the real number of inhabitants, but I should think they must be one-third more than the population of Allahabad. Dur-

ing the two days I stopped there, I had eight congregations at different times in the day of from fifty to 200 persons. I had only to take my stand and commence reading a book, and a crowd collected around me instantly, and they would listen to my discourse with the greatest attention and apparent interest, generally for half an hour. In fact I have never been in any place where I have felt so much encouragement in so short a time. At present it is uncertain whether we shall remove to Allahabad or Mirzapore. I trust that we shall be guided by an all-wise Providence to do that which is right, and which will be most for the glory of Christ, and the prosperity of his kingdom.

BAHAMAS.

We have great pleasure in stating that Mr. Quant and his family arrived in safety at Nassau, on Monday, July the 13th; and Mr. Bourn joined them in a few days afterwards. The season was very sickly; and Mrs. Quant was taken dangerously ill soon after her arrival, but was somewhat better at the date of the last accounts, July 31. Mr. Bourn was about to proceed immediately on a voyage to the out-islands, with a view to fixing upon two stations to be occupied by himself and by Mr. Quant. We trust these brethren will be spared to labour long and usefully in this new and important sphere, and that the work of the Lord will prosper in their hands.

SOUTH AFRICA.

Intelligence from Mr. Davies has arrived, dated the 17th of March last. At that time he and his family were in good health, notwithstanding the anxiety and alarm which, in common with all the colonists in the district, they had experienced during the late incursion of the Caffres. That disastrous event, as may well be imagined, had affected the congregation, and injured them in various ways; but Mr. Davies appears to be sanguine in his expectations that ultimately it will be beneficial rather than otherwise.

HOME PROCEEDINGS.

JOHN STREET CHAPEL.

On Monday evening, July 1, 1835, a public meeting was held at John-street Chapel, Doughty-street, for the purpose of forming an Auxiliary Mission Society in aid of the Baptist Mission and Irish Societies, in the church and congregation under the pastoral care of the Rev. J. H. Evans, A.M. On this occasion the pastor of the church presided; and after prayer by the Rev. John Dyer, the resolution of the Sub-committee, recommending the formation of this Society, was read. The various resolutions were moved and seconded by the Rev. John Dyer, and the Rev. R. W. Overbury; Rev. George Pritchard, and the Rev. William Thomas, of Lime-riek; Rev. J. E. Giles, and the Rev. W. Jones; and the Rev. Christopher Woollacott, and Mr. Woolmer. The business was closed by a short address from the Rev. J. H. Evans, and the friends departed, deeply impressed with a sense of the spiritual wants of the heathen, and of the awful superstition which prevails so extensively in our sister country Ireland.

GLOUCESTERSHIRE.

The annual services of this Auxiliary were held, as usual, during the last week in June and the first in July, when the Rev. E. Carey, and the Rev. C. Stovel, attended as a deputation. The Sermons and Public Meetings were well attended; considerable interest awakened; and we hope a serious and devotional feeling promoted in our churches by the affectionate and devout appeals of our esteemed brethren. It is to be regretted that the collections have not equalled the previous year; yet it is gratifying to reflect that the deficiency is not to be attributed to any diminution of interest in the Baptist Mission, but rather to the great efforts made by some of our churches to liquidate their debts, which have been so long pressing upon them.

W. YATES,
Secretary.

Stroud, August 25th.

Contributions received on account of the Baptist Missionary Society, from August 20, 1835, to September 20, 1835, not including individual subscriptions.

Aversham, collection and subscriptions, by Rev. John Statham.....	22	2	0	Gloucestershire Auxiliary Society, by Mr. King, Treasurer:				
Harpenden, for School in Ceylon, by Mrs. Leonard.....	10	10	0	Avening.....	1	5	2	
Colnbrook, collection, by Rev. W. Coleman.....	6	10	6	Chalford.....	2	3	0	
Luton, collections and subscriptions, by Rev. H. Burgess.....	63	18	0	Cheltenham.....	21	11	6	
Wellington, collection and Missionary Association, by Mr. Ellis.....	15	0	0	Coleford.....	10	0	0	
Aston Clinton, collection, &c., by Mr. Amsden.....	3	2	1	Eastcoombes.....	2	5	8	
Langham, collection and subscriptions, by Thomas Blych, Esq.....	41	4	0	Gloucester.....	6	10	3	
Kent Auxiliary Society, by Rev. J. M. Cramp.....	38	7	5	Hampton.....	3	15	6	
Braintree, collections, by Rev. E. Carey.....	10	12	0	Kingstanley.....	0	17	6	
Attleborough, collection, by Mr. Norton.....	2	2	6	Nupend.....	2	11	0	
Newcastle and Hamsterly, subscriptions, by Rev. R. Pengilly.....	4	4	0	Ross.....	7	5	0	
Horsington, collected at Thanksgiving Meeting for the Harvest, by Rev. D. Bridgman.....	0	12	0	Shortwood.....	25	0	3	
Fakenham, Friends, by Mr. Thompson.....	2	8	2	Stroud.....	13	5	6	
				Sodbury.....	4	2	5	
				Thornbury.....	4	6	0	
				Tetbury.....	4	14	0	
				Uley.....	8	10	9	
				Woodchester.....	4	0	0	
				Wootton.....	7	12	3	
						138	17	9
				Previously acknowledged		21	11	6
						117 4 3		

DONATIONS.

Joseph Gurney, Esq., for Mrs. Coultart's School.....	5	0	0
D. F. T., for Jamaica.....	1	0	0

P.S.—The remittances from Birmingham and South Wales will be acknowledged when the balances come to hand.

TO CORRESPONDENTS.

The friends of the Society are respectfully informed that the Annual Reports have been sent, as is believed, to all the places through the kingdom from whence contributions have been received. If, in any instance, they should not have come to hand, it is requested that inquiry may be made through the channels by which other parcels have usually been received.

“Be kind enough to acknowledge six parcels just received, containing a variety of books, from dear and kind friends in England. We have not had time to examine them yet; but the post is on the eve of starting, and we therefore hasten to tender our hearty thanks for the zeal of these friends towards the good cause. We understand by letters that we are indebted to Mr. Joseph Gurney, Mr. W. H. Watson, the Religious Tract Society, British and Foreign School Society, and the Sunday School Union. I am a man of few words, but I do feel more of gratitude than I can express for these instances of Christian benevolence.”—*Mr. Coultart, June 12.*

MISSIONARY HERALD.

CCIII.

NOVEMBER, 1835.

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.

SEWRY.

From Mr. Williamson to the Secretary, dated Sewry, the 16th of March, 1835.

Since writing you last, I have had the pleasure of welcoming another member into our little church. He is an old man, and has been long living among our native Christians, without uniting with them in Christian fellowship. Indeed, until lately, his mind has never been much turned to religion.

The present aspect of our schools is, I am sorry to say, much less encouraging than it was at the last examination of which I gave you some account. On account of the girl, belonging to the Central school, having renounced Hindooism, our Bengali boys' and girls' schools have been almost broken up. Nor have any efforts we have yet tried, succeeded in bringing back the children. I do not feel so much regret on account of the girls' schools, as they have always been very expensive, and very unproductive. The girls learn but little, and that little they soon forget. And should any of them desire to embrace the Christian religion, their parents, or husbands, or both, stand in the way. One young

man, who was on the point of professing Christianity, was prevented by his parents and relatives, who shut him up for a few days, and at last succeeded in persuading him not to put his purpose into execution. He has again returned to the English school, but I have but faint hopes of him. Still the Lord can turn his mind again, and enable him to resist every temptation to draw back.

I have at present nearly fifty pupils in my English school. They are all very eager to acquire the English language. About one half of the young men are pretty well versed in the English Grammar. I have lately introduced Geography and the evidences of the Christian religion, both of which they seem to like. Some time ago a Boirghu man, with two children, expressed a wish to come among us. Fearing he had nothing besides a support in view, I told him if he would maintain himself I would be happy to teach him the Christian religion, and educate his children. He has since given up his caste, and is now with the late judge of this place, Mr. Patton, in Calcutta. There is also a Musselman boy at school here, who had been a few days at Cutwa. He is at present rather unsteady, but I hope will become more settled by and by.

During the past cold season, accompanied by one or two native assistants, I

have, as usual, visited all the most considerable places around, both near and distant. In these excursions, my usual plan is, to send my tent on before to some central place, and to remain there until all the chief villages within reach have been visited, chiefly on market-days; and then returning home for a few days, set out again in some other direction. At the three great annual Melas, also, the Gospel has been preached, and many books and tracts distributed. These Melas are generally prolonged from one to three weeks, and afford excellent opportunities of preaching. On such occasions our general practice is, to take up our stations, two and two, rather outside the throng, on the principal roads leading to and from the bazars. Our stated periods of preaching are usually from sunrise to ten, and from twelve to three, and again from four or five till dark. We address the people in turn. There being rarely any proper place to sit down, the long standing and preaching aloud together, are very fatiguing. I am happy to be able to say that, upon the whole, we have experienced less opposition this year, and obtained a more attentive, serious hearing than I have ever witnessed. May the Holy Spirit be abundantly poured out upon us all!

JAMAICA.

We fulfil a pleasing duty in presenting extracts from recent letters, illustrating the progress of the cause of God in this island.

Mr. Phillippo, of *Spanish Town*, whose chapel has just been enlarged to accommodate 600 additional hearers, states that there is already as much need for a second enlargement as there had previously been for the first. Under date of July the 6th, he writes:

Last Sabbath day there were more persons present than on the first Sabbath in August. The chapel throughout was crowded almost to suffocation. Between three and four hundred were estimated to have been outside; and multitudes went away unable to hear exposure to the sun, or to hear the preacher's voice. The members were not only so numerous as to throng completely the lower part of the chapel, but the porticos also, and the gallery stairs. Four or five had literally squeezed themselves into the little enclosure beneath the pulpit, which I occupy as my stand at my week-day evening ser-

VICES, and to some, the sacred elements were handed through the windows. The appearance which this vast assemblage presented in the neighbourhood on its egress from the chapel, exchanging mutual congratulations, and covering the whole face of the ground, was deeply interesting, and has, I understand, been an occasion of much wonder and speculation to the inhabitants of the town. Some of this multitude came from a distance of ten and fourteen miles, whilst hundreds came from beyond a circle of five miles from the centre of the circuit. It was a high and hallowed day on many accounts. Not only did a thousand (more or less of us) sit down and commemorate the dying love of our once crucified, but now risen and exalted Saviour, but I had the honour and the happiness of introducing to that "feast of love," and of giving the right hand of fellowship to *one hundred* and *seventeen* persons who never before enjoyed the privileges of their high and holy relationship, and to whom I had just administered the sacred rite of baptism on a profession of their faith in Christ, in the presence of a great cloud of witnesses.

Some of these were young and interesting—had been nurtured almost from childhood in our Sabbath-school—had been "turned from darkness unto light, and from the power of Satan unto God," chiefly through the instrumentality of instructions there received; and above all, were among the "*first fruits*" of that blessed institution unto Christ. No less than six of these interesting young persons were now before me. And there were, connected with their early dedication to God, other elements of interest. Though once *scholars*, they were now *Sunday-school Teachers*. And under the influence of feelings and principles which sound scriptural education inspires, they seemed so fully aware of the nature of the vows they had vowed, and of their deep responsibility to God and to his church, that they continued bathed in tears during the greater part of my address to them. These circumstances seemed to awaken the sympathies of the whole assembly; and while all eyes were turned towards them, many and fervent, I doubt not, were the prayers offered up that God would preserve them from all the future dangers of their pilgrimage, and at last administer unto them an abundant entrance into glory. There was a third circumstance of interest connected with these youthful converts, and which I must not omit to mention. Three of the females had been slaves; one of them had been redeemed under circumstances of

painful interest, by friends at Reading: the others under circumstances of interest no less painful, by friends in Jamaica. Two of them are the active and efficient assistant school-mistresses in the "Jamaica Metropolitan School," and the other is training for the same department of usefulness.

A subsequent letter, dated August the 8th, contains the following highly satisfactory intelligence. "Among the negroes all is tranquillity, and never before did they seem half so industrious."

A letter from Mr. Clarke narrates the following cases of individual usefulness.

At St. John's, soon after my going there, I heard of a young woman who was very sick; without waiting for an invitation I visited her, and found her sick in body, and dark in understanding; she, however, and her mother, showed much gratitude for my visit. The young woman recovered. She and her mother both came to worship—gave me their names as enquirers—commenced morning and evening prayer, inviting others to join them in it—and both are now accepted for baptism, and give all the evidence I can expect of being indeed humble followers of the Lord Jesus.

I visited another sick person on a Saturday, and had much conversation with him. On the Sabbath he died; and the person with whom he had lived for many years, has ever since attended the place of worship, but does not yet satisfy us as to the sincere devotedness of her heart to God; she, however, is much altered from what she formerly was.

A third I visited, who had taken a quantity of nitre instead of Epsom salts; he could not speak intelligibly, but was understood by his friends to be all anxiety respecting his soul. I said much to him; put many questions, which he answered by signs; and I prayed for him; and since, I have heard that he is recovered, and is determined no longer to go with his young companions in the ways of sin, but to turn to God in the purpose of his heart.

Another poor woman, who has a wicked and cruel husband, has entreated that her name as a follower might not be made known, lest her husband should prevent her from getting baptized: after she is baptized, she says she will be willing to suffer any thing that may be inflicted on her for the sake of Him whom she now professes to love, and says she is determined to follow.

In this parish a black man from one of the French islands has lately, I trust, been brought to God. He lately got married in the Church of England to a negro slave (it was before the apprenticeship), but was not allowed to live upon the same estate with her, because he was free. A head-man informed the overseer of his coming secretly, and a watch was set to catch him, if possible, that he might be punished. He left visiting the estate after knowing this, with the horrid purpose of way-laying and murdering the head-man who was his enemy, and more than once he sharpened his cutlass for the purpose of running him through; and, had he found his opponent, murder would certainly have been perpetrated, for he had fought in many battles against the enemies of England on board a man-of-war—had got his freedom in consequence, and had been habituated to the shedding of blood;—but he went to a place where I preach, to ask leave to build a hut, and to plant some provision; the owner knew him, and gave consent, and thus he was brought within the sound of the Gospel. Soon a great change was apparent—he was known to cry for mercy—he declared that his malice against the man who had caused him to be driven from his wife no longer existed, and that his greatest enemy had been made by God the means of driving him to a place where he had heard the true way of salvation. He went to the man to tell him that he from his heart forgave him, and that now he need not fear that he would seek his hurt any more. After a trial of several months, it was found that his whole conduct was consistent, and that his improvement in Christian knowledge was great—that he had quite given up his false confidence, (for he was brought up in the principles of the church of Rome) and was relying simply on Christ for salvation. He was baptized, and has since acted with, not consistency merely, but zeal in the cause of God.

A subsequent letter, dated *Jericho*, August 5, contains the following additional particulars:

"On the 21st of June, I had my first baptism in St. John's; it had been put off for a month, on account of my late sickness; and the time not being so widely known, it was not numerously attended; but those who did attend behaved with the utmost decorum, and some shed tears of penitential sorrow. The place chosen for administering the ordinance, was a sequestered spot in the midst of woods; the pool was a natural one, formed by the

falling of a cascade, which is impetuous, and foaming after heavy rain, but was at the time I baptized rippling from rock to rock, with a gently murmuring noise. Twenty-four were baptized in the name of Jesus, and the church there was thus increased to thirty members. On the 27th of June the foundation-stone of the chapel at Springfield was laid, by John Thomas Bell, Esq., magistrate and coroner, who has shown great kindness, and from whom I purchased the land, and on whom I hope some good impression has lately been made, for he will no longer keep open his store on the Sabbath, but attends very regularly on the worship of God, and is occasionally accompanied by his wife; he is a coloured gentleman of much influence in the parish.

The foundation-stones were laid for the chapel here on Saturday last, the 1st inst. by my beloved brother Phillippo. A very numerous congregation assembled; hymns composed for the occasion were sung; and a most impressive address was delivered by Mr. Phillippo, which deeply affected most who were present. The collection, including what was given on the following day, amounted to £51 5s. 10d., and a warm interest was shown by some, who before were unfriendly; indeed, opposition in every place around me has almost ceased, and all is peace and quietness in this neighbourhood, and, so far as I know, throughout the island.

On the following morning I baptized one hundred and sixty-four in the river near my house, and was supported throughout the day in my laborious duties, beyond all that I could have expected; for before the baptism, for some months, I had been examining the people (assisted by some of my deacons, but chiefly by Mrs. Clarke, who sat up with me, often until midnight, and sometimes until one and two in the morning), and was in consequence almost worn out. O my dear sir, I tremble and rejoice. I cannot refuse any that I baptize. I use every means in my power to ascertain that they are indeed converted characters; yet, when I reflect on the deceitfulness of the human heart, I fear lest some deceive themselves and me.

Mr. Baylis, in writing from *Port Maria*, on the 4th of August, adverts at greater length to the state of the negro population, at that date, than any of his brethren.

Having obtained help of God, I have lived to see one year of the negroes' apprenticeship pass away, and that in a

more favourable manner than was generally expected. The first of August has passed over quietly and peaceably, and the people, as far as I know, are gone to their work as usual, which is, no doubt, a great disappointment to many persons who have been predicting that we should have rebellion, and every other bad thing, at this time. I sincerely hope, and firmly believe, the negroes will disappoint them altogether, as they have hitherto, and continue to bear with patience all the injustice to which they are subject, under the present system, as long as it shall last, and many of them are the subjects of great injustice. The first of August has not been celebrated this year with such demonstrations of joy, as were manifested last year; nor did I expect it would be, as the poor people have found, by sad experience, that it is not such a boon as they were last year led to expect. However, I was very glad to see that many of them were inclined to commemorate the event by an unusual attendance on the means of grace. I hope that many of them are endeavouring to obtain a knowledge of the truth, which will make them free from the bondage of sin and Satan. Great things might now be done in Jamaica, if a sufficient number of labourers could be obtained to carry on the work that is begun. I am glad to find that so much interest is now being taken in the welfare of Jamaica by the different Missionary Societies. I very much wish something more could be done in the way of Schools; they are very much needed for the benefit of the rising generation, and a desire to learn to read very generally prevails now among the negroes; but we are greatly at a loss for teachers, and therefore can do but little with Sunday-schools. However, we do what we can, and hope we shall be able to do better by and by.

On the 28th of last month, I had the pleasure of baptizing forty-nine persons here at Port Maria. We had a good day; great crowds attended at the sea-side, where the ordinance was administered, and in the chapel; at the services through the day, great numbers more than could get into the chapel came, many of whom stood outside, and heard through the windows, and many went away to seek admittance into some other place of worship.

In examining the candidates for baptism, I was very much pleased to hear several of them mention the services attended to at this place, on the first of August last year, as the means of first leading them to think seriously about the salvation of their souls. May the Lord enable them to stand fast in the faith.

Savanna la Mar seems determined to maintain its unenviable notoriety for opposition to religious instruction. How deeply are those persons to be commiserated, who give occasion for a minister of Christ to say, as does Mr. Hutchins, July 14th :

Our poor people are persecuted beyond measure. Scarcely a Sabbath passes, but my blood runs cold at hearing the heart-rending tale of one or more, who were coming to the temple of God, and calling for a brother or a sister to travel with them, while in the very act of singing or praying to God, have been arrested by some daring zealot, who has caused their feet to be thrust into the stocks.

But, amidst it all, we are prospering. Our congregation here continues to increase, and prospects are as pleasing as the persecutions are severe. I baptized, for the first time in my own church, eleven persons the first Sabbath in this month. We now are looking forward, with feelings of more than ordinary pleasure, to the August day : we then have a day of thanksgiving ; and on the Sabbath morn we have twenty-two more to baptize, and a special collection for the new chapel. We are anticipating a glorious day. I shall be very glad when the chapel is finished, for the accommodation of the poor creatures who travel so many miles. I am much concerned for its payment. I am convinced it will be much too small ; but what am I to do ?

Mr. Dexter, in writing from Stewart Town, on June 26, remarks :

The chapels are going forward as quickly as can be expected. At Stewart Town, we shall not be able to open till September or October. At Rio Bueno, we hope to do so about the beginning of August. The corner-stone was laid, at the latter place, on the 23rd of May ; brethren Burchell, Knibb, and Dendy were present, and we had a most interesting service. Our poor people exerted themselves nobly, raising, on this and the following day, £60.

I believe I have now said enough respecting my building and repairing affairs ; and may, therefore, turn to matters of higher moment and of more lasting interest. Our churches are, I hope, in a prosperous state ; though, in giving you a brief account of them, I shall have to "sing of mercy and judgment." There were, at Christmas, when I took charge of the stations, in each church about 100 members. Since that time, there has been added to the one in this place 124,

and to that at Rio Bueno, 160 ; making a total of 284 baptized during the half year which has just closed. I have many more, who are only waiting for a final examination, previously to their being admitted to a participation of the same privileges ; and many others of our enquirers appear to be going on very hopefully. Every thing in the conduct of the members towards each other has, with only one exception, been characterized by peace and love.

In the case referred to, one of our members had used some harsh expressions respecting a brother on the same estate. The offended party, on hearing of this, went, according to the Redeemer's command, and told him his fault, and endeavoured to heal the breach. Finding that he could not succeed, he, on the following Lord's day, mentioned the circumstance to another brother, who had long been known as a "peace-maker" in the little differences which had arisen, and requested him to accompany him and endeavour to reconcile the offender to him. This, again, being of no avail, the matter was brought to me ; and after a good deal of talking, it seemed to be made up. In the following week, however, it became as bad as ever ; and the only course to be adopted was, to bring the case before the church ; which being done, it was unanimously resolved, that the offender should be excluded, until he became sensible of his crime, and gave evidence that he repented of it. This appears to have had the desired effect, as he has since been to acknowledge his fault in just such a spirit as we could have wished, but hardly hoped so soon to have found him in. There have been three other exclusions ; two of which, for drunkenness, appeared to have had the desired effect ; the other seems to be a hopeless case.

We have not been free from the inroads of death : several of our members have fallen beneath his stroke ; among whom were two of my leaders. One of these had been as a right hand to me in church matters. He appeared, under God, to be the life and soul of the two interests. He was a black man, formerly a slave, but presented with his freedom by his master, on account of his good behaviour. He was baptized by brother Burchell at Montego Bay, and continued for some time a member of the church there. Some years ago, however, his former master requested him to come and settle in this neighbourhood as overseer of the property, on which he had once laboured as a slave. Soon after he came

thither, his old companions, who could not bear the thought of being subject to one of their own colour, attempted to kill him, and nearly accomplished their wicked design. The attorney for the estate repeatedly urged him to prosecute them; but he positively refused to do so; and showed, in the end, that he had other and more effectual means of bringing them to obedience. He subdued them by his kindness; and so far ingratiated himself with them, that, at the time of his death, there was not one on the plantation who did not mourn at the event.

He was first seized with an attack of fever in March, which confined him to his house for about three weeks. The first Sabbath after his recovery, some of his expressions struck me very much, and as soon as I could get alone I took a note of them. They were as follows: "O Lord, I tank de dat dou bring me once more from my house of 'fliction to dy house of sanctuary. O blessed Massa, make my pain keep me from sin; and if dou see me go astray again, fetch me anoder slap of de back." "O bless de shepherd, whom dou send among we; make him tan (stand) as upon de top of Mount Carmel, and call to dy flock; make de pen gate tan open, and all de wandering sheep hear him voice, and come into dy fold."

After this, he was seldom free long together from fever, though it was not so bad as to prevent him from meeting us on the Lord's day. On the day of laying the stone he was present, and took as active a part as usual; though he complained that he had "mashed his thumb," and that this made him feel unwell. The next day he was at the baptizing, and undertook to manage on the bank; which, when so many are to be baptized, is not an easy task. After the morning service, and the Lord's Supper, he appeared considerably fatigued. His fever returned with greater violence than ever; and in a few days he was removed to a world of spirits.

He had, at his own request, been taken to an adjoining property, belonging to an intimate friend of his master, who treated him with the greatest kindness, promised him that he should be buried in his garden; and when he was told of his death, wept, as he would have done for a most intimate friend. At his request, as well as that of our deceased brother, I attended the funeral; when not less than 700 persons were present.

His last moments were not triumphant; but they were peaceful. He spoke of death with composure, as of an event for

which he was fully prepared. The night before his departure, he conducted family prayer as usual; and in the morning, read a chapter in the New Testament; soon after which, he fell asleep in Jesus.

His character may be summed up in a few words. All who knew him agree, that he was active, but not too forward; zealous, but not imprudent; firm, where it was necessary, but not too confident in his own opinion; tender towards repenting backsliders, but strict as to the punishment of those who obstinately continued in sin. He was one who always sought to make peace, and generally succeeded; but never, to my knowledge, got embroiled in the quarrel.

The other leader, whom I have mentioned, also died very peaceably. To a friend, who asked him if he thought he was going to heaven, he replied, "I hope so; but it is all of mercy: if I reach there, it will be all of the free mercy of God."

Mr. Dendy writes, July the 23rd :

My builder at Salter's Hill is proceeding very slowly with his work. Having, however, some temporary rooms erected as a shelter and lodging-place for myself, I ventured upon a service on the 28th ult., for the first time, under a shade made of bamboos, cocoa-nut branches, &c.; and on the occasion had about 1000 persons present.

On the 12th inst. I held another service; the morning of the day was pleasantly employed in baptizing thirty-four persons; the first that have ever been baptized at Salter's Hill (the former church met at Crooked Spring), and the first baptism I have had in the country, which is now about three years and a half. The remembrance of former days rushed into the minds of many of the old members—having been destitute of a full supply of the means of grace since the latter part of December 1831; and during this vacancy no less a number than ninety-two members have been called out of time into eternity; several by the hands of violence, others by the visitation of God. This number of deaths forms no less than an eighth part of the whole number of the Salter's Hill church. Thus you see our breach has been wide; God will, however, I hope, soon repair it; prospects are pleasing; we had 1500 hearers on the baptizing Sabbath, and there are now many candidates for baptism.

My secondary station, Endeavour, also presents great encouragement. A church was formed on the 26th of April, of dismissions from Salter's Hill and Falmouth,

which now consists of 161 members. On Sabbath-day I expect to baptize thirty-two persons, who will be added to this church. The number of attendants is about 900. In consequence of the grant of the Society for this place, I am now looking about me to find an eligible spot to purchase, upon which a chapel can be built.

We are still exposed to calumny and reproach, and to evil reports concerning us, by newspaper attacks, &c. ; but all this we care not for: if God be with us, all will be well.

We regret to add, that Mr. Abbott

is laid aside from his work, by serious illness; which renders it very desirable that assistance should be sent for Lucea.

From Falmouth and Montego Bay we have merely heard, in general, that highly interesting meetings were held at each place on the first of August; but the particulars are to be mentioned in future letters. As to the negroes, Mr. Knibb briefly remarks: "All is quiet; and, I have no doubt, will be."

LETTERS LATELY RECEIVED.

EAST INDIES.

Mr. Penny, Calcutta, Jan. 21; United Missionaries, ditto, Feb. 7 & April 13; W. H. Pearce, ditto, Feb. 14, 23, March 14; J. Thomas, ditto, Feb. 6; A. Leslie, March 4; J. Williamson, March 16; E. Daniel, Colombo, April 3, May 6; G. Bruckner, Java, Feb. 17, ditto Samarang, May 27; Jas. Thomas, Sulkea, Mar. 13. J. D. Ellis, Calcutta, March 28.

WEST INDIES.

Rev. J. Coultart, April 14, May 5, June 12, 16. J. Phillippo, April 14, 28, May 14, July 6, 22, 23, Aug. 8. J. Clarke, April 22, May 20, Aug. 5. W. Knibb, March 29, April 22, June 1, July 6 (2 letters), 14, 22, Aug. 4. W. Dendy, March 31, May 12, Aug. 13. T. F. Abbott, April 14, 28, May 19, 25, June 2, July 21. J. Kingdon, April 7, June 23. H. C. Taylor, April 24, May 6. F. Gardner, April 29, June 30, July 10. J. Hutchins, April 8, July 14. T. Burchell, April 30, May 5, 28, July 7, 21, Aug. 4. J. Tinson, May 14, 29, June 21, July 3, 21, Aug. 20. W. Whitehorne, May 4, June 3. E. Baylis, May 12, June 23, Aug. 4. B. B. Dexter, June 12, 26. A. and J. Deleon, April 1. G. K. Prince, May 23. S. Whitehorne, May 21. W. Shotton, June 29. T. E. Ward, July 7. J. Burton, Feb. 21, March 23, April 8, 22, May 26 (2 letters), June 22, Sept. 7. E. Quant (St. Thomas), June 30, July 25, 31. J. Barlow, July 3. J. Bourn, July 25, Aug. 1. A. Anderson, June 15, Aug. 1.

SOUTH AFRICA.

W. Davies, Graham's Town, March 17.

HOME PROCEEDINGS.

AUXILIARY SOCIETY FOR OXFORDSHIRE AND PLACES ADJACENT.

The Twentieth Anniversary was held at Alcester, on Wednesday, Oct. the 7th, 1835. An interesting sermon was preached in the morning by Mr. Andrew G. Fuller, on the "Stability of the times of Zion arising

from wisdom and knowledge," Isa. xxxiii. 6. In the afternoon, a public meeting of the most animating kind was held at the Town Hall. This commenced with prayer by Mr. Killingworth; after which the Secretary read copious extracts from the Report of the Parent Society, and the large assembly was addressed in a lively and delightful manner by Messrs. Copley, Coles, Darkin, Pryce, Fuller, and others. In the evening

service was again held at the Meeting-house, when Mr. D. Davies, of Evesham, preached a very appropriate sermon on "Limiting the Holy One of Israel," from Ps. lxxviii. 41. The general impression left on the minds of those who attended the

services of this pleasing meeting was, that the Auxiliary is worthy of more regard than has lately been paid to it, and that the brethren will do all they can to uphold and extend its future usefulness.

Contributions received on account of the Baptist Missionary Society, from September 20, 1835, to October 20, 1835, not including individual subscriptions.

Ludgershall, Friends, by Mr. Walcot . . .	1	0	0	Boston, collection, &c., by Rev. E. Carey . . .	13	11	10
Paisley, Youths' Society in Rev. Mr. Smart's Congregation, by Mr. Hardie, Jun.	10	0	0	Horncastle, do., by do.	2	0	0
Tewkesbury, collection and subscriptions, by Rev. D. Trotman	47	14	1	South Devon Auxiliary, on account, by Mr. Nicholson	30	0	0
Devonport, Morice-square, collection and subscriptions, by Rev. T. Horton	21	13	6	Leicestershire Auxiliary Society, by Mr. Collier, viz.:			
Cornwall Auxiliary Society, on account, by Rev. Joseph Spasshatt	70	0	0	Leicester	33	19	0
Bath, sundry contributions, by Rev. Owen Clarke	9	15	3	Blaby	3	1	7
Abingdon, collection and subscriptions, by Rev. John Kershaw	16	8	3	Sutton-in-Elms	5	18	6
Kimbolton, collection and subscriptions, by Rev. John Hemming	13	13	7	Oadby	2	15	0
Sevenoaks, collection and subscriptions, by Rev. Thomas Shirley	29	18	0	Monks Kirby	2	17	0
Rugby, Female Auxiliary Society, by Rev. E. Fall	5	0	0	Foxton	4	7	0
Cambridge, Ladies, by Mrs. Foster, (<i>Female Education</i>)	9	3	0	Appleby	1	14	8
				Loughborough	11	7	0
				Husbands Bosworth	3	6	0
				Sheepshead	10	0	0
				Arnsby	10	13	0
					89	18	9

DONATIONS.

Friend, by Rev. W. Hawkins, Derby	100	0	0
J. G., for <i>Chitpore</i> School, by the Secretary	100	0	0
A. B. C., by do.	20	0	0
Ladies' Negroes' Friend Society, by Miss Stacey, for Mrs. Coultart's School	5	0	0
Do. <i>Southampton</i> , by Miss P. Morris, for do.	5	0	0
Friend, by Miss Philpot, <i>Canterbury</i> , for <i>Jamaica</i> School	0	10	0
Mr. Joseph Sturge, <i>Birmingham</i> , for Schools in the <i>West Indies</i>	5	0	0
Mr. John Sturge, do. do.	3	0	0
Mr. Charles Sturge, do. do.	1	0	0
Mr. Edmund Sturge, do. do.	2	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to B. B. for two boxes of books; to C. D. for two boxes of books; and to Mrs. Chamberlain, Ipswich, for a box of sundries, for Mrs. Coultart.

B. L. is informed that the subject about which he writes has long been the topic of anxious consideration and correspondence.

MISSIONARY HERALD.

CCIV.

DECEMBER, 1835.

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.

We have lately taken occasion to direct the attention of our Christian friends to the Boarding School at Chitpore, under the superintendence of our Missionary brother, Mr. Ellis. We rejoice to state, that our appeal has not been in vain. Several friends have engaged to contribute the sum of £5 each, for the support and education of a pupil; and one has very kindly handed us £100, to discharge a debt to that amount, which was resting on the seminary. We now insert a communication on this subject, forwarded us by our Calcutta brethren, under date of April 13 last, and shall be thankful if its insertion shall lead other friends to the evangelization of India, to adopt pupils to be trained in this highly useful seminary.

Dear Friends and Brethren,

The very small amount of contributions for native education in India, and the great importance of that part of Missionary engagements, have induced us to address you on behalf of the Chitpore

Native Christian Boys' Boarding School. This Institution has for its object the education of the children of native converts, with the view of selecting the best qualified among them as catechists and preachers of the Gospel. We consider this object as intimately connected with the increase and prosperity of the Redeemer's kingdom here. At present there is the greatest difficulty in obtaining intelligent and devoted native assistants; men qualified by grace and knowledge to unfold to their countrymen the truth as it is in Jesus. The Institution on behalf of which we now appeal to you, presents a promising means of meeting this serious deficiency, and we therefore unite in earnestly requesting the assistance of kind friends for its support. There are now thirty-seven boys in the seminary, whose ages vary from eight to eighteen. They first attend to their own language, a good knowledge of which is considered essential to their future usefulness; after which they commence the study of English as being the medium through which they may best obtain that information it is desirable they should possess. The instruction given to the youths is that which may best qualify them to preach the Gospel among the heathen. It is thought of the first importance to give them a close acquaintance with Divine truth, in its history, doctrines, and evi-

dences; and besides which to obtain some knowledge of Geography, Ancient and Modern History, the elements of Mathematics and Natural Philosophy, with Composition, and Translation into their own language. The sum required to support a youth in the Institution is small, and we hope this will induce many friends to give us their assistance by taking the charge of one or more of the lads, with whom they might correspond and regard as their agents in this land of heathenism. Should any friend prefer it, a child not already in the school may readily be selected from among the numerous native Christian families in our connexion, who may adopt the name of his patron in addition to his own. It will require, however, four or five years of course to enable such an one to correspond with his benefactor in English. The monthly expense of each, for food and clothing, and every thing connected with their maintenance and education, is *four rupees*, or £5 a year. We wish to raise the number of youths to fifty. £250 a year is required for this purpose; and should this assistance be afforded, we hope, with the Divine blessing, that four or five pious and intelligent men, from among the fifty, may yearly leave the seminary to engage as schoolmasters, catechists, or preachers of the Gospel.

We would also observe, that our Independent and Episcopal friends, from witnessing the good effects of similar efforts, have lately established boarding-schools for boys, and intend doing the same for girls without delay. There is one or more attached to the American Missions in Ceylon, which has rendered them a rich harvest for the labour bestowed. At the last report of their seminary, out of 160 youths under their care, upwards of fifty had been baptized and received into the communion of the church; and since this a cheering revival of religion has taken place in the school, and a large number have been added unto the Lord. At the Chitpore Institution we have not been favoured to see any thing like this, as there has yet been but a small number in the school. We feel thankful, however, for the Divine blessing, which has been vouchsafed. Within the past two years eight from the seminary have given themselves unto God, and continue to walk as it becometh the Gospel.

We would also mention that we have already been obliged to borrow £100, to meet the expenses of the school, and shall be obliged to incur a further debt of £150 for the same purpose, before we can hear

from you. Deeply feeling the importance of the object for which we have addressed you, and the urgent necessity of immediate pecuniary help, without which it must be altogether given up, and with it one of the most promising means of evangelizing the people, we conclude by commending the Institution to the serious and benevolent attention of friends, remaining, with much respect,

Yours affectionately,

In the Gospel,

(Signed) W. YATES,
J. PENNEY, etc.
W. H. PEARCE,
J. THOMAS,
J. D. BELLIS,

P.S.—We would add, that we have also a similar boarding-school for girls, designed to educate the female children of our native brethren, so as to make them fit companions for our educated young men. The expense of a girl is so nearly the same as a boy that perhaps it is desirable the same sum should be allowed, viz. £5 per annum. We mention this under the impression that perhaps some of our benevolent friends may wish to support one of both, and thus widen the circle of their benevolent influence. Owing to the enlargement of these schools, and the increasing age of the pupils, a short time since it was thought desirable to remove the female department to Sibpur, under the care of Mrs. G. Pearce. Any friends, therefore, who wish their subscriptions to go towards both a boy and a girl, will kindly mention it.

When the late excellent Governor General of India was about to return to this country, a deputation from the Missionary body in and near Calcutta waited upon his Lordship with a farewell address, and were most kindly received. The address itself is highly worthy of preservation; and the reply of His Lordship is so honourable to that nobleman, and includes so powerful a testimony to the value and importance of Missionary labours, strictly so called, that we insert both for the information of our readers.

To His Excellency the Right Honourable Lord WILLIAM CAVENDISH BENTINCK, G. C. B. and G. C. H. Governor General of India, &c., &c., &c.

My Lord,
We, whose names are affixed, the Missionaries resident in Calcutta and its

vicinity from the Societies of the Established Churches of England and Scotland, and of Protestant Dissenters, beg leave to approach your Lordship with this united expression of our high respect, and of our regret at your approaching departure from India.

The sentiments and language of political adulation, my Lord, are as far from our habitual feeling and habit as they would be derogatory to our spiritual office, and injurious to the moral interests which we subscribe. To debateable matters of political science and experiment, therefore, it is neither our duty nor our desire to advert, least of all on an occasion like the present. Many things in your Lordship's administration we appreciate only in silence and enjoyment.

It is as Christian Missionaries, my Lord, that we now approach you. If the general tenor of your Lordship's administration, as well as many of its special measures in particular, have been calculated, as we firmly believe, to promote the real welfare of India, and to aid forward, whether directly or indirectly, the one great paramount object in which we individually labour,—it would argue in us a culpable indifference to that object itself, or great insensibility to the means of its advancement, were we to omit thus publicly to offer the thankful expression of our respectful homage.

Education, under your Lordship's government, has reached a standard much higher, and made a progress far greater, than in any former period of the British rule in India. Measures have been introduced eminently tending to elevate the native character; to call forth the native mind, and excite in it the sentiment of civility, and to interest all in the progress of the common welfare; such as the institution of native juries, and the appointment of natives of talent and character to offices of greater trust and emolument in the secondary departments of justice, as preparatory to still higher attainments. Your Lordship's readiness to receive and even forward to invite, the contributions of individual experience, wisdom and observation to the general attack of public happiness, has been strikingly exemplified, and it is a subject of special gratification that greater security also has been given to the possessions of converts to Christianity, who had in too many instances been disturbed by private persecution or legal spoliation: but who will now, if it is to be trusted, repose in tranquillity and safety under the shadow of the equal law. These, my Lord, are some of these acts and results of your

Lordship's administration, that, under the blessing of Almighty God, have exerted and must continue to exert the most beneficial influence on the moral and civil prosperity of British India.

The abolition of the impious and murderous rite of Sati, by which the foul stain of blood, the blood of the innocent victims to an unnatural, cruel, and degrading superstition, has at length been wiped away from the front of a Christian government, multitudes of hapless widows and mothers annually preserved to their helpless families and to society, and a new impulse and direction given to the domestic affections; while the greatest hitherto existing obstacle to domestic education, in which national virtue has ever its origin and cradle, has been at once and for ever removed—this measure alone, one which your Lordship had the wisdom and humanity to resolve upon, the courage and firmness to carry forward to completion, would be abundantly sufficient of itself to stamp an indelible character of benignity and mercy on your Lordship's administration, and for which millions yet unborn will venerate your Lordship's memory.

We may be permitted, also, to advert to the generous aid your Lordship has in so many ways given to plans and institutions of general utility. Schools of instruction, benevolent establishments, schemes of new interest and benefit, have by your Lordship's encouragement and munificence been formed, fostered, or matured,—thus, not only conferring the most substantial advantages on present, but securing them to succeeding generations.

If the departure of your Lordship would, under any circumstances, be viewed by us as a subject of regret, that feeling is greatly increased by a consideration of the cause which has accelerated it, and terminated your government at a period when the most important changes are to be introduced—changes which your Lordship's experience, firmness, and talent would, we had hoped, have so advantageously directed to a final and successful accomplishment.

We beg your Lordship to receive our united assurance of a grateful recognition of that divine providence by which kings rule and princes decree judgment, in those beneficial results to India to which we have adverted, and which the God of all the kingdoms of the earth has called and enabled you to bring about. To that same gracious Power our fervent prayers are, and shall be devoutly offered, for your Lordship's future health and welfare. We will further only presume to add

the strong sense we entertain of the advantages which your Lordship's excellent lady has conferred upon the society of India, and upon those many institutions which have partaken so largely of Her Ladyship's patronage. The munificence of Lady William Bentinck's charities, the amiability of her manners, and the example of her virtues, have justly endeared her in no common degree to all. Deeply do we deplore the loss to be sustained in her Ladyship's, as well as in your Lordship's departure; fervently do we unite in supplication for her health and happiness; gratefully shall we cherish the remembrance of her many excellencies.

Thankful for the kindness with which we have now been permitted to approach your Lordship, we beg you to accept this expression of our sincere and most respectful sentiments and wishes, and have the honour to be, my Lord,

Your Lordship's most humble and obedient servants,

(Signed,)

- C. Aratoon, *Baptist Missionary Society.*
 T. Boaz, *London Missionary Society.*
 J. Campbell, *London Missionary Society.*
 W. Deerr, *Church Missionary Society.*
 J. D. Ellis, *Baptist Missionary Society.*
 D. Ewart, *Missionary of the Church of Scotland.*
 G. Gogery, *London Missionary Society.*
 J. Haberlin, *Church Missionary Society.*
 M. Hill, *London Missionary Society.*
 J. Krukeberg, *Church Missionary Society.*
 A. F. Lacroix, *London Missionary Society.*
 J. Leechman, *Serampore Mission.*
 J. Linke, *Church Missionary Society.*
 J. Mack, *Serampore Mission.*
 W. S. Mackay, *Missionary of the Church of Scotland.*
 Joshua Marshman, *Serampore Mission.*
 W. Morton, *Incorporated Society, P. G. F. P.*
 G. Mundy, *London Missionary Society.*
 G. Pearce, *Baptist Missionary Society.*
 W. H. Pearce, *Baptist Missionary Society.*
 C. Piffard, *London Missionary Society.*
 T. Reichardt, *Church of England Missionary.*
 W. Robinson, *Serampore Mission.*
 T. Sandys, *Church Missionary Society.*
 J. Thomas, *Baptist Missionary Society.*
 J. Weitbrecht, *Church Missionary Society.*
 W. Yates, *Baptist Missionary Society.*

Reply of His Lordship.

Returning to my country, and to my friends, I can present to them no testimonial so impressive as your address, that in the discharge of this great trust, I have done nothing to tarnish the na-

tional honour, or to forfeit their good opinion and esteem. Your holy profession,—the excellence of your lives,—the concurrence of so many individuals of different persuasions, give a value to your approbation that is, indeed, most gratifying. I must at the same time recollect that it is part of that charity which you so earnestly teach and practise, to think no evil, and to regard with indulgence, conduct that seems to emanate from good intentions. But even your praise must not mislead me from a deep conscientiousness and confession of my own unworthiness, or make me forget, that only in humble dependance upon the Giver of all mercies, I can hope by earnest prayer to obtain forgiveness for the unprofitable use I have made of the talents committed to my care.

[Here His Lordship became deeply affected, even to tears, and was unable, for several minutes, to proceed. The Missionaries were feelingly impressed.]

I have the more reason to feel flattered by your kindness upon this occasion, inasmuch as it proceeds from those with whom, in their public capacity, I have carefully abstained from holding any communion. The professed object of your lives and labours is conversion. The fundamental principle of British rule—the compact to which the government stands solemnly pledged—is strict neutrality. Of this important maxim, policy as well as good faith have enjoined upon me the most scrupulous observance; because, besides disarming the disloyal of his most powerful means of mischief, it tends to give contentment of mind to the good, and to form into one firm bulwark of defence, the confidence and attachment of the whole population. The same maxim of strict neutrality is peculiarly applicable to the question, now so much agitated, of general education. I venture to give it as my firm opinion, that in all the schools and colleges under the support of Government, the principle cannot be too strongly enforced, and that all interference or injudicious tampering with the religious belief of the students, and all mingling, direct or indirect, of Christianity with the system of instruction, ought to be positively forbidden. It is held, I know, by many, that the improvement of the human mind in India, if unaccompanied by instruction in a purer faith, is calculated to destroy that which exists, without substituting any thing in its place. One of our best and most useful prelates, the late Bishop Turner, thought otherwise. His was an opinion in which the Mussulman, the

Hindu, and the Christian—all, in short, who believe their faith to be true—ought to join, that the more the mind is enlightened, the better able will it be to appreciate religious and every other truth.

There is, I understand, in England, a large class of excellent persons, who consider as a compromise of principle the protection afforded to the religions of the country, and would gladly induce more active interference on the part of the ruling Power in the diffusion of Christianity. They may be assured that a more grievous error could not be entertained. The recollection of past ages, when conversion by whatever means, by fire and sword if persuasion failed; was the first care of the conqueror, is not obliterated from the memory or apprehensions of the people; and the greatest obstacles to the cause they espouse, would be the distrust any decided intervention of the supreme authority would inevitably create. The extension of Episcopacy was not without objection, as involving the great principle of neutrality. Known, as this great dignitary is, to derive his office from the Crown, and bearing always the rank and character of one of the highest officers of the state; it is difficult for the public to see him in his other capacity of head and patron of the Church Missionaries, without having the suspicion that the Government must have some connexion with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect, on the part of our excellent Diocesan, but that caution is now and will always be particularly called for.

Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is,—Rely exclusively upon the humble, pious, and learned Missionary. His labours, divested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the Missionary, is without objection. It is, or is not, accepted. If it is not, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. I would give them as an example in support of this advice, the school founded exactly upon these principles, lately superintended by the estimable Mr. Duff, that has been attended with such unparalleled success. I would say to them finally, that they could not send to India too many labourers in the vineyard, like those whom I have now the gratification of addressing.

Farewell—May God Almighty give you health and strength to prosecute your endeavours, and may He bless them with success!

SAMARANG.

From Mr. Bruckner to the Secretary, dated Samarang, Feb. 17, 1835 :

I wrote to you a few months ago, and, although nothing of very great importance has transpired since, yet I think it worth while to report to you, that I have got at last limited permission from government, for distributing tracts among the natives. You know, that I never ceased entirely from circulating tracts, even after the prohibition, for I thought we ought rather obey God than man, in making known the gospel, both by speaking and by writing; but I was then always in danger of being called to an account for it, and of being involved in new troubles. I can, therefore, now go to work with more quietness of mind in giving away these little pamphlets. I distributed fifty of them yesterday in a certain place. They are also widely circulated in the interior, for there is a great intercourse between this place and the people from other parts of the island. A headman of a small village, who sustains also the function of a priest, to whom I have declared the gospel from time to time and given tracts, told me some weeks ago, that he had sent all the tracts I had given him to his many sons, who were living in different places in the country, that they might know the good things contained in these little books; and now, added he, some of my friends write to me for tracts from a place which is upwards of thirty hours' distance from hence.

In the place he mentioned is the great academy or school for the Mussulman priests in this country; but whether the tracts had found an entrance among the students I cannot tell. I have still a good stock of tracts, which will, perhaps, last me twelve months longer; besides, we have still left some funds for printing more. I have about £40 from the sale of my Javanese grammar, which sum I intend to print Javanese tracts with.

But for the circulation of the New Testament in Javanese, government has not yet granted us permission. People in England will certainly think it strange, that a Christian government should hesitate a moment to give permission for the circulation of a book, which is even circulated in Turkey itself; but such is the power of prejudice and darkness in this

country, that the people who sit at the helm of political affairs judge it to be dangerous for the public tranquillity, if such a book as the New Testament were circulated among the natives, as some ill-designed persons might make a handle of it to rouse the people to insurrection. I have experienced the contrary of this, as I have ventured to issue upwards of fifty copies of this book among the natives, and there has arisen no disturbance; but those who received a book seemed to be much pleased and very grateful for it.

HOME PROCEEDINGS.

NORWICH AND EAST NORFOLK.

Extract of a letter from the Rev. W. Brock (successor to the late venerable Joseph Kinghorn), to the Secretary.

I feel much pleasure in communicating to you an account of the Anniversary of our Auxiliary to the Baptist Mission. We have been favoured this year with the valuable aid of Messrs. Carey, Steane, and Giles, with which, in connexion with local aid, we have effected more than on any former anniversary.

Lynn, Dereham, Foulsham, Ingham, Aylsham, and Brooke, provided for us large and attentive audiences, by which the appeals of the deputation were responded to in a manner agreeably and practically indicative of increasing attachment to the cause which they have espoused. Norwich, if it did not surpass, at least quite equalled, its coadjutors in the country, both in the numbers which it

presented at our meetings; and in the contributions which they supplied.

On Lord's-day, the 11th of October, the various pulpits were occupied by the deputation with great effect; and on the evening of the following day, our public meeting was held, which, for general excellence, was by far the best we have ever had. On the morning of Tuesday, about 200 dear friends sat down to a Missionary breakfast. After breakfast we all joined in family devotion. And now arrived the consummation of our joy. Every thing told: the company—old men and maidens, young men and children. The sentiment—one is our Master, even Christ, and all we are brethren. The addresses—in every sense, acceptable words. The object—the preaching among the Gentiles the unsearchable riches of Christ. It was, most truly, a time of refreshing from the presence of the Lord. As the meeting was drawing to a close, I received a note (anonymous), informing me that the writer would give a £5 note instead of a speech. Encouraged by those around, I read it to the meeting, and said, "Will any friend give me another?" "I will," replied several voices, in lively, lovely accents; "I will." And so, my dear Sir, they did; and so did many others, according to their ability; until, as the result of that meeting, very nearly £80 were contributed in addition to all that had been contributed before. With the writer of the note no communication was held, for with his name we were unacquainted until the meeting had closed. It was altogether spontaneous from first to last.

Could our denomination, generally, have witnessed the hallowed scene, I believe that Missionary breakfasts would become an appendage, and a most valuable one too, to the services which hitherto they have been accustomed to hold.

Contributions received on account of the Baptist Missionary Society, from October 20, 1835, to November 20, 1835, not including individual subscriptions.

Hull, Auxiliary Society, on account, by John Thornton, Esq.	100	0	0
Cambridge, Auxiliary Society, by E. Randall, Esq.	84	7	0
Scarborough, &c., collections and subscriptions, by Rev. B. Evans.	55	18	0
Newport and Niton, I. W., collections, by Rev. F. Trestrail.	9	12	8
Walworth, East-lane, Friends, by Mr. Payne.	2	4	7
Mage Pond, Auxiliary Society, by Mr. Beddome.	31	14	8
Ponemouth, Portsea, and Gosport, Auxiliary, on account, by Mr. Hinton.	100	0	0
Rotterdam, Miss. Box, by Messrs. Hoskins.	1	10	4

Beccles, contributions, by Rev. George Wright.	6	1	0
Garnitgay, collection and subscriptions, by Rev. E. Manning.	13	7	10
Ruckinghamshire, by Rev. P. Taylor:			
Chenies.	5	0	0
Emington.	0	10	0
Haddenham.	1	4	0
Towersey.	0	10	0
	7	5	0
Narinton, collections, by Rev. J. Acock.	8	11	0
Bridgnorth, collection and subscriptions, by Rev. T. Morgan.	22	9	3
Brighton, collection and subscriptions, by Rev. J. M. Sowle.	27	4	3

Plymouth, collection, Oct. 4, by Rev. S. Nicholson, for <i>Translations</i>	8 16 8
Olney, subscriptions, by William Andrews, Esq.....	12 8 0
Ford Forge, Baptist church, by Rev. R. Pengilly.....	5 0 0
Coldstream, Missionary Box, by Mrs. Paxton.....	1 6 0
Bedford, collection at Mr. King's, by Rev. E. Carey.....	6 11 0
Nottingham, collections and subscriptions, by Mr. Lomax.....	88 12 8
Collingham, do. by Rev. E. Carey.....	21 0 0
Newark, do. do.....	8 0 0

By an oversight, the following sums, collected by Mr. Flood, in Scotland, were omitted in the list published January last.

Stirling:	
Baptist Church, Rev. Mr. M'Millan's.....	2 10 0
J. J. Wilson, Esq.....	1 0 0
Collection in St. John's-st. Chapel.....	3 18 0
Ayr: Collection.....	1 6 4
Glasgow:	
Collection, at Rev. Mr. Robertson's.....	1 1 0
	<u>9 15 4</u>

SOUTH WALES.

Collected by Rev. J. STATHAM.

Monmouthshire:	
Caerleon.....	2 2 0
Newport.....	12 10 9
Castle Town.....	4 15 9
Argoed.....	0 7 0
Beulah.....	3 17 10
Pontrhydryn.....	4 10 0
Pontypool.....	13 19 7
Pisgah.....	1 16 6
Llanwenarth.....	2 2 3
Abergavenny.....	1 1 0
Nantyglo Herman.....	5 10 0
Penycae.....	2 14 1
Tredegarr.....	13 1 2
	<u>68 9 0</u>
Cardiganshire:]	
Cardigan.....	26 1 2
Penypark.....	2 0 7
Zion Chapel.....	0 6 2
Llwyndafydd.....	1 5 6
Aberayron.....	9 11 6
Swyddfynon.....	0 18 7
Ebenezer Llandysil.....	0 15 6
Talybont Tabernacle.....	1 0 0
Penrhyncock.....	1 0 0
Aberystwyth.....	13 1 0
	<u>56 0 0</u>

Glamorganshire:	
Aberdure.....	0 11 6
Dowlais.....	6 2 0
Hirwain.....	0 10 0
Merthyr Tydfil.....	14 19 1
Llantrisant.....	0 4 0
Ystrad.....	0 10 0
Dinas.....	2 13 1
Newbridge.....	5 10 0
Cardiff.....	25 6 11
Llantrwmajor.....	0 18 0
Llancaavan.....	0 13 0
Cowbridge.....	5 1 0
Bridgend.....	5 18 9
Maesteg.....	1 10 0
Aberavon.....	0 13 0
Salem Llsangyfelach, &c.....	0 13 6
Siloam.....	0 6 0
Neath.....	2 12 6
Swansea.....	25 1 8
Barnstaple.....	1 1 0
	<u>100 15 0</u>

Carmarthenshire:	
Vellenvole.....	2 0 0
Soar.....	0 10 0
Llanelly.....	8 0 0
Kidwelly.....	0 18 9
Llangudain.....	1 1 0
Carmarthen.....	12 18 7
Salem.....	2 3 1
Cwmivor.....	1 0 0
Cwmfellim.....	1 3 0
Rehoboth.....	5 0 0
Penypont.....	1 0 0
Drevach.....	0 10 0
Ffynnonhenry.....	1 12 9
Newcastle Emlyn.....	6 8 0
Bethel and Salem.....	1 15 0
	<u>46 0 10</u>

Pembrokeshire:	
Narberth.....	16 0 0
Molleston.....	2 12 6
Milford.....	2 5 0
Pembroke Dock.....	8 1 0
Zion.....	1 11 6
Bethlehem.....	0 18 8
Salem.....	0 12 7
Haverfordwest.....	60 0 0
Beulah.....	1 1 6
Middlemill.....	6 3 0
Fishguard.....	8 0 0
Llanglofan.....	20 3 0
Tabor.....	1 17 0
Bylchygwynt.....	1 0 0
Newport.....	2 18 7
Jabez.....	1 16 6
Fynnon.....	6 13 2
Rhydwylym.....	3 14 8
Kiltowyl.....	1 10 0
Blaenyffor.....	2 10 0
Bethabara.....	3 9 6
Ebenezer.....	8 12 0
Blaenywaun.....	11 14 0
Siloam Verwig.....	1 8 0
	<u>174 12 2</u>

Total collected in South Wales £445 17s.

The Committee present their cordial thanks to the ministers and other friends in the Principality, by whom their respected brother was so kindly received, for the renewed tokens of their attachment to the cause of the Society.

DONATIONS.

J. G., by the Secretary.....	100 0 0
Thomas Ellis, Esq., Sandhurst, for School Books to Jamaica.....	3 0 0
Mrs. Wedd, Watford, for Jamaica Schools.....	2 0 0
Eros, for Translations.....	0 10 0

Widow and Orphans' Fund.

Trustees of the New Selection Hymn Book, by Mr. Haddon.....	15 0 0
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ERRATUM.—In our last Annual Report, page 64, the subscription of John Phillips, Esq., of Haverfordwest, should have been entered £1, instead of 10s.

TO CORRESPONDENTS.

C. I. is informed that means are being used, by parties unconnected with the Society, to supply the deficiency to which he refers.

The kind donation of £5 from Rev. J. B. Burt, of Beaulieu, to the Society for the Education of the Sons of Baptist Ministers, has been handed over to the proper quarter.

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