

MISSIONARY HERALD.

CONTAINING INTELLIGENCE AT LARGE OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

CCV.

JANUARY, 1836.

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

FOREIGN INTELLIGENCE.

JAMAICA.

Late arrivals from this island have brought a variety of communications respecting the progress of our mission there. The intelligence from our brethren Burchell and Knibb will conveniently form distinct articles; the principal facts narrated from other statements we shall present in a combined view.

The health of Mr. Gardner has been so much affected as to render it necessary for him to retire from Kingston for a season to a cooler residence in the interior. He has, accordingly, paid a visit to Mr. Clarke, at Jericho, in the parish of St. Thomas-in-the-Vale, and derived benefit from the change. Though the church under Mr. Gardner's care has not been altogether free from causes of disquietude, he gratefully reports that he is not without encouragement. "On the first Sabbath in August," he writes, "I had the happiness of baptizing fifty-three persons, who, by their previous conduct, and the relation of their experience, gave me reason to hope that they were truly the disciples of Jesus. Do pray for me, that wisdom to direct and grace to support may be given me, and that in the last day I may rejoice that I have not run in vain, nor laboured in vain."

With the zealous and persevering exertions of Mr. Phillippo in the cause of Negro education, our readers have long been acquainted. His schools at Spanish Town, commenced several

years ago, and carried forward by his generous and self-exhausting efforts, when there was little around to encourage him, have lately been remodelled in a form more adapted to the present circumstances of the island, and have been honoured with the patronage of the Governor and the Marchioness of Sligo. The "school-rooms," he writes, under date of October 30th, "have been tardily advancing to completion; but very little now remains except the fitting up. They are noble buildings; and the institutions connected with them, I have no doubt, with the blessing of God, will answer in an eminent degree the object of their establishment." We learn, with satisfaction, that Government have made a grant of £500 towards defraying the balance due on these useful and much-needed erections. In Mr. Shotten, Mr. Phillippo has found an assistant well qualified to co-operate in his benevolent labours. Soon after entering upon his duties, he was attacked by fever, so that, for a season, his life appeared in danger, but we rejoice to perceive, by the last accounts, that his health has been restored.

The building of the chapel at Passage Fort is advancing steadily and well, and the proprietors in that neighbourhood manifest very friendly feelings towards the undertaking, several having spontaneously offered either to supply a part of the materials gratis, to give a fortnight's labour of their apprentices, or to contribute a considerable sum in waggonage. We shall be happy to hear of similar

proofs of kindness in other quarters, as the principal impediment to the progress of the gospel, as ministered by our brethren in various parts of the island, arises from the difficulty in providing places of worship for the members who are disposed to attend them.

Under date of September 24, Mr. Taylor gratefully acknowledges the receipt of a liberal supply of elementary books from the Sunday-school Union, and adds, "I have recently had a baptism at Old Harbour, when sixty were added to the church; and among the rest, a man of colour, well known to our missionaries in that quarter, who has long been engaged, with much acceptance, as a preacher of the gospel in connexion with another body of our fellow Christians. Of the two chapels now building under Mr. Taylor's direction, each of which measures 50 feet by 60, with provision for enlargement, that in Vere is roofed in, and has been used for public worship, though not finished, for several months; and that in Clarendon, it was expected, would be covered in by the end of the year.

At *Morant Bay*, Mr. Kingdon laments that the place in which he preaches is much too small to receive the numbers who wish to attend. The church at *Mount Charles* has required the exercise of faithful discipline; but its pastor expected, soon after the date of his letter (Sep. 1), to baptize a few individuals of whom he hoped well.

A letter from Mr. Clarke, dated Jericho, September 12, in addition to other very pleasing intelligence, affords another proof of the diligence with which our dear missionary brethren are exerting themselves to promote the cause of Negro education. He writes as follows:—

I have made some progress in chapel building; and, though loaded with care, that I am reconciled to only because it is necessary for the glory of God; yet having the presence of my Divine Master, I am happy, and see all things relating to my building business progressing as pleasantly and speedily as I have a right to expect. The foundations of both chapels have been levelled (both with stone); and the materials for completing the buildings are in a state of forwardness, such as to

give the hope that, if we have favourable weather, in six months from this, if my unworthy life be spared, I may be preaching in them the word of life. The other two chapels I shall proceed with as soon after these now in hand are completed as I possibly can.

At the different stations I occupy, the work of God still appears to prosper greatly. Soon after my last baptism, I received the names of ninety-seven new inquirers on one evening, most of whom came from the St. John's mountains, which lie about five miles behind my dwelling, and are nearer to this station than to the one in St. John's. Since, a number more have joined as inquirers at all my four regular stations; and almost every week some come to be examined preparatory to baptism.

In June last I commenced an evening school in my house here, and am happy to say that it succeeds beyond my expectations, and continues to increase. There are now 103 males, and 60 females, of all ages, from six to sixty; and often more than 100 attend together on the same evening. They are kept at their lessons for about an hour, on the monitorial plan, and after that I teach them hymns, portions of Scripture, &c., asking questions, and giving explanations, as appears suitable; a hymn or two is then sung, and we conclude, about 9 o'clock, with prayer. Many can already read easy lessons; and a few, who knew their letters before, are reading in the Testament. I attend to this school three evenings each week; and the day-school, kept by Miss Merrick, is attended to six days in the week, and some of the scholars attend also at both evening and Sabbath schools. I have lately had a grant of £10 for my schools from the Ladies' Society, and am applying the money to give instruction to some orphan and other poor children. I am in great need of school requisites, and have written for some to Mr. Daun, of the Borough Road School, and shall thank you to pay for what is sent, should payment be required, and include all sums paid for me in a letter, that I may draw for so much the less in some of my bills.

Our young friend, Mr John Clark, who embarked for St. Ann's in July, arrived safely at that port in the beginning of September, after a very favourable passage of seven weeks and two days. He was permitted to hold divine worship during the voyage, and was induced to hope, from the deep attention and evident concern

occasionally visible among his auditors, that his efforts to promote their spiritual welfare were not wholly in vain. On his landing at the Bay, he was welcomed in a most friendly manner by the members of the church there, and also by Messrs. Whitehouse and Bird, Wesleyan missionaries, the former of whom very kindly conveyed him in his own chaise to Tydenham, the residence of Mr. Coultart. Mr. Clark has begun his labours in a spirit of humility, affection, and diligence, which we trust may be regarded as an earnest of the divine blessing; and our highly esteemed brother Coultart is greatly refreshed and encouraged by the aid thus furnished him in the cultivation of his wide and important sphere of exertion.

A severe attack of bilious fever, for a season, laid aside Mr. Hutchins, of Savanna la Mar, from his public engagements; but he was soon, through the mercy of God, permitted to resume them, and states, in a letter, written August 25, "We had delightful days on the first and second of this month, when many flocked to the house of God to thank him for his goodness. I baptized twenty-one on the morning of the Sabbath, which, with the eleven baptized four weeks before, have made a considerable addition to our small church. We had from a thousand to eleven hundred present at the services; and never was such a day known before in this town. Persecution and tyranny prevail to a great extent; but, thanks be to God, it turns out for the furtherance of the gospel. Let me entreat you to pray for me, that I may be blessed and made a blessing, that my life may be spared, and that the glory of God may continue in our midst."

At both the stations under the care of Mr. Dendy, Salter's Hill and Endeavour, the work of the Lord appears to be advancing in a very pleasing manner. The new chapel at the former, measuring 80 feet by 50, is nearly covered in, so as to admit of worship being conducted within its walls. The members of the church, on the 13th of August, were 660, of inquirers 490, and the usual attendance 1500, which is expected greatly to increase when the chapel is com-

pleted. In the months of September and October, two baptisms took place, at which fifty-six persons were admitted to church fellowship, and several others had been examined and approved at the date of Mr. Dendy's last letter. At Endeavour, the number of members has been increased, by a recent addition, to 221; the inquirers are 240; and the congregation includes about as many more, belonging to neither class; and yet at present the only accommodation for these 900 individuals is a small house, for which we are compelled to pay a high rent, and which will accommodate only about fifty persons! "All above this number," says Mr. Dendy, "being exposed to the scorching rays of the sun, or having merely some branches of trees thrown over a slight bamboo erection as a shade—or, in case of a shower, to the rain from above, or the wet ground under feet, all of which are much more dangerous to health here than in a northern climate."

We are truly happy to learn, that Mr. Abbott has recovered, in a great degree, from his late illness, so that he is expected to be able to resume his public services by the end of the year. His place, both at Lucea and Green Island, has been supplied, principally, by Mr. T. E. Ward, formerly of the Wesleyan connexion, but lately united to the church at Falmouth, under the care of brother Knibb. But Mr. Abbott also is greatly at a loss for means to build chapels at each of his stations, the present means of accommodation being altogether inadequate.

While the proofs afforded, in the simple statements of fact now given, of the continued blessing of the Lord on the labours of our dear brethren, will be grateful to many a Christian heart; it is earnestly hoped, that the great and pressing need of pecuniary help for the erection of places of worship, will be seriously taken into consideration. It is believed, that the sum provided for that purpose in 1834, has been more than expended; though, as payments have been made from that fund, both in Jamaica and at home, it is impossible to ascertain, at present, precisely how it stands.

Hence the care of providing plain and substantial buildings, in which the negroes, attached to our mission, may hear the word of God, devolves upon their Christian friends in this country. When this work is once accomplished, there is every reason to believe, that the congregations thus formed would, in a very little while, understand the duty, and claim the privilege, of providing for the ministry among themselves, and thus, releasing the funds now employed for their benefit, to accomplish similar good elsewhere. Ten thousand pounds would, probably, be adequate for this purpose, and ought there to be any difficulty in finding such a sum to meet the exigency?

It is not improbable that this paper will find its way to the hands of some, by whom the amount we have mentioned could be devoted at once, without suffering the slightest inconvenience themselves, or encroaching in the least on the just expectations of others. Nor can we conceive, that it would occasion any remorse, either in the hour of death, or when the account of every talent is given up to the Supreme Proprietor of all, that such a portion of one of the meanest of those talents should have been so employed. The wise, to whom we speak, will judge what we say.

MONTEGO BAY.

In a letter dated 22nd of September, Mr. Burchell gives the following account of the manner in which his people observed the

Anniversary of Negro Emancipation.

On Sunday, the 2nd of August, we had the largest congregation that was ever known in Montego Bay. We had full four thousand persons present at our prayer-meeting at 6 o'clock; and at the lowest estimate we had seven thousand at our morning service. The house we occupy as our chapel; the shed in the chapel-yard, measuring 70 feet by 35; indeed, every part of the chapel-yard, which is large, were all crowded; the streets also, the yard opposite the chapel-house, the new chapel, and the yard in which it stands, which is also large, were thickly occupied. Mr. Ward preached in the chapel-house, and I preached in the new chapel, standing upon one of the large joists. After the service, the church

assembled to commemorate the death of Christ, when I had the pleasure of giving the right hand of fellowship to about a hundred and seventy new members, most of whom had been baptized in the river adjoining the town on the preceding morning, Aug. 1st. The scene was impressive and delightful; every part of the chapel-house was crowded with communicants, and hundreds also were obliged to be in the yard: there were present not less than fifteen or sixteen hundred members. We had no public collection, but I recommended all who were sensible of God's mercies in their emancipation, and who were of a willing mind, to come with a thank-offering, however small, and present it as a token of their gratitude to God; and they came in crowds—young and old came. Mothers bringing their one, two, and three children, who were under six years of age when the Bill came into operation, and their little infants in arms, to present their mite; and many a tear of joy was shed as they cast it into the treasury of the Lord. It was interesting and deeply affecting to witness the scene; and it is with much pleasure and with sincere gratitude to God I am enabled to inform you, that this church came forward with its former liberality, and has taken the lead of all the churches in the amount raised, although no public collection was made.

Communications of a later date give various particulars respecting his

Subordinate Stations.

I. GURNEY'S MOUNT. The people in connexion with this church have been neglected most of all, and have enjoyed fewer means of grace than the people of any other of our churches. They have attended principally at Fletcher's Grove, and frequently at Montego Bay. Their anxiety to enjoy the public means of grace has been very great, and their entreaties frequent and affecting. At Hillington, I have built out-offices, which I am fitting up to serve as a residence for the Missionary, till the chapel building expenses are met. I have made a road up to the premises; have cleared off about fifteen acres of land; and am now building a tank for water, as sometimes we have to send four or five miles for water; so that I have not been inactive for the station. I expect to commence preaching in our old chapel-house in a fortnight.

II. FLETCHER'S GROVE, fourteen miles from Montego Bay, and seven from Gurney's Mount. A large and commodious house was offered at this place a little after my return to the Island. We took a part of it for six months, agreeing to hire the whole for one or two years after-

wards, if the prospects became sufficiently encouraging. We commenced in February. I have preached there as often as was in my power on the Sabbath, and on Friday evenings; indeed, there has been public service at least once a month on the Sabbath, and once a fortnight in the week. Our Sabbath congregation has varied from five hundred to a thousand persons, and on the week evening it has averaged about a hundred and twenty, sometimes more, sometimes less. I have purchased an acre and a half of land, delightfully situate, with a small residence upon it, which I am repairing and fitting up for the missionary who supplies the station, and have hired the whole of the chapel-house for one or two years as may be required. This I shall fit up for the accommodation of the people; hundreds of whom now sit in the yard, without any shelter from the sun. I hope to build a chapel on the premises during the period we occupy the hired house. At this station, Mr. Andrews has commenced a Sabbath-school, and we have already above one hundred children.

III. SHORTWOOD, seventeen miles from Montego Bay, and eighteen from Gurney's Mount. I have recommenced my labours at this station since the 1st of May, and now supply it one Sabbath per month; the attendance is delightful, from six to twelve hundred. I preached standing at the window of a house belonging to one of our members. The house is fully occupied, but the mass of the people is in the yard, sitting upon benches made of a pole fastened on others which are driven into the ground. It is delightful to witness this assembly, in the midst of an amphitheatre of mountains, worshipping their Maker under the canopy of heaven; rudely provided for, but neatly clad, and conducting themselves with the greatest propriety. And it is gratifying to witness so many of them with the New Testaments which they received from the Bible Society under their arms carefully folded up in their handkerchiefs. The pleasure, however, of this scene is often interrupted, as I witness the poor people endeavouring to protect their heads from the piercing rays of the sun, by placing a book or a large leaf upon their heads, and putting their handkerchiefs loosely on them; and by seeing them sometimes looking up to this great luminary travelling in the full splendour and strength of his majesty, as though they besought his compassion. Mr. Andrews has commenced a Sabbath-school at this station also, and there are already nearly a hundred children under instruction. I have succeeded in purchasing a few acres of land, most plea-

santly and healthfully situated, and am now making preparations to build a small house as a temporary residence for a missionary, and am about to take up the tent for the accommodation of the people till we can build a chapel.

IV. BETHEL HILL.—Eighteen miles from Montego Bay; nine from Mount Carey; nine from Shortwood; and twelve or more from Gurney's Mount. It is situated on the great interior road from Montego Bay to St. Elizabeth; is about twenty three miles from Savanna la Mar, and thirty-two from Black River. At this place I have rented a large house for three years, where I have service on week evenings, and where I am about to establish a school. My prospects here are very encouraging, but as I have not had possession many weeks, I will defer any farther statements, as my time is so fully occupied with work that I have no time to write in anticipation. I have purchased a few acres of land adjoining the place I have rented, and hope to get a chapel built by the time the lease expires.*

Perhaps you will ask what induces me to undertake so many new stations, and at such distances which necessarily occasion so much travelling, &c. I will tell you. The motto of our Society is, "Attempt great things for God—expect great things from God." In the spirit of this motto I hope to live, labour, and die.

Efforts for the Instruction of the Young.

During my stay in England, and especially during the latter few months, all parties were inquiring why we did not direct more of our efforts to the instruction of the young. I replied by stating our numerous difficulties during the reign of slavery, and our determination to act as soon as it was in our power; this was my own determination, and I believed it to be that of my brethren. Immediately, therefore, on my return, I began to direct my attention to this important part of missionary operations, more especially important at the present crisis. Early in this year I heard that Mr. J. R. Andrews, a member of the church in Spanish Town, who has been engaged for some years in this department, was anxious to obtain a situation as master of a Lancasterian school in connexion with some one of our stations; and being strongly recommended to me by several of my brethren who knew him well, I engaged him. He, with his wife and family, came to Montego Bay in March, and commenced the school on the 1st of April. Though we have hitherto been in want of a suitable school-

* Want of room compels us to defer the account of a fifth station, *Mount Carey*, till next month.

room, still our success has much exceeded our expectations. We have nearly 150 scholars on the list, and the daily attendance is fully equal to our present accommodations. About three months ago, I purchased a large house and yard for the school: the house is now undergoing the necessary alterations and repairs to receive the children, and we have every prospect of increasing encouragement. The expense of the school is very great; having a schoolmaster and family to support. Still, as this is the first Lancasterian school in the county of Cornwall, and as it is intended to train up teachers to superintend other schools, I have not hesitated to incur the expense, believing that you will cheerfully present its claims before the Christian public, from whom I confidently anticipate some assistance. Already I have two young men under instruction, for schoolmasters; one of whom is sent by brother Knibb, for a school he contemplates at Falmouth. Other persons are making application for instruction and situations; but it is utterly impossible for me as an individual to undertake more than I have done. I have now above one thousand children under instruction at Montego Bay, and at part of my out-stations. At the rest of my stations I am about to commence schools; and I could enlarge at all, had I the means. I have stations situated in the most important districts of the country for the establishment of Lancasterian day-schools; and I would most cheerfully undertake them, could I but procure some pecuniary assistance. I feel intensely anxious for the rising generation, now growing up to be a free people; and I feel deeply interested in their prosperity and welfare. At present I have strength, and I think I have a disposition equal to my strength, to work: all I need is help—pecuniary help.

I have undertaken the Lancasterian and Sabbath-schools, encouraged by the assistance rendered by a few kind ladies connected with some of our churches in England. To Mrs. Wilcocks and the ladies associated with her, at Devonport, I am under the greatest obligations—the flourishing church at Gurney's Mount (for it is still flourishing in the midst of all its difficulties) was commenced in consequence of an unexpected but liberal present of fancy articles sent by them previous to the disturbances. And their present of fancy articles, with others from Ladies' Associations at Stonehouse and Kingsbridge, and from Mrs. Hawkins and friends at Derby, and a few of less value from other friends, induced me to

undertake the Lancasterian school at Montego Bay, and other schools in the country, which afford us so much encouragement. I do hope that these friends will continue to render us their aid, more especially at present, while we have to direct our most strenuous efforts to liquidate our chapel debt, and whilst, at the same time, so many additional schools are needed. The aid afforded by their presents, on my leaving England, has been of most essential service. Indeed, the Lancasterian school, which is likely to prove of vast importance to the next and future generations, is chiefly indebted to them. And I do most earnestly invite the ladies of other congregations to imitate the generous and praiseworthy example of the aforementioned disinterested friends, by which they can most effectually assist us, and the rising free Negro people, without diverting their means from the general funds of the Society. And I will pledge myself to establish schools, and to have 1000 children of apprentices under daily instruction, as soon as they will give me the necessary pecuniary aid.

We feel it altogether superfluous to subjoin a word by way of enforcing these appeals, or of recommending the laborious missionary who makes them to the sympathy and affectionate co-operation of our Christian friends. His statements speak for themselves, and demand our thankful acknowledgments to that God who has opened before him such extensive scenes of labour, and given him faith to enter upon them.

It must be evident to all, that further assistance is indispensably necessary; and under that conviction, the Committee have resolved to send him out a coadjutor by the first opportunity, notwithstanding the funds of the Society are unequal to its present expenditure. They wish, also, to exemplify the Society's motto: "Attempt great things, and expect great things."

FALMOUTH.

Our readers will learn from the following extract, that Mr. Knibb emulates his brother Burchell in zealous efforts to promote the cause of Negro education. His letter is dated Falmouth, October 1, 1835:

I inclose you an account of the laying of the corner-stone of the Lancasterian school room in this town; and beg leave to direct your attention to the subject. I am very desirous to obtain help to enable me to complete the building, and earnestly hope, that you will assist me in obtaining this, by any means you may possess. It is the first school-room in the parish, commenced on this plan. I am building it capable of holding from 200 to 250 children, with a sliding partition to separate the girls from the boys. There will be two play-grounds, totally distinct from each other. I expect the whole purchase, school erection, with out-offices and fences, will cost about £900 currency.

For about three months I have had a school about ten miles in the country; one of the deacons, Mr. Lovemore, keeps it. He has about thirty day scholars, about one hundred Sabbath scholars, and he conducts worship on Lord's-day in a house built for the purpose by the poor people themselves. The expense of this establishment is about forty pounds sterling per year. I hope to visit it once a month, to see all is right. Will any kind friend take it under his fostering care?

I have a very interesting young man now training at Montego Bay, for another school, at the Refuge, which I hope to commence by Christmas; and others I have, whom I could employ, if I had but the means. Think, my dear Sir, 1200 children present, their parents all belonging to my church, at the laying of the corner-stone! full 700 of them quite free! no school, no kind instructor! when I saw them my heart leaped for joy! But sad is the reflection, for want of a few pounds, they must perish in ignorance!

In the procession were about one hundred mothers with infants in their arms, all born free, but yet the slaves of Satan. Many of the parents had brought their children fourteen or fifteen miles to be present. We made a thousand cakes, that each might have one; and sadly was I disappointed, that I had not enough. Well, my heavenly Father knows that I would instruct them if I could: may He, in infinite mercy, provide that knowledge they are anxious to obtain!

The account in the Falmouth Post, to which Mr. Knibb refers in the beginning of his letter, is substantially as follows:

The foundation stone of the first Lancasterian school in this parish was laid in this town on Saturday last (26th Sept.). The number of persons assembled, both patrons of the institution, and those for

whom the institution was designed to prove a blessing, was immense; the children alone being about 1200. Previous to the time at which the ceremony was to begin, the children proceeded to the spot in procession, with banners bearing the clauses of the abolition law which had emancipated them from slavery. The service was commenced by the Rev. Mr. Vine, Independent minister of Arcadia, assisted by the Rev. Mr. Woolridge, of Clarendon, who read the portions of Scripture selected for the ceremony. The verses of Deuteronomy, in which the children of Israel delivered from bondage, were called upon to remember the mercy of God, in the fidelity with which they should serve him, and the zeal with which they should bring up their children in the remembrance of Him, their deliverer, were strikingly appropriate for the occasion. The foundation stone was laid by John Kelly and T. R. Vermont, Esqrs., magistrates of the parish, and bore the following inscription:

"Falmouth, Trelawny—Jamaica, ss.

"This corner-stone of a building intended for the purpose of Education on the liberal and comprehensive plan adopted by the British and Foreign School Society, was laid by JOHN KELLY and THOMAS R. VERMONT, Esquires, on the twenty-sixth day of September, in the year of our Lord one thousand eight hundred and thirty-five, being the second year of African Freedom, and the sixth year of the reign of William the Fourth, HOWE PETER, Marquis of SLIGO, being the Governor of this Colony, and the Honourable WILLIAM FRATER the Custos of this Parish.

"The Building to be erected under the superintendance of the Reverend WILLIAM KNIBB, Baptist Missionary, and the advantages of the institution to be available to all Children, irrespective of the Religious denomination of their Parents."

Mr. Kelly, in a persuasive address, reminded the people of the great purposes of instruction, that it was the means of increasing their utility to themselves and to their country; that while the duties of order and of industry remained as paramount in a state of freedom as of bondage, liberty had but imperfectly conferred its blessing on them, if they did not provide for their children that degree of instruction requisite to render them in all respects fitted for the better condition of freemen, which was now their inheritance; for it had been truly said, that the first country in the world could not be ma-

naged by savages, and that it required but a very slight effort indeed of reason to discover that the produce of the land, and security of property, depended principally upon the human animal; for, if he be idle, vicious, and dishonest, the soil would be barren, and the products would be plundered.

The Rev. Mr. Knibb, after mentioning the sources from which the first funds, £300 sterling, were obtained towards the institution, that they were contributions placed in his hands when in England he pleaded their cause, and the cause of moral and religious instruction, that it should be appropriated to build a school on the spot in which Providence should assign him the duties of a Christian minister,—proceeded to enforce the duties of the parents and the children, in relation to one another—in relation to society—in relation to their country—and in relation to the Being, whose deliverance of them from slavery they had been called upon to remember in a faithful and zealous discharge of all their duties. God, who was no respecter of persons, while he disregarded the colour of the skin, yet looked to the complexion of the heart. The impressions which it received in the period of life when instruction stamped its character, and knowledge gave it its befitting excellence, were the source of all that respect among men, which made some qualified to govern, others to administer the law. There were others, whose duty it was, to be obedient and serve; but all were alike to be esteemed for public and private usefulness, and to be respected for their public and private conduct. It was the peculiar distinction of the king upon the throne, that he reigned a king of freemen; other kings, his predecessors, great and glorious as their reigns may have been, reigned and died kings of slaves; but William the Fourth, though he ascended the throne like them, having slaves for his subjects, would close his life with the glory of being served only by a free people. The administration of justice, the protection of property, and the defence of every member of the community from violence and outrage; for which, under the wise ordinances of Providence, all governments were instituted, gave to the magistrate power and authority, that he might be a terror to evil doers, but it was precisely

so, that the good might enjoy in security all the blessings that were their own by their acquisition or their inheritance. No man was raised above another for the sake of oppression; no man was exalted that others might be debased; one of the most important lessons they would acquire by increased knowledge, would be duly to estimate their relations in this state of social order, and by a proper zeal for the government that watched over them, protected them, and upheld them in the exercise of their rights, to maintain that government in peace, strength, and security. His influence, if he could best any among them, apart from the faithfulness with which he ministered to them as a Christian teacher, would be to keep them steadfast in the path of duty, not merely for the sake of that duty in its general sense, but for the particular respect they owed to the magistrates of the parish, who so conscientiously discharged the functions of their office, that the poor felt that in them they had sure friends and protectors. This was not the language of adulation. They were around him on the present occasion, some aiding in the ceremonies of the day, others countenancing their labours by their presence and approbation, and testifying by that presence and approbation the liberality which animated all their actions, and influenced all their sentiments. The Rev. gentleman finally closed his eloquent address, by a fervent hope, that the cornerstone of the temple which they had now laid, would be the means of enabling them abundantly to convince the world, that knowledge and virtue were not foreign to the African; that ignorance too gross to be eradicated, and dispositions too depraved to be corrected, had not justified the harsh dispensation that had for centuries degraded them as slaves.

We were much gratified to notice among the company present, the Rev. Messrs. Griffith and Panton, of the established church, who had that morning arrived in the parish on a missionary excursion, and who, consistent with the pious zeal by which they have been ever animated, were present on this occasion of public usefulness and benevolence.

The school is to be called *Suffield School*, in honour of the late excellent Lord Suffield.

(The list of contributions, &c., is unavoidably postponed to our next number.)

MISSIONARY HERALD.

CCVI.

FEBRUARY, 1836.

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

FOREIGN INTELLIGENCE.

COLOMBO.

Our readers are aware that Mr. Daniel, our Missionary at this important station, has been, during his whole residence in Ceylon, cheerfully and zealously aided in his benevolent labours by the various members of his family. The cause of Female Education, particularly, has been efficiently promoted by their exertions—a department of effort, of which the necessity and the usefulness, as bearing on the moral condition of society, are very inadequately understood in our own more highly favoured country. But it has pleased God to deprive his servant of the comfort and the advantage resulting from this domestic co-operation. The health of Mrs. Daniel had been impaired from the very commencement of her residence in Colombo, and at length that of her daughters also gave way under the enervating influence of the climate. The case of the youngest, particularly, was such as to render a return to this country, in the judgment of all acquainted with it, indispensable.*

* The Committee are greatly indebted to the Rev. B. Clough, the senior Wesleyan Missionary in Ceylon, for a very valuable letter to their Secretary on this subject. It is a beautiful specimen of Christian kindness and affection towards a deeply afflicted brother Mis-

A passage was accordingly procured by the Morning Star, Captain Linton, which left Colombo early in July. It proved that the step had been delayed too long to be of advantage to Mrs. Daniel; she was unequal to the fatigues of the voyage, and gradually sank, till she expired, in serene and peaceful hope of a joyful resurrection when the sea shall give up her dead, on the 19th of November, about a fortnight before the Morning Star arrived in England. Her three daughters landed in safety, and have already derived considerable benefit from the change of climate.

Under these afflictive circumstances, our beloved brother, Mr. Daniel, has a peculiar claim on our sympathy and prayers. May he be graciously sustained under his bereavement, and strengthened to pursue, in the spirit of resignation and faith, the various duties of his station. Some information respecting these we extract from a letter dated July 6, and brought to England by his family.

In reference to our Missionary work, we all continue to labour amidst many discouragements, and some encouragements; and, though we may be often cast down, yet not destroyed. Labour

and his family; the high testimony to whose worth and labours they know to be faithful, although, out of regard to the feelings of the parties concerned, it would be improper to publish it.

is our lot on earth—rest is what we expect in heaven. We are now called on to sow the seed—whether we shall gather in the harvest I cannot say. But an immortal harvest shall be collected to the

divine glory. I shall annex to this a tabular account of the preaching labour connected with the Baptist Missionary Society in Ceylon.

Place.	Miles from Colombo.	Time of Preaching.	Language.	Preachers.	
Fort.....		Sun. Morn. and Even., Tues. and Thurs. Evens.....	English and Portuguese.	H. Siers and E. Daniel.	
Pettah.....	} COLOMBO.	Sun. and Wed. Evens.....	Portuguese.	H. Siers.	
Grand Pass.....		Sunday Mornings.....	Singalese.	E. Daniel.	
Jail.....		Tuesday, every other week..	English.....	Do.	
Cymao's Gate, Open Air		Do. do.	Singalese.....	Do.	
Scar-street.....		Sun. Morn., every other week.	Do.	Do.	
Hill-street.....		Mon. Even., very uncertain.	Portuguese.	H. Siers.	
Coltency.....		Friday Evenings.....	Tamil, by an Interpreter.	E. Daniel.	
Modcuh.....		Sunday, every other week..	Singalese.....	Members of the church.	
Lepet's Hospital.....		4	Thursday, every other week..	Do.	H. Siers.
Mattacovley.....		4	Saturday and Sunday.....	Do.	E. Daniel & Members.
Kattappellalet.....	5	Sunday & Wednesday, every other week.....	Do.	Do. do.	
Calamy.....	6	Wednesday.....	Do.	E. Daniel.	
Pettygodah.....	5	Wednesdays and Sundays..	Do.	E. Daniel & Members.	
Byamville.....	10	Sundays.....	Do.	Do. do.	

In Hanwell, twenty miles from Colombo, and three villages, the Singalese preacher, Corlois, makes known the Gospel.

The distances are taken from the Fort of Colombo, and approximate as near to accuracy as round figures can express it.

Some of these labours are occasionally interrupted; by illness—by the state of the weather—and by a variety of things you cannot always provide against; but still, such is the course we have generally of late pursued. And when to these you take into account the time that must be expended in visiting schools—in superintending school-masters—in studying the native languages—in preparing tracts—in visiting the sick—and in going to the houses of the people, to speak with them concerning Christ and his salvation, you will conclude I have not much time on my hands to spare. I have to acknowledge the assistance I receive from three members of our church, who are employed every Sabbath in the surrounding villages in preaching to the people. I shall endeavour to send with this some of their notes to me giving an account of their labours. And as they do these things gratuitously, receiving nothing, except, when the journey is distant, their journeying expenses, I beg leave to recommend them to the notice of the Society; and suggest, if a book were sent to each of them, it might encourage their hearts, and help them in the work in which they are engaged. I mean some book likely to promote personal piety, and stimulate to exertion. These persons are the fruits of the divine blessing on the

school exertions of my beloved predecessor.

In many of the stations we occupy the soil appears very unproductive; in others a more pleasing aspect is presented. But through evil and good report, it is our duty to go forward. I have often seen that places which at first have been very unpromising, have been afterward the most fruitful. One of the most interesting modes of labour, is one from which at present we cannot expect to see much visible fruit, viz., the conversations we have with people who come from a long distance, as we go into the villages to make known the word of God. Often do we meet with groups who come from the interior districts of the country, whom we stop in their journey, or who are halting in the way, with whom we enter into conversation, and find they have never heard of the true God, or the only Saviour. Then collecting them under the shade of a tree, we preach as plainly as we can the way of mercy, through the death of Christ. Having done this, we give them tracts, enjoining them to read them—or if they cannot read them, to take them to their neighbours who can read, and ask them to read them to them. They generally listen with considerable attention. O that they may take the word with them into their hearts, unto their villages, and

publish it to all around. At other times we get into eager discussion with the Papists—as was the case last week ; when a long conversation took place between us, on the worship of images, and the celibacy of the clergy. In Colombo and around, lately, a very considerable stir has been excited on some of the peculiarities of popery. Both Protestants and Román Catholics seem to be interested in it ; and things which appeared to many, fixed as the solid ground, now are ready to be considered as doubtful or dangerous things. The reading of the tracts which have lately been written on these topics, seems to be, under God, the means of producing this excitement. And, while not a few appear to see the folly of their system, without having the courage to forsake it, some individuals have lately, through these means, become regular hearers of the preaching of the Gospel of Christ. I shall endeavour to send you with this the English part of the controversy—omitting what has been printed in Singalese and Portuguese, and is now printing in the Tamil languages. As being the author of these publications, I have come in for a very liberal share of abuse from the votaries of popery. Innumerable prayers have been presented to St. Antonio for my destruction. When my house was robbed lately, it was supposed this holy man aided the rogues, that he might avenge the insults which had been offered to his awful majesty. Many threats have been held out, of what I must expect, in attacks on my person and life. But hitherto the Lord has preserved me. I have lately sent to the press a new Singalese tract on Purgatory, which I do not at all expect will propitiate their anger.

PATNA.

From Mr. Beddy to Mr. Dyer, dated August 12, 1834.

I perceive that nearly four months have elapsed since I last had the pleasure of addressing you ; which reminds me of the necessity of again writing, although I have but little to inform you of. In my last, I believe, I gave you an account of the baptism of two persons. Since then, the Lord has been graciously pleased to give us two more ; one, the wife of Mr. Fraser, whose baptism I then mentioned ; the other, a Mr. Judewin—both country born. By this accession we now, with a little confidence, call ourselves a church (consisting of seven

persons). Oh may He, who despiseth not "the day of small things," make the little one a thousand ! I am sorry to say that the favourable appearances I formerly spoke of, respecting two or three natives, have vanished : they turned out to have been designing hypocrites. I am not, however, without some encouraging appearances ; and my Hindoostance service is even better attended now than ever ; and I also see, I trust, a growing desire on the part of the hearers to understand. My English congregation is much as usual ; but all my friends, and those Christian brethren who pass and repass occasionally, tell me I have great cause for gratitude, and appear quite delighted with what they see, in my native and English congregations. May the Lord give us grace to look to him for his blessing and assistance !

A circumstance took place after our first baptism, which I doubt not will give you pleasure to hear. My landlord, a Frenchman and a Roman catholic, gave me, without being solicited, bricks to build a baptistry in our compound near the chapel, as he saw we had to suffer a good deal of inconvenience by having to go to the river ; and three other friends sent me twelve rupees to assist in building the baptistry : so that I have now a chapel, a church, and a baptistry. "Praise the Lord, O my soul !"

I am sorry to have to observe, that at the time I am writing the poor natives are suffering great affliction : one of the tributary streams or small rivers that flow into the Ganges has burst its embankment, and inundated the country around. An immense number of houses have fallen, and buried the little the inhabitants possessed under them. Several places where grain has been kept, I hear, have been similarly visited : this will subsequently cause a great rise in the price of grain, if not a famine. Last year, and part of the commencement of the present, the inhabitants of a great part of Bundelcund had to flee from their country in consequence of a famine : many of them destroyed their children ; others sold them ; and it has even been said that they ate their children and other dead bodies. "The wages of sin is death."

JAMAICA.

The following particulars respecting *Mount Carey*, the fifth subordinate station under the care of Mr. Burchell, were omitted in our last number for want of room.

V. MOUNT CAREY. This is the second new station I have commenced since my return. It is to form a second station in connexion with Montego Bay. It is situated in about the centre of all my other stations, and in a direct line is about eight miles and a half from each. The premises I have purchased, with a house, formerly a blacksmith's shop, measuring sixty feet by twenty-five, which I intend to fit up as a school-house and chapel. The residence was burnt in the disturbances; but some of the foundation walls remain, and I purpose completing them, as the situation is exceedingly salubrious, and will prove highly beneficial to the Bay missionary. Hitherto I have only held service once a fortnight on the week evening; but the attendance has averaged full three hundred persons. This station would prove of high importance for a day-school, as it is situated in the midst of several thousand apprentices. At this station (Mount Carey) a Sabbath-school is formed by and under the care of Mrs. Burchell, and one of our members, Miss Jane Reid, who has been an indefatigable teacher in the Sunday-school at Montego Bay. They leave the Bay on Saturday, and devote their Sabbaths to the interests of the children at this school, and have already between two and three hundred under their tuition, and would have many more had we teachers to assist them. This is a most important station for the establishment of a day-school on the Lancastrian plan, as it is situated in the midst of several thousand apprentices; and I would at once attempt it, could I but obtain a little assistance; but unless the philanthropic friends in England afford us some pecuniary aid for this purpose, it will be impossible for us to do one tenth part of our duty or wishes in behalf of the rising generation.

Further intelligence has arrived from this part of the missionary field, which we hope to give in our next.

BAHAMAS.

In our number for October last, we announced the arrival of Mr. Quant and Mr. Bourn, at Nassau; the former, from England; the latter, from the station which he had long singly occupied, under great disadvantages, at Belize, in the settlement of Honduras.

Mr. Quant, in his voyage outwards, touched at the Danish island of St.

Thomas, and while deeply affected at the low state of morals too visible there, he met with one incident which could not fail to cheer and animate his spirit. We give it in his own words:

Last sabbath-day I went to the Danish church, in consequence of hearing that a Mr. La Bagh, a Dutch minister, was to preach in English. My hopes were not very elevated, nor were my anticipations raised at the thought; but I was indeed greatly surprised, and delighted beyond measure, to hear, as I and Mrs. Q. ascended the steps to the church, an air with which we were very familiar in England; then to hear the minister pour forth his fervent extempore supplications in a scriptural, consistent manner, indicating him to have been taught of God. We then sang, "Faith, 'tis a precious grace," &c. The minister preached a good sermon from 1 John iii. 24; then followed a short prayer; then that beautiful hymn, "When I can read my title clear;" after which the benediction was pronounced, and the congregation retired. I could not deny myself the pleasure of staying to speak to the good man (for such I believe him); it gave me great pleasure only to see a Christian in this place. He kindly invited me to call upon him, which I promised to do. On the next day, Monday, the Moravian brethren sent their chaise from Herrnhut, for myself and family to spend the day with them, which we were very glad of. We had a pleasing, and I hope profitable, interview with them. They have a very good chapel, capable of containing from four hundred to five hundred persons, which they say is generally well filled. The brethren and sisters all behaved to us with the greatest kindness and attention.

Our friends left St. Thomas on the 6th of July, and, after a very favourable run of seven days, anchored off Nassau on the 13th. Writing on the 25th of that month, Mr. Q. observes,

A fortnight has elapsed since then, and we are still in the land of the living, though surrounded by sickness and death. The season is very hot and dry, particularly unfavourable for new settlers; yet we feel consoled by the reflection that we are in the hands of our God—that he will preserve us as long as he has any occasion for our services below, and then, we hope, receive us to our home above. When I arrived, Mr. Bourn was not here, but I am happy to say he is here now; he came last night. His passage has been

very long, being obliged to go to Cuba, from thence to New York, and from thence hither; but we thank God he is at length arrived in safety. Almost the first words brother Burton used, after I landed, were these: "Well, brother, you are come into a land of sickness and death, but I thank God you are come." He was himself only just recovering from an attack of fever. Some of his personal friends had been snatched away suddenly by death, and the funeral sermon for a Mr. Price, Methodist Missionary, who had been in the island I believe little better than a week, had been preached only on the sabbath evening previous; and since we have been here many have been called suddenly to the bar of God. While these providences remind us that in the midst of life we are in death, they also teach us the duty of being diligent while it is called to-day.

I am sure you will sincerely sympathize with me in the affliction I have so early met with in the person of my wife. She has been dangerously ill, but I am happy to say the fever has abated, and she is now recovering; though from her natural delicacy it is but slowly. One consolation we have, that it was not occasioned through any indiscretion of ours, as we have both, and especially Mrs. Q., been remarkably cautious. I have necessarily been somewhat exposed to the sun, but have used all possible precaution, and am quite well. How long I may be blessed with health, I know not; but I hope whilst I have it, I shall be ready to employ it in the service of God, and when called by death, die rejoicing in God; so whether living or dying I shall be the Lord's.

As brother Bourn is so recently arrived, we have not yet decided upon our future plans of labour, but shall do so as soon as possible. Mr. Burton and myself have discussed the subject frequently, and the plan he proposes, and which will probably be adopted, is for two of us to visit all the principal islands, and fix upon two as principal stations; here Mr. Bourn and myself to settle and visit the contiguous islands as often as possible, and thus endeavour to break the bread of life to all the needy inhabitants of these destitute islands. We intend, if possible, to visit the most needy and destitute islands regularly and often. This will occasion much toil and exposure to perils, both by land and by sea; but in the strength of the Lord I hope we are all prepared to meet them, to live, and to die in the delightful, the honourable work in which we are engaged. Last Sabbath was the most happy day I ever spent on earth. The

two ordinances were administered, and four sermons preached by us to crowded and attentive congregations. Methinks I could almost now say, "Now lettest thou thy servant depart in peace," &c.; but no, I want to work here first, and see more of the salvation of God.

The plan mentioned by Mr. Quant would necessarily occupy considerable time in its completion. For the result of the investigation of the out-islands we must therefore wait a little longer. In the meanwhile, the following extract of a letter from our laborious missionary, Mr. Burton, supplies pleasing evidence of the general progress of the work of God, and encourages the hope that, in due time, the mission may be strengthened by pious and intelligent helpers, raised up on the spot. "The churches here are prospering; and from the out-islands I am constantly receiving such earnest requests for help as show that the Spirit of God is preparing the people for the Lord. Brother Bourn is now visiting Crooked Island, and brother Quant, Rum Key."

I have the great pleasure of being able to say that among the increase with which God is favouring us in Nassau, there are two who excite my hopes that God may employ them. One of them, whose name is Archibald Taylor, has been a member of the church nearly a year; and a teacher in the sabbath-school nearly double the time. He is a carpenter by trade, reads with tolerable correctness, and writes, and understands something of arithmetic. I think his prayers indicate both devotion and ability. Some time since I began to give him and two others instruction on two or three appointed days of the week, with the hope of qualifying them for being school-masters on the out-islands; but they were under the necessity of giving it up, because the persons for whom they laboured would not employ them in that way.

There is also a boy in the church, named Samson Boodle, of whom I have hopes, if God in mercy preserve and bless him. I baptized him in May, but several months before his baptism I thought he gave evidence of conversion to God; and though I never mentioned the feeling to any one, on account of his being so young, I was often led to hope it might please God to employ him some day. Without knowing any thing of my feelings re-

specting him, brother Pearson said to me one day, "I think if Samson is preserved, he is likely to be useful as a native teacher." And without knowing any thing of this, brother Quant said to me just before leaving for Rm Key, "That boy will be a teacher." We may all be wrong, but when there is evidently what we generally consider a promise of future usefulness, surely such a youth should be taken and taught. In some respects his youth is an advantage. He is an apprentice; and as he is a house-servant, has three years almost to serve of his time. I think he might be hired. As the law is, his time might be purchased; it would be perhaps forty dollars.

BELIZE.

The following extracts from the correspondence of Mr. Henderson, our Missionary at this station, will show the urgent moral wants of the population, and the diligence with which he is labouring, as far as in him lies, to supply them.

June 15th.

By a gracious dispensation in the goodness of the Almighty, a state of bodily health, far exceeding my expectations, is given me; so that, with the exception of one instance, from incautiousness (I suppose), I caught a cold, which produced a slight affection of the lungs, we have enjoyed uninterrupted good health ever since our arrival in this country. Our whole strength is now in full employment from morning to evening every day, to a degree which has no parallel in any former experience; still the whole demands upon us are not supplied; nevertheless, I see not things in such order yet, which would justify me in requesting the assistance of either Missionary or teacher from England. I have no hesitation in saying, that both the one and the other would be very acceptable soon. A change of the kind that has taken place here, I believe, is generally favourable to improvement, unless in cases of an extraordinary individual. It has proved so here: the congregation has more than doubled its number; the Sabbath-schools, from seven or eight scholars, to upwards of an hundred. Prayer-meetings are well attended to; and it is hoped that there is a work of the Holy Spirit reviving amongst us. Three persons are ready for baptism on Thursday next; one of whom, a white person, I hope will become useful

in the church as a deacon, along with a black brother, whom we have been thinking of setting apart to that office; this becomes the more necessary from the nature of my engagements with the various schools which are in operation, that their visiting amongst the members and inquirers may remedy any deficiency on my part. Our week-day schools are at present in a flourishing condition, and promise farther increase, especially the infant department; already we have above seventy children in it, conducted entirely by Mrs. H., until last week, when we took in a pious female of the Wesleyan connexion (as we had none among ourselves calculated for such a duty) as an assistant, and preparatory to her undertaking another of the same kind in another part of the town, at a future period (God willing): we have considered this circumstance as marking, in no ordinary degree, the Divine superintendance, seeing she may be expected to have gained a sufficient acquaintance with the mode, to enable her to conduct the school when Mrs. H. expects to be incapable. The boys'-school does not increase so rapidly, having difficulties of rather a formidable nature to contend with. There are, however, about thirty scholars in it, whose progress begins to draw public attention. It is a pleasing sight each evening, after the exercises of the day, to see about 100 children assembled out of both schools to worship the true and living God. Amongst them it is as the seed sown or thrown on the waters, we may expect to see it after many days. There is another department of school operations not less interesting to us at present, that is, an evening school for a limited period, exclusively for apprentices of all ages, gratuitously. We have upwards of fifty; many of whom began their letters with us, and have already, by application, entitled themselves to the present of the British and Foreign Bible Society; by which means it appears we shall have the disposal of by far the largest share of that donation in the settlement.

August 1st.—The case (of school-books, slates, &c.) by the Orythea, is indeed a treasure of incalculable worth to our schools, at this crisis in particular; before its arrival so greatly were we driven, that we had actually begun to cut the lesson cards in two, to have a piece for each class: besides, the schools on the Mission premises are not all which depend on us for supplies (though they would be well worthy of attention, as they now comprehend a number amounting to

about 200 scholars, receiving, at least, weekly instruction, with a great probability of increase); three others, one at the new settlement, about 100 miles to the southward, as well as two at our preaching stations in the villages near Belize, share of the common stock. May the Lord of grace bestow upon my dear English Christian brethren a rich recompense for their generosity toward the woeful wilds of Honduras Bay. For our part, we are daily exerting our utmost strength, to give effect to the gift. The desire for instruction does not decline; but there is an awful state of vice and ignorance to contend with; which, when I contemplate, I feel deeply at the paucity of the means in operation. Even among the members of the church, I have had to exercise wholesome discipline upon some that might have been expected to be pillars in the house of our God. I find the third commandment sadly disregarded amongst them. Many I find cannot, nor are attempting to learn to read; and many others have not the word of God in their house, though they have a name in the church. Though we have no Bibles ourselves, nor can obtain a supply in the settlement, we have proposed to receive weekly subscriptions from the members, not excusing those who cannot read, that their houses may be furnished with the sacred volume. It is my hope and commendation, that those who cannot, should call on those of their neighbours who can, to read for them. Our congregation is by no means crowded; though there has been considerable increase, there is yet room. There is also a spirit of inquiry abroad among the young men in particular, from which quarter I hope the Lord will reap in due time his harvest. The exposition of Scripture appears, under God, to have excited the latter.

SOUTH AFRICA.

A letter from Mr. Davies, dated Graham's Town, March 17th, announces that himself and family had been mercifully preserved amidst the calamities which have fallen upon that district, though they shared fully in the alarm and confusion arising from such a state of things. He states:

When the first alarm was given, we had not more than about 100 soldiers that could be called to the field; while,

on the other hand, the Kaffirs could have surrounded us with at least 23,000 armed men. But mercifully for us, they were given up to their own insatiable cupidity, and love of plunder, which led them to whatever quarter they thought that the capture of cattle was probable. In the meantime, we gathered strength; and in a very short time they found, that effectually to attack Graham's Town, was perfectly impracticable. The consequences of this unhappy irruption, as you may suppose, are disappointment, loss of life and property, and in many cases great distress both of mind and circumstances. Hundreds of families, who, after ten or twelve years of toil, and labour, and hard-living, were just beginning to realize the fruit of their perseverance, and who were surrounded by comparative affluence and comfort, were at once, and very unexpectedly, stripped of their all. Their herds were murdered—their flocks were stolen—and their houses were burnt; whilst they themselves were forced to fly for an asylum either to Graham's Town, or to some adjacent military post; many of them having nothing which they could call their own but the clothes in which they stood. At first, even Graham's Town was filled with great anxiety and alarm. The men incessantly carried arms—the women and children, especially at night, left their houses, and repaired for safety, either to the church, or to the prison—or to some other place which they deemed well fortified. Mrs. Davies and myself took refuge in one of the cells of the jail, and for once found, by experience, that good and evil are mere relative terms; and that, what to one man, in one kind of circumstances, may be a positive evil, may also be to another man, in other circumstances, positive good. And I often said, "Thanks be to Providence for a jail." We were forced to leave our house and property to the care of Providence, and I am glad to say we sustained no loss.

All the Missionaries are driven from Kaffirland, and most of their stations are burnt; and the property on some of them, including houses, wagons, furniture, books, &c., was of very considerable value.

With respect to ourselves as a church, I have not much to say. However, we have no reason to complain. Our congregation is not quite so good as it was before the commencement of this war. At first, it was nearly scattered; for two Sundays we had scarcely any body. But when the town regained its usual tranquillity, the people filled up their places as usual.

Contributions received on account of the Baptist Missionary Society, from November 20, 1835, to January 20, 1836, not including individual subscriptions.

Bedfordshire, by John Foster, Esq.		
Biggleswade.....	15	0 6
Blunham.....	2	9 0
Sharnbrook.....	4	0 0
	4	0 6
Cornwall Auxiliary, by the Rev. J. Spasshatt :		21 0 6
St. Austell Branch.....	17	16 10
Truro.....	53	4 3
Helston.....	13	1 10
Chacewater.....	10	12 8
Redruth.....	40	7 10
Penzance.....	14	7 3
Falmouth.....	43	2 6
Marazion.....	5	18 1
Padstow.....	1	15 0
	200	6 3
Previously acknowledged.....	70	0 0
	130	6 3
Suffolk, Collected by the Rev. Thomas Middleditch :		
Barton Mills.....	2	4 0
Bilderston.....	2	7 5
Bury.....	18	4 0
Diss.....	3	11 6
Eye.....	9	9 6
Framsden.....	1	0 8
Grundisburgh.....	3	3 6
Hadleigh.....	1	8 7
Ipswich.....	43	3 0
Newmarket.....	0	10 3
Otley.....	6	1 0
Rattlesden.....	0	15 8
Shelfanger.....	3	7 0
Stoke Ash.....	2	11 0
Stowmarket.....	5	13 6
Stradbroke.....	2	10 6
Walton.....	6	10 8
Wattisham.....	3	12 3
	116	4 6
Hitchin, Collection, by Rev. E. Carcy..	13	8 2
Kent Auxiliary, by Rev. W. Groser, on account		7 0 0
Chelsea, Collections and Sunday School, by Mr. Skerritt		22 4 0
Wimborne, Subscriptions, by Mr. Miell..		4 5 9
Thrapston, Auxiliary Society, by Mr. Collier		18 0 0
Hertford, Collection, by Rev. E. Carey..		10 15 8
Devonshire Square, Collection, Dec. 13, after Sermons by Rev. J. H. Hinton..		25 10 0
Reading, Auxiliary Society, on account, by Mr. Williams		25 0 0
Newbury, Collection and Subscriptions, by Rev. T. Welsh..		40 4 6
West Haddon, Collected by Mrs. Hanbury		4 0 0

Derby, Collections, &c., by Rev. W. Hawkins		38 17 0
Burton-on-Trent, Collected by Mr. Tomlinson		0 10 3
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson,		
Treasurer.....	126	12 0
Previously acknowledged	100	0 0
	26	12 0
Newcastle-upon-Tyne, New Court Auxiliary, by Mr. H. Angus.....		7 14 10
Downton, Collection and Sunday School, by Rev. John Clare.....		10 0 0
Norwich and East Norfolk, by John Culley, Esq., Treasurer (particulars not sent).....		187 5 0
Yorkshire, Colne District Auxiliary, by Rev. J. D. Marsh, Secretary :		
Accrington.....	18	13 1
Barnoldswick.....	3	16 6
Burnley.....	8	8 10
Cowling Hill.....	4	2 0
Colne.....	7	4 8
Earby.....	2	8 1
Sabden.....	10	13 6
Sutton.....	7	4 10
	62	1 6
Oxfordshire Auxiliary Society, by Mr. Huckvale :		
Alcester.....	13	17 3
Chipping Norton.....	4	5 0
Bloxham.....	1	15 2
Bourton, (Moiety).....	7	10 6
Burford.....	1	10 0
Gloucester.....	9	11 6
Woodstock.....	5	0 0
	43	9 5
Wingrove and Aston Abbots, by Rev. T. Aston		2 10 6
Huntley, Youth's Missionary Society..		1 0 0
Misses Spurden, Missionary Box.....		1 5 0
Westmancoate, collected by Rev. T. Liddell		3 2 6
Sutton-on-Trent, collection, by Mr. Lomax		0 14 6
Oxford, collected by Miss Collingwood :		
For Calcutta School.....	10	12 6
For Spanish Town do.....	9	3 6
	19	16 0
Leeds, by Rev. James Acworth, (Female Education £6. 3s. 6d.).....		7 18 0
Elgin, Missionary Society, by Rev. N. M'Niel.....		4 0 0
Walworth, York-street, part of a collection at Rev. G. Clayton's.....		34 6 6
High Wycombe, collections and subscriptions, by Mr. Hearu.....		30 0 0

DONATIONS.

Banister Flight, Esq.	for Chitpore School.....	5 0 0
John Foster, Esq., Biggleswade,	Do.....	5 0 0
Mrs. Foster and Mrs. Hall, Do.	Do.....	5 0 0
Mr. Stockley, Walworth.....	Do.....	1 0 0
G. F., after reading January Herald.....	Do.....	45 0 0
Mr. Thomas Gurney, for Mrs. Coultart's School.....	Do.....	10 0 0
Friend, by the Secretary.....	Do.....	6 7 7
Proceeds of Silver Plate, sold.....	Do.....	4 12 6
Mr. W. Cozens, and Friends, for Mr. Phillippo's School.....	Do.....	20 0 0
LEGACY.—Mr. Giles Welsford, late of Exeter, by H. Rawling, Esq., Executor.....		57 19 3

TO CORRESPONDENTS.

Mr. Phillippo, of Spanish Town, wishes very gratefully to acknowledge the kindness of various friends, in sending him presents of books and fancy articles, for libraries and schools.

MISSIONARY HERALD.

CCVII.

MARCH, 1836.

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.

The pressure of intelligence from other quarters has prevented an earlier insertion of a comprehensive review of the progress of the cause in and around Calcutta, which we now give from the fifteenth, or last report of our Auxiliary Society, in that city.

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 *Lakhyántipur*, 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 importance 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 62 members, but will shortly be reduced by a

pleasing circumstance—the dismissal of more than one-half to form two new churches, under the superintendence 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. C. 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 Shujaatale, 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 Shujaatale, 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 been since 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 twelvemonth ago. And for several months after it was re-opened, a weekly evening service was conducted there, and also at Syám Bázár, in addi-

tion 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. God has said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud; that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth." Such being the solemn declaration of Him whose name is Truth, and whose words cannot fail, who can calculate the result of the promulgation of the Gospel thus effected, or doubt its subserviency to the bringing about of that blessed period, when the "knowledge of the Lord shall cover the earth as the waters cover the sea?" Surely the hope may be confidently indulged, that hereafter, either in this world, or in the world of glory, evidence shall appear, that these labours of love have not been in vain in the Lord.

Schools.

Partly in consequence of the return of Mr. G. Pearce to England, the 1st Deakin's, or Bengálí School, and the English School mentioned in the last Report, have been discontinued. They were given up a short time before Mr. Pearce left. Neither the one nor the other of these schools succeeded to Mr. Pearce's satisfaction; but the low state of the Society's funds would have rendered it absolutely necessary to have closed these schools had he remained, or there had been any other to undertake their superintendence. This, your Committee are concerned to state, made it necessary to relinquish also the 2nd Deakin's School, formerly conducted at Haurah.

The Central Girl's School, under the care of Mrs. W. H. Pearce, has been reduced, as has the similar one at Chitpur, subsequently noticed, and for the same reasons. It is however hoped, that the greater pains bestowed on the small number retained will prove the more efficacious in promoting the great objects of intellectual and moral improvement.

CHITPUR.

MR. ELLIS and a Native Assistant.

Respecting this station, and the important labours there conducted, the Com-

mittee 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 a hundred and twenty youths, whose progress in useful knowledge, as well as in an acquaintance with the evidences and doctrines of Christianity, 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 Játrá 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, as mentioned in the last report, 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 one hundred to upwards of two hundred 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 Hindustání 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 goodness 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 twelvemonth, 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 Hindustání 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."

(To be continued.)

BAHAMAS.

The prospect in these islands appears to be increasingly cheering, except that the health of our dear brethren gives way under their constant labours, and many privations. Let our Christian friends, especially those to whom they are personally known, and who esteem them highly in love, bear them in their hearts at a throne of grace, and humbly entreat that their valuable lives may be spared, for the sake of the numbers to whom it is their privilege to declare the Gospel of Christ.

Extract of a letter from Mr. Quant, dated Nassau, New Providence, September the 26th, 1835.

It is now a very long time since I last wrote you, but I believe brother Burton has informed you of the occasion of my silence. It is true I have been very ill; yet, while many, very many known to us, have been called away by death, who previously appeared to promise a long life, God has in much mercy spared me, and restored me to perfect health again. May it be for much and lasting usefulness!

I think I informed you in my last that, almost immediately upon our arrival here,

Mrs. Q. was attacked with fever. A week or two after she recovered, I became sick, was laid aside from all engagements, and confined to my bed. At first, I felt somewhat rebellious, and was inclined to murmur against this providence of God, and thought and felt it to be very distressing to be laid aside so soon from the work in which I took so much delight, and which I had been so long anticipating; but soon I remembered it was the hand of God, and then I could kiss the rod, and Him that had appointed it—could not only submit, but acquiesce in his will, believing that he who brings good out of evil, would overrule these trying circumstances for good. When I was but partially recovered I commenced preaching rather too early, in consequence of Mr. Burton's being indisposed, and had a relapse. Mr. Bourn was at Eleuthera, and we were anxious that nothing should be neglected; so I ventured to preach, to attend class-meetings, and rode to one of the villages to preach and hold an inquiry-meeting; but the step was hasty—I overrated my strength, and suffered for it; but now, thank a merciful and gracious God, I am quite restored, and am as strong and well as at any period of my life. Our dear little babe has been ill too, but is now recovered. As soon as I recovered from my illness, I purchased a small cheap horse; the distance from my house to the chapel being about a mile, I could not possibly walk it in the middle of the day, to attend our week-day services, many of which are held at this time, till I became quite strong; and indeed, I believe it was walking to and from chapel, in the heat of the sun, several successive days, that brought on fever in the first instance. On this account I, and Mr. Burton too, thought it most prudent and economical to make a purchase of one that was offered me for about thirty dollars, not a large sum, between seven and eight pounds sterling; it is not a first rate, but will answer my present purpose well.

I have found it necessary to be exceedingly cautious about myself, as we landed in the sickly season, when many were dying on all sides; on this account I have not been engaged so frequently and fully as I hope to be by and by. I would gladly have done more, but Mr. B. kindly held a check upon me. I do not wonder at his exertions, though he is in a great measure debilitated through them. Sinners are dying daily around us—souls are going to hell—and who, that sustains the sacred office of a minister of the Gospel, and a Missionary, can forbear to call after such frequently to be wise, and con-

sider their latter end? Who can forbear being instant in and out of season?

We are visiting the out islands as quickly as possible. Brother Bourn has been to Eleuthera, and is now, through the kindness of his Excellency the Governor, who offered any of us a passage in a vessel he was sending with special magistrates, gone to Crooked Island. I have not yet been out, but am to embark this morning for Rum Key, where I expect to spend about a month, and probably visit some other island if my health allows, and opportunities for doing so offer. I have long been wishing for this, but have not till now received the concurrence of my brethren, in consequence of the precarious state of health both of Mr. Burton and myself. We could not any of us conclude it right to leave him here alone till a little recruited by partial rest; but he is not the man for rest. He is now much better, and when we return to Nassau will, in all probability, go out to some of the islands, as Mrs. Burton is confined with a fine son, and doing well. Of course when I return, I shall give you not a polished, but a correct, account of my visit. May God give me wisdom and grace to do all things as beneath his eye and with his fear!

Last week I rode to Clifton, a village about fifteen miles from my house, and had a most uncomfortable and fatiguing journey. Mr. Burton was sick, and I was obliged to find my way alone, having never been before. Owing to the heavy falls of rain we had had, I was forced to ride seven or eight miles in water sometimes up to my horse's knees, and at other times was dragged through the bushes that overgrew the road. It was quite dark when I arrived, and both master and horse were thoroughly fatigued. I was more fit for bed than preaching, but we had service: a good number were there, and all very attentive. After service an inquiry or examination-meeting. I then retired to rest, not to bed, for bed I had none, but laid me down on something as hard as a board, with nothing to protect me from the immense quantity of mosquitos that are found in all these villages. At sun-rise I preached again; many had come seven or eight miles at that early hour to hear the Word of Life. One woman, who sat nearly opposite me, particularly attracted my attention—she sat weeping all the time—she had lately felt the wickedness of living in fornication, and had been married; and from all the conversation I had with her, I do hope her to be an humble penitent, and a sincere inquirer after the Lord Jesus Christ.

After service we held another examination-meeting, and I left them. The next day two sailors from thence called on me, to whom I gave some tracts and a little book, which they promised to read. More recently have been to Carmichael, another rough ride, though better than Clifton; here we have some members and some inquirers; we hope the number will soon increase. I have been several times to the Creek, and once to Grant's Town, and I do think the prospect very encouraging in all directions.

Extract of a letter from Mr. Bourn:

I should before this have written you more fully, had not my absence from Nassau nearly the whole time since my arrival in these islands, with many engagements, and travelling from place to place on the out-islands, with some sickness, prevented. I spent but two Sabbaths in Nassau on my arrival, one in an intermediate visit, and one since my last return. Brother Burton's and Quant's poor state of health has necessarily kept me fully employed while here. I now expect to leave in a few days to be away for a month. The demand for labour is great; and though we are very unworthy, the Lord is greatly blessing his word in almost every place. After much examination, I baptized upwards of forty within the last fortnight, and this makes the third time within the last three months.

Some further particulars respecting New Providence, and the mission there, we copy from a letter addressed by Mr. Quant to some Christian friends in Norfolk. After narrating the afflictions he had been called to pass through, as already mentioned, he continues:—

But you expect to hear something about the island and the people who inhabit it, and how I spend my time amongst them. The island itself is a rock, the town is low, but built upon it; in many places there is no soil at all, in others it is sufficiently deep to grow Indian corn, beet-root, turnips (but not English), and various other grains and roots. Oranges, lemons, tamarinds, and coconuts, grow almost wild. I have some orange and lemon-trees in my garden now in full bearing; and many other rich fruits are grown here; but I cannot relish them yet, and would give a bushel of them for a few of your gooseberries and apples out of your garden; they would be delicious indeed. The people here are very depraved; theft, lying, swearing,

drunkenness, and adultery, to a most frightful and enormous extent, prevail : and (let England blush to hear it!) the whites, *professed* Christians, those who look upon the blacks as heathens, have been the abettors of it, have been first in the horrid sin. A few years ago this was scarcely deemed a crime ; but our Missionaries have, through the grace of God, been enabled to make so steady, determined, and unflinching a stand against it, have spoken so openly, so firmly, in public and private, that many who delighted to boast of the number of their black ladies and children, now seek to hide their sin in secrecy, and the blacks are now, many of them, getting married. I have frequently heard, since I have been here, that before Mr. Burton came, people thought nothing, from high to low, about marriage ; but now all classes do : morality is good, and if we effect no greater benefit than this, for our fellow-creatures, 'tis one becoming the sacred cause in which we are engaged ; but this is not the case ; the blessing of God has, in a most eminent manner, rested upon the preaching of the Gospel here ; in little more than four years a church has been formed, amounting to more than 450 members. God has a people here,

and has seen and called them out of darkness into the light of the Gospel. Our labours are great, but you cannot imagine the pleasure I feel in working for the Lord here. O what preaching seasons have I had ! How happy have I felt pointing these sinners to the Lamb of God ! Could I but have left my wicked heart in England, I might here be happy ! but no, I have it still with me, and oft it causes me to mourn. I thank you for your kind offer, that of sending a box to us ; we wish for no trinkets, the children here have proud hearts, and these things make them more so ; but if any kind ladies would make a few common babies' check frocks, and a few plain caps, they would be valuable indeed ; the poor things are half naked, and very poor. My dear wife desires to be most affectionately remembered ; she is quite well now, and so is baby, though much wasted, on account of the hot weather, and want of exercise, which she cannot take here. I assure you I hold her with a loose hand. Children from England die very fast here, so I hardly dare hope she will ever see England again, should we be permitted to do so ; the thought does not distress me. I love her dearly, but hope should be able to say, " Not my will, but thine be done."

LETTERS LATELY RECEIVED.

EAST INDIES.

Rev. George Pearce, Calcutta, April 27 ; W. H. Pearce, June 9, 12 ; Mr. T. L. Harjette, June 15 ; Rev. John Lawrence, Digah, May 29 ; Rev. E. Daniel, Colombo, July 14 ; Rev. B. Clough, Do. July 14.

WEST INDIES.

Rev. John Kingdon, Manchioneal, September 8 ; W. Whitehorne, Mount Charles, Sep. 1 ; T. F. Abbott, Lucea, Aug. 25, Oct. 6, 13, 31 ; J. Coulart, St. Ann's, Sep. 14, Oct. 17, 28 ; J. Clark, St. Ann's, Sep. 8, Oct. 14 ; J. Hutchins, Savanna la Mar, Aug. 25, Oct. 13 ; J. Clarke, Jericho, Sep. 12, Nov. 5 ; F. Gardner, Kingston, Sep. 12 ; T. Burchell, Montego Bay, Aug. 28, Sep. 1, 22, 25, Oct. 13, 19, 20, 21, 27 ; W. Dendy, Salter's Hill, Sep. 21, Oct. 6 ; W. Knibb, Falmouth, Sep. 22, Oct. 1, 19 ; H. C. Taylor, Old Harbour, Sep. 24, Oct. 13 ; E. Baylis, Sep. 20 ; J. M. Phillippo, Spanish Town, Oct. 30.

Joseph Burton, Nassau, Sep. 5, Oct. 10, Nov. 14 ; E. F. Quant, Do. Sep. 26, Nov. 14 ; J. Bourn, Do. Nov. 13 ; A. Henderson, Belize, Sep. 4, Oct. 3.

Contributions received on account of the Baptist Missionary Society, from January 20, to February 20, 1836, not including individual subscriptions.

Diss, Penny Subscriptions, by Rev. T. Middleditch.....	4 5 6	Twickenham, collected by Mrs. Litchfield	1 6 0
Harpole, Prayer-meeting, by Rev. W. Gray.....	1 10 0	Stepney, collected by Miss Davis.....	4 2 11
Rawden, moiety of collection, by Rev. S. Hughes.....	1 15 0	Loughton, Missionary Association, by Rev. S. Brawn.....	7 15 8
Earls Colne, collection and subscriptions, by Rev. T. D. Reynolds.....	13 16 3	Kettering, Independent Congregation, Rev. T. Toller.....	2 0 0
		Lincoln, collection and subscriptions, by Rev. J. Craps.....	22 0 0

Leighton Buzzard, collection and sub- scriptions, by Rev. E. Adey	20	11	5	Covestry	53	18	0	
Chelsea, collected by Master Chambers. . .	0	16	0	Coppice	1	10	0	
North Wales, part of collections in se- veral churches, by Rev. B. Price and W. Jenkins.	17	10	0	Coseley	4	5	2	
Huntingdonshire Society in Aid of Mis- sions, by Mr. Paul, on account.	70	0	0	Cradley	3	0	0	
Colchester, subscriptions, by Mr. Walter	15	7	0	Dudley	28	13	1	
Birmingham Auxiliary, by Owen John- son, Esq., Treasurer:—				Kidderminster	8	11	5	
Birmingham, subscriptions				Netherton	1	0	0	
and collections	141	6	4	Providence Chapel	1	7	0	
Cannon-street	105	7	10	Sedgley	10	0	0	
Bond-street	91	19	2	Tewkesbury	41	4	6	
Bilston	8	3	6	Willenhall	1	4	0	
Bridgnorth	18	11	7	Wolverhampton	2	10	0	
Broms-grove	9	0	0	Worcester, Pershore, and Upton	50	4	0	
Bretel-lane	1	14	0			589	10	6
				Previously acknowledged,				
				Expenses, &c.		174	10	5
								415

DONATIONS.

Nathaniel Roberts, Esq., <i>Barnet</i>	50	0	0
Female Education Society, by Miss Adam, Secretary, for Female Schools at <i>Calcutta</i>	25	0	0
Committee of the Youth's Magazine, by W. B. Gurney, Esq., Treasurer.	20	0	0
Chelmsford, Ladies' Anti-Slavery Society, for <i>Rev. J. M. Phillippo's School</i>	10	0	0
James Saunders, Esq., <i>Annan</i>	10	10	0
G. B.	1	1	0
Mr. Thomas Gibb, <i>Sanquhar, N.B.</i>	0	7	6
The Honourable Baron Gurney	10	0	0
Mrs. Hill, <i>Tharted</i>	1	0	0

LEGACIES.

Mr. James Lake, late of <i>Broadmayne, Dorset</i> , by Joseph Blower, Esq., Trustee	132	0	0
Samuel Robinson, Esq., late of <i>Clapton</i> , by John Moginie, Esq., Executor	50	0	0

TO CORRESPONDENTS.

Mr. Measures, from Lincolnshire, who called at Fen Court, about a year ago, to request Mr. Dyer to make certain inquiries in *Calcutta*, may now learn the result, on application. It is expected, of course, that any letter on the subject will be *post paid*.

Packages for Jamaica have been received from R. D. Alexander, Esq., and Friends, Ipswich; Rev. P. Saffery, Salisbury; and Miss Harwood, Birmingham; all of which, it is expected, will be taken out by the Missionary about to embark for Montego Bay.

The thanks of the Committee are returned to Mrs. Bousfield, St. Mary Axe, and to Mr. Benjamin Young, of Hatfield, for various volumes of Baptist and Evangelical Magazines.

"I shall feel obliged by your noticing in the Herald, on behalf of myself and brother Burchell, the receipt of a goodly number of school-books, from Bristol, and returning our sincere thanks to the kind donors." W. KNIBB, *Nov. 10.*

MISSIONARY HERALD.

CCVIII.

APRIL, 1836.

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.

The Subscribers in London and its vicinity, are respectfully reminded, that the Annual Subscriptions are now due, and will be called for early in the month by the Collector, Mr. W. Hunt.

FOREIGN INTELLIGENCE.

CALCUTTA.

(Continued from page 21.)

LAKHYANTIPUR and KHARI.

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

Lalhyantipur.—This and the *Khári* station have been under the superintendence 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 have 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 jāt, 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 pe-

cular interest, your Committee here sub-join 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 Lakhyanipur 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 fly 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 might obtain, by honest industry, the bread which perisbeth. 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.

Khari.—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 engaged. 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 at 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 rice, 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 biggah 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 Missionary brethren 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 harvest be unhappily blighted.

Five families from the village of Mádhpur, having lately joined the Christians at Khári, 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.

CEYLON.

We are indebted to the family of our esteemed friend, Mr. Daniel, for the subjoined particulars, extracted from a letter lately received from Colombo. Our friends will rejoice that, under his heavy afflictions, this valuable missionary is cheered with such pleasing evidences of success in his great work. The various individuals mentioned as assisting him in preaching, &c., are active members of the church in Colombo.

I think God is reviving his work both here and at the Fort. I expect to baptize seven Singalese next Saturday, and in a little time three Europeans in the Fort; and I believe six or seven will speedily join us at Byamvillee. Thus we have to sing of mercy as well as judgment.

Aug. 22. To-day I baptized seven natives at Mattachooly. We had on the whole a solemn, and I hope profitable, time, and tolerable congregation. Whyto read the 16th of Matthew, and prayed. I preached from Acts ii. 37—47. Mr. N. lent the use of his bungalow for the exchange of our clothes. As he had a party of Europeans there, two persons belonging to the army, with their wives and two others, they became spectators.

That they might understand as well as the natives, I addressed the people at the water-side by an interpreter. The scene and sentiments were, I should think, new to them.

On sabbath day last, the newly baptized persons were taken into the church. As several members from Byamville were there, we had a larger number of communicants present than I ever remember seeing at the Lord's table since I left England. It was very pleasing to see our Singalese church and congregation in so different a situation to what it was when we came here. The glory be to God alone! After the service I gave notice of a special and protracted prayer-meeting, something like the American ones, to be held the next evening for the blessing of God on the preaching of the word. John and Whyto did all they could to induce people to attend. For this part of the town, we had an unusually large attendance; I should think 150 people were present. Mr. Siers delivered an address in Portuguese on the importance of their helping forward the work of God. And I delivered one in Singalese on the necessity of their seeking their own salvation.

This afternoon I am returned from an itinerating excursion. I took John with me. We set out yesterday afternoon, and spent the night at a place called Gottatoo, where Singo Appoo collected a large congregation. I preached, after which John addressed them. We gave notice that, if they would come together early in the morning, we would preach before we left them. Our lodging was of a homely kind, but the Lord gave us sleep and safety. We then went through the jungle on foot, and preached in three other villages, and after walking eight or nine miles, returned home much fatigued; but having fallen asleep since my return, am now something rested.

Sept. 10. John and I are just returned from a three days' itinerating excursion into the neighbourhood of Byamvillee. We went to nine places, at six of which I preached, and John at the rest. He delivers the word of God with much fluency and earnestness, and is very pointed in his addresses to the heart. We met with very good and attentive congregations at nearly all the places. We were obliged to travel by foot through roads which are impervious to every other mode of travelling. One of the villages seems to be in a remarkable condition for this part of the world. In the course of John's labours some of the people came to hear him, and asked him to preach to them; for they said the people were thirsting for the word of God. He went once.

To-day we went there, and the earnestness with which they heard the gospel I have never seen equalled in any native congregation. The people, on entering the place of worship, came with the greatest respect. When I spoke to them about their sins and the miseries of hell, some of them appeared to listen with a shivering horror. When I told them of a Saviour, they acknowledged it was good tidings, and promised to go to their homes and pray to him. They promised to give a piece of ground, if we would come and preach to them; and build a place at their own expense, and clear the road that we might get to it more easily. They said that in the village and round it 1000 people lived. I hope to visit them soon again.

At Byamvillee we examined eight candidates for baptism. Agreed to receive six and defer two. One of the received candidates was an old man of near ninety years of age. We had to attempt to reconcile two of our members who had quarrelled. A father; and his daughter, who is married to another member. After having heard something of the tale, we said we did not wish to enter into particulars, and told them the necessity of forgiving each other after the command and example of Christ. We inquired if they were willing to do so, and not mention the matter again. On expressing their readiness to do so, they took each other by the hand, the daughter laid hold of the feet of her father, and burst into a flood of tears that prevented the utterance of words. They walked away, as far as we could judge, in friendship. Here is an instance of the power of the gospel. But for this they would have brought the matter into the provincial court, spent on it all they had, reduced themselves to beggary, and continued enemies for life. The members who were present expressed great joy that the matter was settled in so friendly a way.

BURMAH.

We rejoice to state that the mission in this empire, conducted by our American Baptist friends, continues to prosper. Several new missionaries have lately arrived; and it is proposed to extend the sphere of operations considerably, by occupying Sudiya, a place of importance, situated in the north eastern extremity of Assam, about 400 miles north of Ava, and from whence it may be hoped, at no

distant day, an entrance may be found into the adjacent provinces of the vast Chinese empire. The following extract, however, will show that the jealousies and suspicions of the Burmese authorities are by no means extinct, and that our beloved brethren are engaged in a service demanding strong faith on their own parts, and earnest prayer by others on their behalf.

The extract is taken from a letter addressed, in 1834, to the Rev. Dr. Bolles, of Boston, from Mr. Kincaid, of Ava:—

Arraignment before the High Court.

Some of the ministers of government have appeared very unfriendly from the first, and the *Mea-wa-de Woongee* has shown himself particularly hostile. For ten times, he has forbidden me preaching the gospel, and giving books. Last October, he placed a man over me as a spy. The subject has been taken up in the *Ill-woot-dau*, but it was not till the 22nd of March, that a message came, directing an immediate appearance before the high court of the empire. The *Mea-wa-de Woongee* conducted the business alone. He requested brother Cutter and myself to sit down near him. We did so. He then inquired sternly, "Why have you come to the royal city?" I replied, "To diffuse abroad the knowledge of the eternal God."

Woongee. Dare you say the religion of the king, his princes, his nobles, and his people, is false?

"No, my lord, I do not say so; but in my own country, and in all the world, before the knowledge of the living God appeared, the people worshipped idols; and the command of God is, to go into all the world, and preach this religion."

Woongee. Stop: it is not proper to say much. It is the wish of the king, his ministers, and myself, that you should preach no more.

"If you send us away, the whole world will ridicule you. Why, my lord, are you afraid of two men?"

Woongee. We do not wish you to remain here: you may go to Rangoon.

"Are there no other towns where we can go?"

Woongee. Rangoon is a good place; go there.

Much conversation took place about our disciples, our books, and various subjects connected with the propagation of religion. In my conversation, which lasted some time, I used respectful but firm language. I told him we had no political motive, no connexion with any earthly power;

that our only object was to teach the people the law of God. I observed, "Under all civilized governments, teachers of religion are allowed to preach the divine law." Towards the close, he used less haughty language than in the beginning, but utterly refused to reason with me.

Reflections and Resolution.

Our fondest hopes appeared to be blasted, and the door soon to be closed against all future efforts. Alas! how mysterious the ways of God! a few souls are gathered into the fold of God, and many others appear to be near the kingdom. Must we leave them for ever? With feelings which brother feels for brother when about to be separated for ever, we returned to our home. On account of having so many encounters with this nobleman before, I hoped that darkness would only continue for a night, and that light would shine out of darkness.

We resolved to continue in our various labours, until a written order, compelling us to leave Ava, should be put into our hands. A few days after, Major Burney, the English resident at the court, having an opportunity, inquired of the *Woongees*, "Why do you wish to send them away?" They replied, "We do not intend to send them away; but we do not wish to have our religion subverted, neither do we wish them to live in the midst of the city, as they now do."

He subsequently adds—

By permission of the government we have rented a house, standing on the spot where brother Judson lived for one year. Thus, the storm is past: blessed be the name of God! our prospects are encouraging.

JAMAICA.

SPANISH TOWN.

Extract of a letter from Mr. Phil-lippo, dated January 5.

The work of God continues so to proceed in this island that the scenes exhibited Sabbath after Sabbath, carry us back to apostolic times. "Who are these that fly as a cloud, and as doves to their windows?" is a universal exclamation. My own congregation has increased, I estimate, full one-half since the 1st of August, 1834; and within that period I have added, by baptism, between 5 or 600 to my church at Spanish Town; many of whom are young and interesting charac-

ters. Of this number I baptized seventy-two on Sabbath-week at Passage Fort; and last Sabbath, the first of the new year, I administered the sacred rite of baptism to ninety-five at Spanish Town. The congregations throughout the day were immense. Multitudes went away unable to approach even the walls of the spacious building, notwithstanding the late addition (providing for 500 more hearers). The communicants crowded the lower part of the chapel, the portico, and gallery stairs. I baptized in the morning at six o'clock; preached at half-past ten, previously opening the Sabbath-school. At half-past one, the service was again commenced, when the Rev. J. Thomson delivered an address to the new members, 165 in number. I gave to all the right hand of fellowship, accompanied with a few remarks; distributed the sacred elements of the Lord's Supper, and concluded by an address. The whole service occupied three hours. I was so exhausted as to be wholly inadequate to the evening service.

Gratifying as all the incidents of this blessed day must be to me, there was one circumstance, which, more than all the rest, excited my sympathies, and inspired my heart-felt gratitude to God. I allude to the number of young people in the ranks of the newly baptized; and to the number among them who were our scholars, but now teachers in our Sabbath-school. Since the establishment of our Sunday-school, not less than forty of these interesting characters have thus declared themselves the disciples of Christ. What encouragement is this to Sunday-school teachers! You have heard of our schools. The Sabbath-school (at Spanish Town) contains between 3 and 400 children, and about thirty excellent teachers, principally females. We have also an adult Sabbath-school for males and females, adult evening schools, &c. These are established, and in operation at Spanish Town; and I am about establishing one of each at my out-stations respectively.

RIO BUENO.

Extract of a letter from Mr. Dexter, dated January 11.

In reverting to the spiritual condition of the people under my care, during the first year of my stated labours, I find much to rejoice me, though there are some things which have grieved me. There have been baptized at the two stations 339; excluded five; and several have died, some of them rejoicing in the hope of the Gospel. During the Christmas

holidays there appears to have been a determined attempt, among the overseers on the surrounding properties, to lead or drive our members back into their old practices of fiddling, dancing, &c. Some have stood their ground nobly; whilst four or five, I regret to say, have been unable to withstand the torrent, and will consequently have to be brought under church discipline. In some cases the overseers have gone so far as to procure lists of all the apprentices on their properties who were, previously to their conversion, accustomed to play the fiddle; they have then by persuasion, by the exercise of their authority, or, where these have failed, by deceitful measures, drawn them to the place where dancing was going on, and insisted on their taking the instrument. Considering the influence which these men from their situation possess, it is a wonder, not that four or five have fallen, but that so many have maintained their integrity. One overseer, after having in vain attempted to get one of our members to play for him, began in a rage to accuse his ministers with being a set of needy rascals, who came out just to get their *maccaronies* from them. The man stopped him in the middle of his abuse, by saying,—"Will busha (overseer) allow me for ask him one question? Did ever busha, or any other buckra, tell we before micister come, dat we have a soul for save, and a God for serve?" On his not replying, the man continued, "If busha please I will *arguify* with him from de Bible that these things are no good, and that what ministers tell we is right." Another member, in similar circumstances, being told by his master "that the Baptists would all go to hell together," replied, "Busha, Baptists *may* go to hell, but the gate of hell stands as wide open for busha as for the Baptists."

Another circumstance has recently come under my notice, which is worthy of being known. The member concerned in it suffered severely during the persecution for the sake of the truth. His wife resides on a property adjoining that to which he belongs. Being sent thither one day with a letter to the overseer, the following dialogue took place:—*Overseer*. "Well F., if it had not been for your sake I should have sent your wife to the treadmill, for her insolence and abuse." *F.* "I am sorry to hear that for true; but busha, I am constable on our estate, and when the magistrate come up he tell me that if any of we peoplo abuse me, and I bring them to him, he will punish them. But him tell me that if I abuse them again before I take them up, he will

punish me as well as them. And if for me wife abuse busha, and busha no abuse her again, let she be punished too." O. "Aye, F., you know more about these things than I do, but it's a pity you should go to hear the Baptists, who tell you not to work for your masters, nor to cultivate your own grounds." F. "Is it so they tell we, busha? Well, I can show you what they teach." Saying this, he took from his pocket the Tract Society's handbill, "*Our Duty to the King, to Masters, and all in Authority,*" and requested him to see for himself what instructions were given them. Having read it very attentively, he said, "Well F., while you keep to that you will never do wrong; but why don't you teach your wife this?" F. "Busha, 'tis not for want of teaching; but if she will not do what I teach, I can't help it." O. "Aye, well F., you Baptists are a bigoted set after all; you think that if every body does not pray in your way, they will be sure to go to hell if they are ever such good people." F. "If busha will take him Testament, and turn to the 18th chapter of Luke and the ninth verse, he will see what we think on that matter." He turned to the chap-

ter, and read the parable attentively, and then said, "Well, but F., how is it you can bring chapter and verse to back all you say? You had better come over some night and give us a psalm at the great house." F. "If busha please, I will come and bring the family (i. e., the class) with me." O. "Well, come tomorrow night." The next evening a boy was sent to remind F. of his promise. He and the whole of the class went over, and the service was conducted in the following manner: F. gave out the hymn beginning "Behold the wretch whose lust and wine," and requested the overseer to read the 15th chapter of Luke, when they had done singing. F. then prayed, and made a few remarks on the parable of the prodigal. Another prayer was offered, and the assembly broke up. The overseer expressed his surprise and pleasure, told the people that he would never disturb them at their meetings, and promised F. that, if he would get on with his reading, he would give him a Bible. This promise he has since fulfilled, and he and the people are getting on comfortably. Happy would it be for masters if they would all go and do likewise.

LETTERS LATELY RECEIVED.

EAST INDIES.

Rev. W. Yates, Calcutta, August 1; A. Leslie, Monghyr, August, 20; G. Pearce, Calcutta, August 28.

WEST INDIES.

Rev. J. Coultart, St. Ann's, December 4; J. Clark, ditto, December 2; T. Bur-
 chell, Montego Bay, December 15, 22, 29, January 5, 12; W. Knibb, Falmouth,
 December 14, January 5, 12, 19; E. Baylis, Port Maria, December 11; J. Barlow,
 Anotta Bay, December 23; J. M. Phillippo, Spanish Town, January 2, 15; G. K.
 Prince, M. D., Kingston, January 23; J. Tinson, ditto, January 15; T. F. Abbott,
 Lucea, January 19; B. B. Dexter, Falmouth, January 5, 11; H. C. Taylor, Old
 Harbour, January 12; W. Dendy, Bethtphil, January 7; John Clarke, Jericho,
 January 13.

NASSAU:—Joseph Burton, November 12, 14, January 6; E. F. Quant, November
 2, December 15; J. Bourn, December 14.

HOME PROCEEDINGS.

DESIGNATION OF A MIS-
 SIONARY.

On Wednesday evening, February 24, Mr. Samuel Oughton was designated as a Missionary to Jamaica, at Surrey Chapel, which spacious edifice was completely filled on the occasion. The business of the evening was introduced with reading and prayer by

the Rev. Joseph Davis, of Church Street; Dr. Cox, of Hackney, delivered the introductory discourse, and received from Mr. Oughton replies to the usual questions; the Rev. George Pritchard offered up the ordination prayer; an affectionate and animated charge was given by the Rev. John Leifchild, from Acts xxvi. 17, 18; and the Rev. Edward Steane, of Camberwell, concluded.

Mr. Oughton has been sent, at the

express and reiterated solicitations of our esteemed Missionary, Mr. Burchell, to be associated with him in the labours of his various stations, which far exceed the ability of one man to sustain. The urgency of the case appeared so great, as to leave no option to the Committee, though the funds of the Society had been so completely

exhausted by previous efforts, that it was necessary to borrow the money needful for the outfit and passage of Mr. O. and his family. It is earnestly hoped that the long tried liberality of the friends of the Society will be renewed on its behalf, and that, by seasonable exertion, the burden of a large pecuniary debt may be avoided.

Contributions received on account of the Baptist Missionary Society, from February 20, to March 20, 1836, not including individual subscriptions.

Buchan, Missionary Society, for distributing the Scriptures in India.....	5	0	0	Towcester, Friends, by Rev. J. Barker..	3	0	0
Hampshire, by Rev. E. Carey, viz.:				Southampton, collection and subscriptions, by Rev. B. H. Draper.....	24	4	0
Whitchurch.....	10	6	7	Dorking, subscriptions, &c., by Mrs. Jackson.....	6	2	0
Andover.....	3	0	0	Bugbrook, Friends, by Rev. F. Wheeler.	5	0	0
Romsey.....	12	8	0	Ipswich, sundries, by Mr. Pollard....	3	4	0
				Montreal, Baptist church Sabbath-school, by Rev. Dr. Cox.....	3	13	0
			25	14	7		
Bristol, Auxiliary Society, on account, by Robert Leonard, Esq.....	155	0	0				
Buckingham, Friends, by Mr. Bennett..	2	0	0				

DONATIONS.

Joseph Sturge, Esq., and Friends, Birmingham, for Montego Bay School.....	20	0	0
Mrs. Rouse, and Friend, Torquay, for ditto.....	2	0	0
Mr. D. Dewar, Dunfermline.....	3	0	0
D. F. T., for Jamaica.....	1	0	0
Mr. Hopkinson, by the Secretary.....	1	0	0
Friend, by ditto.....	0	10	0

TO CORRESPONDENTS.

Boxes for Montego Bay have been received, since our last, from Rev. James Sprigg and Friends, Ipswich, and Mrs. Bass, Brighton, which, with several others, previously acknowledged, were shipped in the Etheldred, Captain Hood, under the care of our Missionary friend Mr. Oughton. The thanks of the Committee are returned to the kind donors; as also to the Committee of the British and Foreign School Society, for a case of school materials for Kingston; to Miss Ireland, and Miss Blight, Hackney, for bags, needle-cases, &c.; and to Mr. Collier, Mr. Mackness, and Mr. Fairey, for sundry magazines, and other books.

"I have received various presents, of fancy and useful articles, for our schools, since my return, which I should be gratified by having gratefully acknowledged in the Herald. The names of some of the kind donors I have not been able to ascertain."

Mr. PHILLIPPO, Jan. 15.

MISSIONARY HERALD.

CCIX.

MAY, 1836.

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 a ter the time specified.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 22, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.

FOREIGN INTELLIGENCE.

JAMAICA.

THE periodical Press of this Island, though in various instances inveterately hostile to efforts for evangelizing the negroes, cannot refrain from bearing testimony to the moral improvement which marks the condition of that class of the community. Formerly, the close of the year was distinguished by scenes of licentious merriment and riotous disorder, which rendered it needful, for the sake of public peace, to double the usual number of guards. But what is the state of things now? "The Christmas holidays," observes the Cornwall Chronicle, "are beginning to be remembered like the emotions of a bygone dream. In the towns, all are quiet—in our rural districts, everything is proceeding in admirable order." "The Christmas holidays," echoes the Falmouth Post, "have passed off with the most perfect harmony. The cage has not had a solitary inmate for some time past. The Specials, Clerk of the Peace, and Constables, all declare they have no-

thing to do. To what a pass things are come! What a contrast, between the good old times of guard-keeping, military movements, and John Canooing!!! Last Sunday was most religiously observed by free and apprentice; and the churches and chapels of every denomination were crowded, we could almost say, to suffocation; and, as far as our information reaches, all went cheerfully to work on Monday."

Our readers will, of course, remember that these honourable testimonies refer to the precise locality where our Mission has a much greater amount of agency, and larger number of adherents, than in any other part of the Island. It is the district in which our brethren Burchell, Knibb, Dexter, Dendy, and others, labour, together with several esteemed Missionaries from other Societies. Surely, we ought to praise God for such unequivocal proofs that they have not laboured in vain!

Our last number furnished proofs, however, that this new state of things is far from being universally agreeable among the overseers, and persons of that description. Mr. Dexter had to complain of determined attempts to

revive the unhallowed practices which marked "the good old times;" and, it should seem, that a similar spirit exists in the southern part of the Island also, though it has operated in a very different way. In one case, the endeavour has been to seduce the flock; in the other, to oppress and terrify the shepherd. We cheerfully trust that neither will prevail; but that these things, like preceding events of a like nature, will *rather turn out for the furtherance of the gospel.*

These remarks have been suggested by certain legal proceedings taken against Mr. Taylor, our laborious and successful missionary at Old Harbour and its vicinity. We had known for some time that such proceedings were threatened; and though, as we have understood, the instigators were dissuaded from the design by some of their own friends, it appears that they have carried the case into court, and obtained a verdict against Mr. Taylor, on a part of the indictment. The offence charged was, an improper interference with an apprentice, named Robert Davidson, head driver and constable on Bushy Park estate, and for exercising his authority over this man, because he had, in the execution of his duty, punished a refractory apprentice by order of a special justice. The facts, from the report of the trial inserted in the Watchman, appear to be these. An apprentice, called Holcomb, while at work on the 5th of October, 1834, put his hand to his mouth and blew very loud. For this offence he was taken before the magistrate, and sentenced to receive twenty lashes; which were inflicted by Davidson, in virtue of his office. Both were connected with Mr. Taylor's church; Holcomb as a member, and Davidson as a deacon. When this came to the knowledge of Mr. Taylor, he sent for Davidson, and told him that the two offices were inconsistent with each other; and that he must either give up his office as constable, or cease to act as deacon. Subsequently, Davidson neglected for some weeks to attend divine worship with his fellow-members; and for this breach of discipline he was "read out," or excluded, from church-fellow-

ship, according to the established rule in such cases.

Such is the offence which, as it was gravely stated by the learned Counsel who conducted the prosecution, would, if tolerated, root up the institutions of the country!

It appears, that an arrest of judgment was moved for at the close of the trial, in conformity with a suggestion of the Chief Justice, in order to argue the question as to the validity of bringing the action. No accounts whatever of this business have reached us from any of our brethren; but we observe in the Watchman of March 12th, the following paragraph, which furnishes an explanation of this silence; and shows, too, the light in which the affair is regarded by our other brethren on the Island:

We understand that the Baptist Missionaries in the Island, with one or two exceptions, are now in this city; and that one of the circumstances which have come or will come under their consideration, is the late novel legal proceedings against one of their body, the Rev. H. C. Taylor. The Rev. gentlemen consider, and we think most properly, the attempt made to prevent the Pastor of a Voluntary Society from exercising the right of expulsion, from his connexion, of any who have transgressed its rules and regulations, a most dangerous and insidious one; and are determined to resist it by every constitutional means. A full report of Mr. Taylor's trial is, we understand, to be prepared and published, together with a protest against that proceeding. A declaration, that the Baptist Missionaries, if similarly situated, will act in precisely the same manner as Mr. Taylor has done, will be appended, together with an appeal to the religious public of Great Britain for support, should the action against Mr. Taylor be attempted to be drawn into a precedent, or acted upon in the case of any other minister. There can be no doubt, that the doctrine attempted to be established in the case of Mr. Taylor is one which, if recognized or admitted, would go to disorganise every religious association in the Island, the Establishment excepted.

Though not immediately connected with the subject, we think it right to insert the following paragraph, in order to show our readers what is thought by the Jamaica legislators of

the gift of twenty millions now in course of payment. The paragraph occurs in a Report of the Committee of the House of Assembly, drawn up in answer to a message from the Governor, in which, among other things, His Excellency had enumerated the various liberal and conciliatory measures adopted by the Parent Government towards the Colony during the last four years. On this, it is stated,

The House would gladly avoid entering into a retrospective detail of the occurrences of the last four disastrous years ; feeling, as they do, how little good can result from recrimination between the Colony and the Parent State ; but when the British Government gravely puts forward a claim to the gratitude of a class of his Majesty's subjects, *whose property has been nominally paid for, but substantially confiscated* ; and when this claim, so ill founded, is daily reiterated as an excuse for further aggression, the House owe it to themselves, and to their constituents, not only to deny the acknowledgment of obligation, but most solemnly and distinctly to declare their sense of a continued succession of injuries, aggravated by misrepresentation and calumny, and *consummated by an act of the most unparalleled spoliation ever committed by the Government of any country upon its own subjects.*

This, surely, requires neither note or comment !

FALMOUTH.

The Committee are aware that, in some quarters, the rapid increase of our churches in Jamaica has led to the fear lest admission was made too easy, or discipline was not sufficiently maintained. Much solicitude has ever been felt at home on this subject, as the frequent reference to it in the correspondence of our Missionaries clearly attests. Still, it has been deemed expedient to renew inquiries on the point ; and we have much pleasure in placing before our readers, this month, a communication from Mr. Knibb, which, we doubt not, will prove highly gratifying, by the clear and unvarnished statement it contains.

As an introduction to Mr. Knibb's letter, we extract the following candid and sensible remarks by our young

brother, Mr. John Clark, who was sent out last year to the help of Mr. Coultart. We have often had the conviction forced upon us, that Christians in this country have no adequate conception of the moral and intellectual degradation to which a community is reduced, where slavery has long prevailed, nor of the time which must elapse ere its dreadful results will be effectually counteracted. Mr. C. writes under date of December 3, 1835 :

When I first arrived here I was disappointed. I had expected a great deal too much ; consequently, the condition of the negroes—religious condition I mean—fell greatly below my expectation. Since, then, however, I have got somewhat more sobered, and have had better opportunities of obtaining an acquaintance with the people ; and something of a reaction has taken place in my mind—not that my romantic notions are realized—but, I think as much has been accomplished as any one could reasonably expect. There are, it is true, evils prevalent which shock the feelings ; but when we consider the ignorance in which the people have been kept—the examples which have been set before them—and some other causes—it is not at all to be wondered at, that their condition, intellectual and moral, falls below that of an English population, proportionately to their want of the same advantages. There is, however, in the midst of much darkness, light shining out ; and many are the instances of simple but sincere piety to be met with. Superstitions, which were very prevalent, and clung to with great tenacity, are fast giving way.

The grant of the Bible Society has been, and will yet be, productive of good incalculable. Thousands have learned to read the word of God ; thousands more are learning ; and before many years pass away, it will, I am firmly persuaded, be said of Jamaica, that every child can read his Bible. Before this can be, much remains to be done, in the way of instructing the people. May God dispose the hearts of Christian friends at home to send out many to run to and fro, until knowledge be diffused over the land ! The happy effects of the knowledge, limited as it is, which some possess, is strikingly visible (the more so from contrast). The enlargement and liveliness of mind of the *few* stand out in relief by the side of the *many*—yet narrow, dull, and bigotted—the one giving rise to feelings of delight—the other, to deep sorrow. The same with the morals of the people : so far as

my limited observation extends, the condition of those who can read the Bible is far above those who cannot: not that there is anything singular in these things; they are but pleasing illustrations of a generally admitted truth—that the entrance of the word of God gives light and understanding, and renews the heart.

Mr Knibb, after some introductory observations, proceeds as follows:

I shall give you a statement of the church, and the plans we pursue; I will endeavour to write as in the presence of God: and if the Committee can suggest any improvement, I shall be thankful to receive it. It is now nearly twelve years since I first landed in Jamaica; I feel that I may soon have to give up an account of my stewardship; and any assistance afforded so that that account may be rendered with joy and not with grief, will indeed be a blessing.

The public means of grace. You are aware, my dear Sir, that in the time of slavery, we could only have one service every other Sabbath at the same place with advantage. Since the abolition of slavery, with only two or three exceptions, I have had service every Lord's-day at Falmouth, and the attendance has been *better* each Sabbath than it was every other Sabbath in the time of slavery. This has been the case notwithstanding not half can get within the place of worship at present occupied, and the many hinderances yet presented. My congregation is scattered full twelve miles round Falmouth, situate on full eighty different places (estates or pens); many are house servants, cattle minders, &c. &c. who are often prevented attending, yet I think that my average congregation is at least 1500 on Sabbath mornings. Since my return I have commenced a set of expository discourses on the Epistles, on Sabbath mornings, beginning with the Corinthians. It has been profitable to myself, and, I hope, to the people of my charge. I can appeal to my heavenly Father that I have faithfully and plainly told them the truth, frequently assuring them that a profession of religion, baptism, and the Lord's Supper, or attending on the means of grace, or any other duty they performed could not save them; that nothing but an interest in the blood of Christ would avail; and that if they possessed *that*, it would evidence itself by a holy life. Still they come regularly. To what are we to attribute it, if not to a desire to know the will of God? Many of them have been offered wages to work on the Sabbath, or so late on the Saturday

as not to be able to attend their duties on that day; and they have uniformly refused to break the day of rest. Our prayer-meetings are well attended, and truly I often find it good to be there. We have a weekly prayer-meeting for the spread of the gospel, and last Monday evening we had full 500 present, full eighty of whom had walked two or three or four miles, after labouring in the field all day, having to return the same evening, and to be at their work by daylight in the morning.

Learning. I think I informed you when in England that I did not think 50 of the slaves connected with my congregation could read. I rejoice to say that now, including children, we have full 600; now this has been much brought about by the conduct of some of my members who without fee or reward *devote* two or three evenings in the week on many estates to teach the children and adults to read. A thousand Primers have been sold, and are still selling. I do not mean that these attempts are very efficient, but they show the disposition; and where there are so few public schools, I hope they will receive the blessing of Him who will see that we have done what we could. When we announced the formation of the Bible Society, in one day we had 300 subscribers, 100 of them for *Family Bibles*, and at our first quarterly meeting, the sum of £27 was brought in as subscriptions. I do not mean to say that this feeling is universal, but among Christians it is very general; but I fear that our large churches lead to the impression that *all* the apprentices are thus *inclined*, and thus *under instruction*: far, very far, from it; there are from 18,000 to 20,000 in this parish alone, yet far from God, who attend no place of worship regularly. 'Tis the paucity of the ambassadors of the cross that makes the success appear great, and leads to the fear that it cannot be genuine.

I think, my dear Sir, that while at home I gave you some account of our church discipline; however, I now will refer to this, to me interesting subject, and commence with the *reception of members*. This is a subject on which I feel deeply, and earnest have been my prayers to be divinely directed. It is necessary here to state, that during my absence, in consequence of the trials the church had to endure, the number who had to be re-examined, and the laborious duties of my esteemed brother Dendy, no additions were made by Baptism to the church, that is, *for three years*. Hence, when I came back multitudes were waiting, many of whom

have since been received. My plan is, this: either myself, or Mrs. Knibb (or some one whom we know to be fully competent) speaks individually to the candidates, Mrs. K. generally taking the females; to each man I speak myself, and hear their views of divine truth; and when Mrs. K. has spoken to the females, on receiving her report, I talk with them, either individually or collectively. I do not think that I ever fail speaking to each in some such manner as this: "Now, you have assured me, that you love Jesus Christ, that you feel it in your heart, that you pray to him every day, that you love so to do; that you are not living in any known sin; you believe that baptism will not save you, or the Lord's Supper; yea, nothing but the blood of Christ; that if you turn again to the world, or live in sin, you will be damned. It is upon such a profession I receive you: if you are living in sin, if you do deceive me, I tell you affectionately, but plainly, you will be sent to hell, but mind, I am clear of your blood; you voluntarily profess to love Christ, no one forces you: if you do love him, he will bless you; if not, I beseech you not to put on his name."—I keep an account of each, and when I have heard those who come, I call a church-meeting, at which the approved candidates are present. I then call out every name, to which they answer, and from whence they come. Then I speak to the church, telling them, that if they know anything against any one, and conceal it, on them must rest the guilt, requesting any member to come and tell me, and giving a week for this purpose; if no charge appears against any of them, I receive them for baptism. They are then, in the presence of the church, received by the right hand of fellowship, and become full members of the church.

Since January 1st, 1835, I have baptized, after having been thus examined, 385 persons, and, in referring to the receiving-book, containing 305 of their names, I find that they have attended as inquirers as follows:—six, for nine years; ten, for eight years; eighty, for seven years; fifty, for six years; forty-seven, for five years; thirty-three, for four years; seventy-six for three and two years. If you can give me any hints by which I can improve this plan, do, and I will thank you.

State of church from December 1st, 1834, to January 1st, 1836.	
Baptized	434
Restored	31
Received by letter.	1

Dismissed to other churches	66
Dead	22
Excluded	12
	100
Clear Increase	366
Old Members	843

Total 1209

Marriages from Dec. 1st, 1834, to Jan. 1st, 1836, 421 couples.

Total number of members since the year when the church was formed, exclusive of those dismissed to form the churches at Rio Bueno and Stewart Town, 1478; of the present number, 1209: about 100 are old and infirm.

I am well aware that subscribing to the cause of Jesus is not always a mark of real attachment to his cause; but still it is a pleasure to be able to state that, as far as their ability enables them, they are quite willing to give of their little to its promotion. I know some will say that this is extorted by fear, and I know also that such a statement is false. What is subscribed is generally given to me by the parties themselves, and I tell them plainly, that if it be not willingly bestowed, God will not accept it. I have collected money both in England and Jamaica, and I assure you I much prefer the latter. No excitement of popular speakers, nor parade of public meetings is necessary; they give what they can afford without noise or show.

Once in the year, as a church, we depute several of the deacons, and other active members, to visit every property where we have members. I inclose the report of one. Those *excluded*, are generally those who left in the time of martial law, and have not returned to the church. This was taken before I had received your letter. I send the original, with which you will do as you please.*

I might refer to some individual cases to show the feeling of the members of my church, and select one. When the pain-

* We give the following account of the state of the members on one property out of twenty visited by the same inspectors. It is worthy of remark that, in every instance, the report is wound up with "Love prevails." Would that a similar account could be given of Christian churches everywhere!

"The members are living in good order; their attendance at chapel is invariable. The married people are living pretty well, with the exception of two. Thirty-nine children learning to read. Old and sick members, none. Thirteen members in number. Two excluded. Twenty-three inquirers, consistent. Three members learning to read. Brotherly love prevails among them."

ful news of the sufferings of our Madagascar brethren reached us, I informed the people of it, and held a special prayer-meeting for them. Brother Vine was present, and gave an interesting address. It was a very wet day, but the place was crowded, full 100 were outside, many walked some miles to attend, and the sympathy manifested was very pleasing.

I am well aware that we have faults among us, and that sometimes our pleasing hopes are blasted, and the affection I feel for my poor people makes me deeply feel these things; there is yet much ignorance and many failings among them; but with all these things, they are a kind and affectionate people. Their sorrows have been deep, their advantages have been very, very few; a debasing system has for their whole lives degraded their minds; but they are willing to be taught, and where there is sympathy with them, they love those who instruct them. Never, my dear Sir, during my connexion with my church, have we had one quarrel, or one jarring church-meeting, and I always consult them; it is not the peace of sleep, but of active love. My heart is knit to theirs; I mourn over their follies, and rejoice in their growth. I know I am enthusiastic, perhaps I need it should be so; but identified with them, what concerns them concerns me. All I can say is, that if I knew a single thing that would purify the church, I would not withhold it. We are, dear Sir, a happy, a united church; we do walk together in love; and I assure you that, notwithstanding all the little things that do sometimes annoy, I bless God that I am here, and I pray that I may live and die among them; when, having finished my course as a poor ransomed sinner, looking for the mercy of my Lord, I hope with them I shall be received into the mansions of the blessed.

That God may work in our churches all the good pleasure of his will, is my earnest prayer.

Mr. Knibb states in a postscript that the above letter was read at a church-meeting, where eight hundred members were present, and unanimously adopted as their own, by a show of hands.

RIO BUENO.

The new chapel at this station was opened on Lord's day, Nov. 15th. Mr. Dexter says,

We began with a prayer-meeting at

six; at half-past ten brother Knibb preached from Acts x. 36: "Preaching peace by Jesus Christ;" in the afternoon, the Lord's Supper was administered by Mr. Thompson, the Agent of the British and Foreign Bible Society; and in the evening, brother Vine, of Arcadia, preached from Matt. xxi. 14: "And the blind and the lame came to him in the temple, and he healed them." The congregation in the morning amounted to at least 1500; and the attention was such as is seldom equalled, and can never be surpassed; indeed there was everything which was calculated to make the services interesting. It was the first chapel opened of those destroyed in 1832. It was built on the old spot, but is twice the size of the former building. The first sermon was preached by one in whose sufferings and success the people had been deeply interested, and at the Lord's table there were present ministers and members of different denominations, and of churches in different countries, all rejoicing in the triumphs of their common Saviour, and cemented together by his love. The receipts on the occasion were good; indeed, far better than I had expected. Including a donation of £5 from a gentleman in the neighbourhood, they amounted to £83.

A second chapel, for the occupation of the other church under the pastoral care of Mr. Dexter, at Stewart's Town, was opened on the 24th of January; on which occasion, hundreds, who had long been constrained for want of accommodation to worship in the open air, rejoiced and praised God, for disposing British Christians to aid them in erecting a commodious and substantial sanctuary. The building will seat 800 persons; and has cost about £1200. Mr. Knibb preached in the morning to, at least, two thousand persons, from John xviii. 1, 2; the Lord's Supper was administered in the afternoon; and the pleasing services of the day were closed by a sermon from Mr. Dexter, on Psalm lxxxvii. 5-7. About £53 were collected on the occasion.

The last communication from Mr. D. contains a narrative which we give without preface or abridgment; the rather, as the facts thus simply detailed, bear strongly on the subject previously referred to by Mr. Knibb.

Since writing my last, we have admitted twenty-one persons by baptism into the church at Rio Bueno, and thirty into that

at Stewart Town. We have, however, been severely tried by the wickedness of a member at the former place, whom I had some time since recommended to the Rev. Mr. Vine as a servant. Calling on Mr. V. one evening on my way from Falmouth, he told me that he had no doubt that the young man had robbed him to a considerable amount; that he had charged him with the crime, which he had in the most solemn manner denied. He added that if I would stay with him till morning, we would talk the matter over with the servant. In the meantime, several other things accidentally, or rather providentially, came out, which, though they did not amount to *legal proof* against him, were quite sufficient to satisfy me that he had been guilty of very dishonest proceedings. We also found in the course of the investigation, that he had not long before told me a number of falsehoods, which, when he was charged with them, he could not deny to be such. Our course as a church was therefore a plain, but a painful, one. On the following Sabbath his case came before us, and there being, as I have said, no legal proof of the theft, I confined myself for the time to the charge of gross lying. I may, however, observe that just before the members were meeting, a young man of Rio Bueno showed me a Wilcox's Selection which he had recently bought of the accused. It was extra bound, and exactly resembled one which I had missed from the Chapel on the day of the opening. I said nothing of my suspicions, but borrowed the book and asked the member how he came by it? Here again he prevaricated, and lied, telling me that he bought it at Brown's Town, while I learned that he had told another member he purchased it of Mr. Vine. Of this theft, again, I determined to say nothing to the members, till I obtained further proof; but, if need were, to refer to the lies which he had told respecting the purchase. I did so, without saying anything as to my reasons for asking him where he bought it. Upon this, a member arose, and after requesting permission to speak, told us that the accused took away that book from the Chapel on the day of opening, and when advised to take it back, said, "*No, he had lost a book, and he should keep this to make out for it.*" I shall never forget the effect which this unexpected discovery had upon the members; the place was a *Bochim*; all were melted into tears, many sobbed aloud, and some few were so completely overcome as to go into hysterics. One poor woman who was baptized at the same time with him fell from the seat, and when she

came to herself, could for some time say nothing else than, "*Oh, my poor broder Lewis, my poor broder Lewis! and is he come to this?*" It is needless to add that he was at once excluded. As soon as the painful duty was performed, one of the members came and begged that I would not administer the Supper, which I was just about to do, as their minds were not sufficiently composed to attend to it. This appeared to be the universal wish, and the service was accordingly postponed to another opportunity. There is no occasion for any remarks of mine upon this case. I have said that there was much to *pain us*; but I think, my dear Sir, that in the *deep*, and I scruple not to say the *holy*, feeling which the church manifested, you will perceive *something* which could not fail to be gratifying to a minister.

MISCELLANEOUS.

Mr. Harjette and his family arrived in safety at Calcutta, after a very long and uncomfortable passage, on the 20th of May. Mr. Harjette entered on his employment at the printing-office with zeal and diligence; and anticipated much pleasure from the connexion with our excellent friend Mr. W. H. Pearce: but we are truly sorry to add, that he and one of his children were subsequently attacked with severe illness, which renders his continuance in the East extremely doubtful.

Mr. Oughton, with his family, together with Miss Spiller, proceeding to Jamaica in connexion with the Society, and Miss Renwick, daughter of Mrs. R., of Montego Bay, who has been in England some years for education, embarked in the *Etheldred*, Capt. Hood, early in March. Their voyage down the Channel was rough and stormy; and early on Monday morning, the 28th of that month, the vessel was driven on shore at Torbay, and our dear friends were placed in the most imminent hazard of their lives. They were indeed, warned to prepare for death, as it was fully expected, that in five minutes' time the ship would be dashed to pieces, and all on board be hurried into eternity. The good providence of God, however, mercifully interposed in the very moment of impending destruction, and, by dint of most strenuous exertion, the vessel

was guided on to a sandy beach, on which she struck. Her damage was great; but it appears probable, she will be able in two or three weeks to proceed on her voyage. Independently of the outfit of the passengers, there was a large quantity of goods on board, belonging to the Society, nearly all of which were so much

damaged by sea-water, as to render it necessary to abandon them to the underwriters. The pecuniary loss will be considerable; but our friends at large will unite with us in praising His mercy who graciously interfered, when all hope seemed gone, to rescue this Missionary family from a watery grave!

Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1836, not including individual subscriptions.

Hull and East Riding Auxiliary, by J. Thornton, Esq.:			
Hull.....	81	1	10
Beverley.....	17	5	0
Bridlington.....	26	5	0
Bishop Burton.....	8	8	8
Driffield.....	7	0	0
Cottingham.....	3	0	0
Skidby.....	1	0	0
Hedon.....	2	1	6
	146	2	0
Previously acknowledged.....	100	0	0
	46	2	0
New Park Street, Southwark:			
Friends, by Mr. Low.....	8	0	0
Huntingdonshire Society, by Mr. Paul, Treasurer:			
St. Neots.....	12	0	0
Huntingdon.....	8	2	4
Spaldwick.....	2	8	3
St. Ives.....	49	1	7
Bluntisham.....	23	10	8
Somersham.....	4	0	0
Ramsey.....	9	14	0
	108	19	4
Previously remitted.....	70	0	0
	38	19	4
North of England Auxiliary Society, by Rev. R. Pengilly.....	101	12	2
East Lothian Society, by Mr. S. Brown	3	19	0
Caerleon and Tredegar, collections and subscriptions, by Rev. D. Phillips.....	6	3	11
Anglesea Baptist churches, by Rev. W. Morgan, Holyhead.....	20	0	0
Poplar Baptist church, by Rev. J. Upton.....	8	0	0

Leeds, collection and subscriptions, by Rev. E. Carey.....	69	6	0
Darlington, ditto by ditto.....	2	8	1
Bristol Auxiliary, by Robert Leonard, Esq.:			
Balance, old account.....	41	15	9
Translations.....	2	0	0
On account current year.....	200	0	0
	243	15	9
Wilts and East Somerset Auxiliary, by Mr. Austie, Treasurer:			
Laverton.....	6	19	6
Westbury.....	1	1	0
Westbury Leigh.....	6	8	9
Beckington.....	2	0	0
Warminster.....	0	15	5
Crockerton.....	3	9	0
Philips Norton.....	1	14	3
Bradford.....	11	0	2
Frome.....	55	3	10
Bratton.....	9	12	10
Devizes.....	30	16	5
	129	3	2
Cambridge, Ladies, by Mrs. E. Foster, Female Education.....	9	7	3
Clapham Society, in aid of Missions, by Rev. G. Browne.....	20	0	0
Harlow, Ladies' Missionary Society, by Miss Barnard.....	10	0	0
Hitchin Auxiliary Society, by Mrs. Jeeves.....	14	15	0
Manchester, York Street Sunday School, for Schools in East Indies.....	4	0	0
Ditto, West Indies.....	2	0	0
Reading Auxiliary Society, on account, by Mr. Williams.....	31	0	0

DONATIONS.

James Gorst, Esq., Somers Town.....	18	0	0
Mr. Hollick, Poplar, by Rev. Dr. Fletcher.....	5	0	0
Dr. Allen, High Beach.....	5	5	0
D. F. T.....	2	0	0
Mr. Brown, Penzance.....	1	11	6
Miss Huntley, Bow.....	1	0	0
Produce of Jewellery sold.....	1	6	6

LEGACY.

Miss Bower, late of Bradford, Yorkshire; Executors, John Brogden and R. Garnett, Esqs.....	360	0	0
--	-----	---	---

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Freeman, of Barnet, for three lamps for Jamaica; as also to Mr. Massett, of Queen Street, Mrs. Wedd, of Watford, Mr. Charles Brassett, of Brixton, and the Misses Rabson, of Ashford, for sundry Baptist and Evangelical Magazines.

A box from Berwick, for Mr. Clark, of Jericho, and a kind present of children's frocks, for Mr. Quant, Nassau, from Misses Burls, of Edmonton, have been received and forwarded. Another box has arrived from Ashford, which will be forwarded to Montego Bay as soon as a convenient opportunity presents itself.

Mr. Oughton requests us to acknowledge the receipt of a parcel of books, kindly sent him by "A sincere Friend of Missions."

MISSIONARY HERALD.

CCX.

JUNE, 1836.

BAPTIST MISSION.

The following arrangements have been made for the ANNUAL MEETINGS of the SOCIETY:—

TUESDAY, JUNE 21.

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 22.

MORNING, XI.—Sermon at the Poultry Chapel (Rev. J. Clayton's), by the Rev. F. A. Cox, D.D., LL.D., of Hackney.

EVENING, VI.—Sermon at Surrey Chapel, Blackfriars' Road, by the Rev. JAMES EDWARDS, of Nottingham.

THURSDAY, JUNE 23.

MORNING, IX.—Meeting for prayer, at Devonshire Square Meeting House.

XI.—ANNUAL MEETING of the Society at Finsbury Chapel, W. B. GURNEY, Esq., in the Chair.

The Committee respectfully call the attention of their friends, and of the Christian public generally, both in town and in the country, to the foregoing announcements. It is earnestly hoped that the attendance of friends will be numerous, both at the Sermons and the General Meeting. The Ministers in and around London, especially, are solicited distinctly to announce these services from the pulpit, and to request as many of their people as possible to be present. On various accounts, a more than ordinary demonstration of attachment to the cause of the Mission at this juncture will be most seasonable, and very encouraging to its conductors. It is gratifying to perceive that similar Societies, whose Anniversaries have recently taken place, have thus been strengthened by the hearty and liberal co-operation of their Christian friends; and a grateful sense of the divine goodness towards our own Institution loudly calls for such an expression of attachment on our part also. It is hoped that *many* of the country members of the Society will be present; and that *all*, whether present or unavoidably absent, will feel the propriety of uniting in special supplication that all our proceedings may be conducted in the spirit of meekness, humility, faith, and self-denial, and the whole Anniversary prove a season of much edification to many, to the glory of God, and the prosperity of his cause.

FOREIGN INTELLIGENCE.

CALCUTTA.

Extract of a letter from Rev. George Pearce to a friend :

Hitherto we have had to lament the death of no missionary of any denomination since the beginning of the year in this presidency. In missionary work nothing remarkable has occurred. Things I hope are not worse. We are going on pretty steadily, but yet we want energy from above. We want it not only on the natives, but on ourselves. In our villages there has been an increase of professors, and some increase to our churches; but oh! for some greater manifestation of converting and sanctifying grace. Our native converts do not yet come up to the fulness of the measure of the stature of Christ. These deficiencies are trials to us, but we labour in hope. The progress of English education is steadily going on. The government are doing much therein, but there will be no religion taught in their schools. I could wish that missionaries would in future devote all their energies to the simple diffusion of divine truth. I hope the committee will impress upon the minds of new missionaries coming out, the importance of being preachers to the heathen in the languages of the country. I am persuaded, if the example of our Lord and his apostles were more followed, there would be more success. Do, I beseech you, what you can to direct the attention of the committee to India. How wide a field has God opened here for the labours of his servants! I do seriously think that there is not another such a field in the world. We can go through the breadth and length of the land without opposition, and settle and labour where we choose. Where shall we look for another eighty millions of human beings to whom we can have such easy access? I could almost wish that Christians in Britain would spend all their strength on this land. If India were once converted, what a powerful influence would it shed on the surrounding heathen nations! How distressing is it, then, to see only one or two Missionaries arrive in the course of the year, just to fill up vacancies, but not to occupy fresh ground! And what shall I say of our own denomination, which, in the last nine years, has sent to India *three* Missionaries, and only *three*? When shall we have any more? You mentioned to me on the day we parted that you should like to hear of our schools. Mrs. P. has the Christian Girls'

Boarding School, and that is the only one under our care. Brother E. was not willing to relinquish the boys' school. It is all for the best; his heart is in his work, and he will do the Christian boys great good. But the influence of females we all know the value of; Mrs. P., therefore, labours amidst a most interesting sphere; and, if her life is continued, many a Christian Hindoo woman, with her family, will have reason to bless God for this institution. She has now twenty-six scholars, who are all of them making most delightful progress. Of these twenty-six, twenty-one can read, and, ere they leave the school, they will be, I trust, so well drilled in the art of reading as not to forget it as long as they live. Their minds, also, will be extensively informed in religious truths, and their characters, I hope, receive such a bias for good as will never wear off. They are taught Bengalee only. This is, I assure you, a sober account of the children. May I enlist the influence of Mrs. B., among her friends at C., on behalf of this institution. Our funds are now entirely derived from home; nothing of consequence can be obtained here.

We regret to add that more recent information mentions that Mr. Anderson, who left England for Bengal in March, 1834, has been under the necessity of embarking on his return, several medical gentlemen having united in declaring that otherwise his life would be sacrificed to the climate.

JAMAICA.

We insert a few particulars of recent intelligence from this colony.

From *Kingston*, Mr. Gardner writes, under date of Feb. 15:

Having obtained help of God, I continue to this day, and would now, at this early part of the year, furnish you with as good an account of the state of my churches as time will allow me to collect.

The great Head of the church has continued to us the blessing of peace; and, we trust, blessed the preaching of his word to many who have gone to his house with the multitude who love to keep holy day. I think I wrote you that in August last I baptized fifty-three persons, on a credible profession of their repentance towards God, and of their faith in the Lord Jesus Christ. On the first Sabbath of the present year I again administered that divinely appointed ordinance to seventy-four more persons, to whom we had previously listened, when they said,

"Come and hear, all ye that fear God, and I will tell you what he has done for my soul." To me the receiving of candidates is a work of great labour. It is all done at church-meetings; and, before the last baptism, we had two a week for three months, and I think the number of applicants could not have been less than 300. We began at half-past six, and generally closed a little before nine. One great advantage in thus publicly examining persons is, the church has an opportunity of knowing who is desirous of being united to them, and can give testimonials as to character. Just as these meetings commenced I preached on the necessity of caution in receiving persons into the church, and of the duty of welcoming those to our communion who gave satisfactory evidence that the Lord had received them, from Acts ix. 26, 27. The examinations were carried on with great strictness, and, I trust, in the spirit of love. Every means was employed to impress upon every one received the indispensable necessity of a change of heart, in order to salvation; and to show them that, while baptism was a divine ordinance, every one was awfully deceiving himself who trusted in it for salvation, and that, according to our views, none ought to attend to it but those who saw their lost and wretched condition, and loved and believed in him whom they had not seen. The baptismal service commenced a little after six. The chapel was much crowded, but all behaved as they ought in the house of God. At half-past ten Mr. Vine preached for me, after which I received the newly baptized into the church, when "a great multitude" surrounded the table of the Lord to commemorate the love of Jesus. In the evening I preached to the young people. Thus I spent a day I shall not soon forget. Our public services occupied seven hours and a half of the Sabbath. To use the expression of many of our friends, "Massa was well an tired," yet he would be glad of a frequent return of such a season. May God grant that those baptized may endure to the end!

It will, no doubt, be additionally gratifying intelligence that all our Sunday-school teachers, with the exception of one, are members of the church; six of whom have been baptized by myself, and the one not yet baptized I have cause to hope has chosen that good part which shall not be taken away from her.

To the church at Port Royal I render all the assistance in my power. On the second Sabbath in every month, after having gone through my work here, I visit our friends there, preach and administer

the ordinance (did so last evening), and occasionally of a week evening, though not often, for five nights in every six I have meetings of some sort at home. I want to see more conversion work going on among the people there; remembering, however, that God has not commanded me to be successful, but faithful, I go on, believing that his own word shall not return to him void. It affords me pleasure to inform you that I have only been obliged to cut off three from communion, while I have restored eight during the year.

The school in Kingston is succeeding admirably well. I forward an account of it to the British and Foreign School Society, in compliance with their request, by this packet. Time will not allow me now to copy it. Mr. Whitehorne has wisely availed himself of the experience of various friends recently arrived from England, who have been connected with the Borough Road School, especially of the gentlemen connected with the Mico charity. I cannot but look on the institution, which to this day has kept the name originally given to it by Mr. C., "Benevolent," as a great blessing to this city, and also as a nursery for the church. Several young persons, who were scholars, are now filling respectable situations in different parts of the town, and several have enrolled their names among the followers of Christ, and walk worthy of the gospel.

I cannot close this letter without saying that during the past year God has graciously granted me such a measure of health and strength as fitted me for the discharge of the numerous duties incident to my station. I have never been able to do so much missionary work in any one year since my arrival as during the one just past. This fact (peculiarly interesting to me) I cannot record without acknowledging my obligations to Him who holdeth the seven stars in his right hand, and who has in my experience fulfilled the promise, "as thy day thy strength shall be."

Mr. Tinson had been seriously indisposed towards the close of last year, but on the 15th January he was enabled to say—

It is with pleasure, and I hope gratitude to our heavenly Father, that I can again write to you in the enjoyment of my usual health. I have now, for the present at least, relinquished the idea of going to the Bahamas. Nothing but unavoidable necessity would induce me to leave my stations—even for a short time. On the third instant we added twenty-five to the church in Hanover-street, and last Sabbath (the 10th) I baptized fifty-five at

Yallahs. The congregation increases greatly there, and the people appear to be very grateful for the goodness of God towards them. It would be a fine station for a Missionary, with another eight or ten miles back in the interior; for there are people who come upwards of twenty miles, who assure me that there is no place of worship nearer than Yallahs. To accommodate these and hundreds of others who might be induced to attend, the plan would be to get a station about ten miles inland, and visit each every alternate Sabbath. But we must first pay off our debt at Yallahs; and this we will do, if God permit, in the course of this year.

God is continuing to bless this island with an increase of Christian labourers. Six have just arrived from the London Missionary Society, and a young lady, sister of Mr. Barrett, who, I suppose, will be engaged in some way. On my return home from chapel last evening I found five of the company at my house—they have just left, with brother Woolridge. Our Mission is certainly prospering; and, as far as I am acquainted with the churches, I do verily believe in my conscience that they would bear comparison with any churches of the same size in any part of the world, making allowance for the want of general intelligence amongst the bulk of the people. I do heartily wish that a deputation of intelligent, unprejudiced Christians, could and would come out to this island, and visit every church and mission station, with the avowed object of reporting the true state of the Society, and I am confident the report would disgrace neither your Missionaries nor the Committee.

Mr. Clark, who is for the present associated with Mr. Coultart, at Tydenham, in St. Ann's, thus alludes (Dec. 3) to the methods he is adopting to promote the intellectual advancement of his people.

The congregations keep up, and although this is the rainy season, and the people have generally to walk several miles, the attendance at the week evening services, both at St. Ann's Bay and Ocho Rios is very encouraging, the places being nearly filled. I believe I mentioned having commenced a catechetical class at these two stations immediately before the evening services. I should think near 100 people attend at each place:—the knowledge of scriptural truth possessed by some is very pleasing—though many, I regret to add, are very ignorant, particularly the older part, who have been unused to

exercise their minds. I cannot but think that catechetical instruction is peculiarly adapted to the people in their present state—their attention is better kept up than by a sermon, while the intellect is at the same time exercised, and the mind stored with Divine truth. Pray for us, that God's Spirit may be poured out, to give power to the word, convert sinners to himself, and make those who believe more holy and devoted.

Mr. Dendy writes thus, 8th December, from Beththephil, in St. James's:

By the place from which this is dated, you will perceive that I have removed from Montego Bay, and am now residing at this place, being one of my stations. This place we occupy instead of Endeavour, so that in future this station will be known by the name of Beththephil, and not Endeavour.

Our first public service at this place was held on Sabbath-day, the 25th of October; our congregation consisting of about 1000 people, who were addressed from Isa. lvi. 6, 7: "*Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; and even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.*" After the morning service the ordinance of the Lord's Supper was administered, and twenty-four persons, who had been previously baptized, received into full communion.

We still have a pleasing prospect of success before us. Our congregations are good and attentive, a spirit of inquiry is abroad, and I trust that the Spirit of God is working upon the hearts of many. A Congregational Bible Association has recently been formed—a Sunday-school commenced, with 133 names enrolled as scholars.

At Salter's Hill our services are held within the walls of the chapel, although the building is not yet complete. We have at our usual services 400 or 500 outside; if I had a prospect of meeting the expenses, I would immediately erect galleries, but this must be deferred for the want of the necessary means.

In about a fortnight's time I expect to baptize about fifty persons, who will be united to Salter's Hill church. Here also a Bible Association has been formed—a Sunday-school commenced, which already consists of 160 scholars.

A letter, written a month afterwards (Jan. 7), states, that in the two churches under his care, Salter's Hill and Beth-ephil, he had baptized 178 in the course of the year just closed. He adds, that the number of members at that time was 899, and of inquirers 887. The average congregations were upwards of 2000, besides 500 at Greenwich Hill, and 350 at Maroon Town. In addition to the 160 Sunday scholars at Salter's Hill, there were 133 at Beth-ephil. He had celebrated, during the year, 206 marriages, and distributed 277 copies of the Testaments presented to the negroes by the British and Foreign Bible Society.

From Jericho, Mr. Clarke writes, under date of January 13th :

At the commencement of a new year I have the happiness of addressing you, in the possession of personal and domestic enjoyments, and surrounded by a large and affectionate flock, rapidly continuing to increase in number, and I trust also in the love of Jesus, and knowledge of the way of salvation through Him. Such is the success God is graciously pleased to give to His unworthy instrument, that I cannot but greatly rejoice; yet I rejoice with much trembling when I reflect on the numbers depending on one for instruction.

But God knows the state of His people, and can supply all their wants by His Holy Spirit's influence, in first shedding abroad the love of Christ, and next keeping alive and increasing this love in the souls of those who truly seek His face.

During the past year I have distributed about 150 of the Testaments and Psalms, sent out as a gift by the British and Foreign Bible Society, to the apprentices who could read, besides other books and tracts. A Temperance Society has been formed, and thirty-six have given their names, although it was very nigh to Christmas ere it was intimated to the people. Mr. Wheeler, agent of the British and Foreign Bible Society, has visited me, and spent part of four days at this place. We had three meetings, assisted by Mr. Shotton, who was also here; and 279 have become subscribers for the whole Bible; and more are continuing to come, from time to time, to put down their name for the purchasing of that Word which is able to make them wise unto salvation. I shall now lay before you, as usual, my accounts of income and expenditure for the past year.

After his financial statements he gives the following table of the state of the four churches under his care, together with a summary of baptisms, amounting in all, since March 8, 1835, to 519.

Stations.	Mem- bers.	Died	Sepa- rated.	Res- tored.	Baptized since Jan. 1835	In- quirers.	Usual attendance.*	Sabbath scholars	Day do.	Night do.
Jericho	827	7	15	13	412	770	From 1000 to 2500	100	30	170
Lucky Valley	114	0	7	6	62	275	150 350	107	12	87
Moneague ..	31	0	0	0	11	107	200 400	0	0	0
Retirement .	34	0	0	0	34	90	150 250	98	23	97
Top Hill ....	..	..	..	..	..	..	100 200	..	..	..
Total at all } the stations }	1006	7	22	19	519	1242	1600 3700	305	65	354

Table of Baptisms since March 8, 1835, to January 10, 1836.

	Males.	Females	Total.
In Black River, near Jericho, March 8, 1835..	40	61	101
In the Rio d'Ora, near Lucky Valley, April 19..	8	9	17
In a rivulet near Retirement, June 21	6	18	24
In Black River, near Jericho, August 2.....	63	101	164
In a river near Moneague, October 25	4	6	10
In the Rio d'Ora, near Lucky Valley, Dec. 27..	7	16	23
In Black River, near Jericho, Jan. 10, 1836....	85	95	180
	213	306	519

The Annual Association of our Jamaica brethren was held in Kingston, about the middle of March, but no accounts have reached us of the particulars at the present date (May 21). Should they arrive previous to our Annual Meeting, we shall be enabled

to present a more complete sketch of the progress of the cause in that island during the last year. Enough, however, has already transpired to awaken fresh gratitude in the hearts of all who love the Redeemer and the souls of their fellow-men.

BAHAMAS.

Out of a variety of interesting communications from our brethren connected with this mission, we insert the following, as it affords a condensed account of what has been done during the past year. We have much reason for thankfulness that, though two of our brethren (Messrs. Burton and Quant) have been exercised with much bodily sickness, the Lord has been pleased to grant such a blessing to their labours.

In uniting to send you an account of what has been done during the past year in the Bahamas, we feel it right to begin by saying that it has pleased God to lay upon two of us a considerable portion of affliction. It has been a right portion, we know. It has come from Him who loves the church much better than we can love it. But we refer to the affliction here, because it has diminished the number of the visits to the out-islands. Instead of teaching others in public, we ourselves have been placed in solitude to learn.

Where the word of the Lord has been preached, it has generally been attended with a blessing. In *New Providence* public worship has been continued in Nassau, Grant's Town, the Creek, Good-hope hill, Carmichael, and latterly at a settlement of newly-imported Africans, called Adelaide. About the middle of the year, the important and delightful sabbath evening services that were held in the public school-room, where crowded congregations listened to the truth, were suddenly stopped: but we rejoice to say, that the blessing which had attended those services has been rising before us in repeated instances to the present time.

The church at *Nassau* has received a clear addition of eighty to its number during the year: ninety-six have been received, including six restored; but one has died, and fifteen have been excluded for conduct that was not according to the gospel of Christ. The present number in the church is 228. Of those who have been received during the year, we rejoice in having to say that three were from among the sabbath-school teachers, and two from the children. In the sabbath school there is a general attendance of about 150 children and twelve teachers. The school is not yet in that order that is desirable: but we are thankful to be able to believe that most of the teachers, besides being workers together with us for the instruction of the ignorant, are daily presenting their prayers to God, that the instruction may be

blessed. Some of the other members, as well as the teachers, are, according to their opportunities, ready unto every good work; and some, having heard of the plan of lending tracts which is resorted to in so many parts of England, have recently set themselves to this description of labour for the Lord. The church at *Carmichael* has received an addition of four: and a new church has been formed at Good-hope hill, which has eight members in it. At each of these places a sabbath-school has been commenced, the former having fifty-five scholars, and the latter thirty-three.

Among the out islands we greatly regret that but little has been done. *Turk's Islands* have not been visited. The number of members is the same as when our departed brother Pearson was called to his rest. We have received many letters from the people, begging for an instructor. The little light which they have received appears to have made them much more sensible of the darkness, and much more distressed because of it. We feel deeply for their wants, and the wants of the people around them on the Caicos islands, and on Henegua, and on Crooked Island, and on St. Domingo; but we greatly want more labourers.

Rum Key was visited by brother Quant in September: but immediately on landing he was violently attacked with fever, and was not able to preach once during the whole time of his stay. The friends there manifested the greatest kindness and sympathy. Some of them made liberal contributions to the Baptist Missionary Society; and almost all expressed their sorrow and disappointment, because of not hearing the word of life. The church on the north side has sixteen members; that on the south side, ten. The south side sabbath-school has been kept up through the kind help of a gentleman who is a Wesleyan: that on the north side is being dispersed for want of superintendence and management.

As brother Quant returned from *Rum Key*, the vessel called at *St. Salvador*, and though very weak and poorly, he made use of the opportunity to make known Christ to the people, who visited him immediately on receiving intelligence that a Baptist missionary was among them: but both his weakness of body, and the shortness of his stay, rendered it impossible for him to do much.

Eleuthera was visited by brother Bourn in August. At Tarpum-bay, where there was a church consisting of twelve members, two were added on this occasion. At Governor's Harbour, where there had not been any church previously formed, after a long-continued examination, forty-

seven were received and united in church-fellowship. A sabbath-school has been formed there under the superintendence of Mr. S., the resident magistrate, which has been eagerly attended, and for which the people have manifested very much thankfulness. The church at the Bogue, not having been visited, has still but six members; and the church at Rock Sound, six.

Andros Island has not been visited; and the number of members at the several stations there, remain as they were at the last report: at Fresh Creek, five; at Blanket Sound, four; at Conk Sound, seventeen; and at Quarter Master, fifteen.

Crooked Island, which had not been visited before, was visited by brother Bourn in September and October. The people were greatly thankful for the privilege of hearing the word, numbers came many miles repeatedly for that purpose. Sixty-four persons were married; and after repeated examinations, churches were formed at William's Hope, Stopper-hill, Salt-hope, Bullet-hill, and Cripple-hill, having in them seventy-four members. In visiting this place with *Fortune Island*, where brother Bourn also preached, he was kindly accommodated by his Excellency the Lieutenant Governor, with a passage in the vessel that was sent to take two of the special magistrates.

Exuma has not been visited.

The following table exhibits, in a compact form, the state of these little churches at the date of this letter:

	Present Number.	Clear Increase.
<i>New Providence:</i>		
Nassau and Creek	228	80
Carmichael	13	4
Good Hope Hill	8	8
<i>Andros Island:</i>		
Quarter Master	15	
Conk Sound	17	
Blanket Sound	4	
Fresh Creek	5	
<i>Eleuthera:</i>		
Bogue	6	
Governor's Harbour	47	47
Tarpum Bay	14	2
Rock Sound	6	
<i>Exuma:</i>		
Stephen Town	7	
<i>Rum Key:</i>		
North Side	16	
South Side	10	
<i>Crooked Island:</i>		
William's Hope	36	36
Stopper Hill	6	6
Salt Hill	13	13
Bullet Hill	6	6
Cripple Hill	13	13
<i>Fortune's Island</i>	2	2
<i>Turk's Island:</i>		
Grand Key	18	
	490	217

Our brethren conclude with a deeply-affecting appeal for additional aid:

We earnestly hope that you will take into consideration the extent of the Bahamas, and the spiritually wretched condition of the people; and endeavour to strengthen us with, at least, one additional preacher of the truth.

If there were four of us, one might be stationed at Turk's Islands, where he would be able to visit the Caicos Islands, and Heneagua, as well as see what might be done in St. Domingo. One might be stationed at Rum Key; from which place he would be able to visit Crooked Island, Long Island, Watling's Island, and St. Salvador. The other two might be stationed in New Providence; and, besides supplying that place, might visit Andros Island, Grand Bahama, Exuma, Eleuthera, and Ragged Island.

By such an arrangement, if God blessed us with health, we should be able to visit all the Islands once a year; and, with only one additional labourer, that would be all that could be done. We could not give you an adequate conception of the claims and wants of these people, without taking up more of your time than we have a right to occupy: we should have to tell you all we have seen and heard, and send you all the letters we have received. You know a little of Turk's Islands; we have no need, therefore, to write of the claims of that station: but respecting Rum Key, we may just remark, that the brother who might be placed there would have, on the five Islands under his care, between two and three thousand inhabitants speaking only the English language, who at present have not a single minister of the gospel; and the majority of them are nominal Baptists; yet, even this is far from being the most affecting part of the case. We entreat the attention of the Committee to the fact, that in many places around us the people are perishing one by one, while sensible of their sin, and their ignorance; and while asking in vain for some one to point them to heaven.

No words of ours can add to the force of this simple statement. We can only express our earnest hope that He, whose providence led the way to this interesting Mission, will incline his people seriously to lay it to heart, and so to listen to the cry of these destitute outcasts that the blessing of those who were ready to perish may come upon them.

LETTERS LATELY RECEIVED.

EAST INDIES.

Rev. George Anderson, Mirzapore, Oct. 9, 1835; J. Williamson, Sewry, Oct. 19; G. Bruckner, Samarang, Oct. 15; N. M. Ward, Dec. 5; G. Pearce, Seebpore, Dec. 5; W. H. Pearce, Jan. 1; J. Thomas, Jan. 6; H. Beddy, Jan. 3; E. Daniel, Colombo, Nov. 4.

WEST INDIES.

Rev. T. Burchell, Jan. 26, Feb. 2, and 23; W. Knibb, Feb. 2, and 23; J. Kingdon, Feb. 2; F. Gardner, Feb. 15; T. E. Ward, Feb. 2; W. Dendy, Feb. 23; J. Burton, Mar. 18; E. Quant, Mar. 21.

Messrs. Burton and Bourn, Jan. 27; A. Henderson, Belize, Jan. 12, Feb. 16. and Mar. 18.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1836, not including individual subscriptions.

Norhamptonshire, by Rev. W. Gray :			
Norhampton	75	18	4
Do. Church-lane.....	5	0	1
Brinton	3	13	6
Kingsthorpe	0	13	0
Middleton Cheney	3	0	0
Morton Pinkney	2	5	0
Road	1	1	0
Weston by Weedon.....	3	7	3
Clipston	15	16	0
Hackleton	8	0	0
Milton	5	0	0
Do. Translations.....	1	10	0
Kislingbury.....	7	16	7
	133	0	9
Prescot Street Auxiliary, by George Morris, Esq., <i>part</i>	31	1	5
Germany, Churches at Friedesheim, Spitalhof, and Weyerhof, in Bavaria, by Rev. Mr. Reeder.....	7	5	6
Aandover, Friends, by Mrs. Davies	5	0	0
Bridgend, collected by Mrs. Lewis	3	0	0
Edinburgh, sundries, by Mr. Dickie	22	17	6
New Park-street Auxiliary, by Mrs. Evans, <i>one-third</i>	7	16	3
Poole, subscriptions, by Rev. S. Bulgio.	2	1	0
Bedfordshire Auxiliary, balance, by John Foster, Esq.....	38	5	6
Great Shelford, collected by Miss Nutter	5	12	8
Totteridge and Whetstone, Missionary Association, by Mr. Wood	3	12	10
Reading Auxiliary Society, on account, by Mr. Williams	25	0	0
Battersea, collection and donations, by Rev. E. Crook	27	7	3
Boxmoor, Friends (Sunday-school, 15s.) by Mr. Gutch	4	10	0
Wantage, Back-street, Friends by Mrs. Daniell.....	4	5	3
Friends, by Rev. W. Glauvill	1	4	0
Chepstow, Baptist church, by Rev. T. Jones	5	15	10
Bewdley, Friends, by Rev. Geo. Brooks	3	0	0
Beaulieu, by Rev. J. B. Burt	7	0	0
Chipping Norton, collected by Mrs. Cutton.....	3	0	0
Missenden, Missionary Association, by Rev. H. H. Dobney, <i>moiety</i>	15	2	0
Canterbury, subscriptions, &c., by Mr. Christian	44	2	8
Perth, Ladies, by Rev. J. Thompson (Female Education).....	8	0	0
Tottenham Auxiliary, by Joseph Fletcher, Esq.....	56	1	8
Camberwell, Ladies' Auxiliary, by Miss Gutteridge.....	107	6	6
Hatfield, Friends by Mr. Cox.....	1	0	0
Weymouth, subscriptions by Mr. Beddome	5	11	0
Ilford Missionary Association, by Rev. J. Cubit.....	12	14	6
New Mill, subscriptions by Rev. J. T. Jeffery.....	9	1	10
Lymington, subscriptions, &c., by Rev. J. Millard.....	12	14	6
Dublin, sundries, by Mr. Parkes.....	3	5	0
Kent Auxiliary Society, on account, by Rev. W. Groser	10	0	0
Kensington Gravel Pits, Mission. Boxes	1	7	10
South Devon Auxiliary, by Rev. Sam. Nicholson:			
Devonport, Pembroke-street	6	7	5
Plymouth	68	17	2
	675	4	7
	(£28. 6s. 8d. previously acknowledged).		

DONATIONS.

First-fruits of an increase.....	1	0	0
Mrs. Steadman, by Miss Huntley, <i>Bow</i>	0	10	0
Mr. Hopkinson	1	0	0
Mr. Hunt, <i>Burton-on-Trent</i>	1	0	0
Two Friends, <i>Manchester</i> , after reading " <i>Amelia Gale</i> "	2	3	0
Mrs. Price Watkins, for <i>Jamaica</i> Schools, by Rev. M. Kent.....	5	0	0
Benjamin Tucker, Esq., <i>Enfield</i>	5	5	0
J. D.....	5	0	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mrs. Green, of Walworth, and female friends at Lion Street, for a box of frocks and caps, to be placed at the disposal of Mr. Quant, of Nassau: as also to Mrs. Fernie, of Tottenham, and Mrs. Compton, of Isleham, for Magazines, &c.

The kind friends who sent boxes of fancy work, &c., for Mr. Burchell, by Mr. Oughton, are informed that, although all the packages were damaged by the sea-water, a considerable proportion of the articles has been saved and repacked, and will go forward in the *Ethieldred*.

MISSIONARY HERALD.

CCXI.

JULY, 1836.

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.

Once more have we been privileged to share in the varied and interesting services connected with the Annual Meeting; and again are we called to present our humble thanksgivings at the footstool of divine mercy, for the pleasure and profit with which, as we believe, they have been attended. The period at which they have taken place being later than usual, it will require considerable exertion, amidst many contending demands on time and attention, to prepare the usual statement for publication. But we know our friends will prefer an imperfect and hurried account to a delay till another month, and they will kindly excuse, therefore, such defects as, in such circumstances, it is scarcely possible to avoid.

The attendance of ministering brethren from the country at the introductory meeting on Tuesday morning, at Fen-court, was somewhat larger than usual, full sixty being present. Our venerable friend, Joseph Gutteridge, Esq., presided on the

occasion; the proceedings of the meeting were opened with prayer by the Rev. James Millard, of Lymington, and a general account of the transactions of the Committee during the past year was laid before the brethren present.

The Society having again been favored with the loan of the Poultry Chapel, the first sermon on behalf of this Society was delivered there on Wednesday morning, by the Rev. Dr. COX, of Hackney, who, in consequence of repeated disappointments in other quarters, had most kindly engaged, at a short notice, to render this service.

After prayer by the Rev. JOHN CLARKE, of Folkstone, Dr. COX selected for his text, 2 Cor. v. 14, "For the love of Christ constraineth us." He commenced by observing that the apostolic age exhibited a great moral phenomenon, which admits of a clear and satisfactory explanation. The first preachers of the gospel were men of inferior rank in life, and few in number. All of them had been violently prejudiced against Christianity. But on their conversion very surprising effects followed. They left their occupations and their homes, determined to labour, suffer, and die for the great cause. They encountered the reproaches and opposition of all men, and they had also to wrestle against "principalities and powers,

and the rulers of the darkness of this world." Few of them died a natural death; all were exposed to a violent one. Yet they persevered, undaunted and unsubdued; and expressed the most confident belief that by their labours and those of their successors, the moral state of the whole earth would be changed, and Christianity ultimately prove triumphant. This is the phenomenon; and the text explains it, "The love of Christ constrained" them; and this is the grand motive by which we must be actuated in conducting the missionary enterprise.

I. *The superior excellence of the motive by which the apostles allege that they were impelled*, was proved by,

1. The grandeur of its object.
2. The comprehensiveness of its nature. And,

3. The benevolence of its character.
II. *The power of this motive*, is seen,
1. In constituting and moulding the apostles as fit instruments for their work. And,

2. As a means of converting souls to God.

III. *The reward which will be ultimately conferred on those whose religious efforts are, by the grace of God, dictated by this motive*.

Reward, in the theological sense, observed the preacher, is a gracious compensation for services and sufferings in the cause of the Saviour. It supposes no merit, and is always infinitely disproportioned to the sufferings and the service, but is bestowed as an expression of divine approbation. It consists of God's vindication of his people, his public avowal of them, and his bestowment of eternal life.

If the ancient hero was animated by the expectation of the triumph at the close of his efforts, with how much greater delight may the servant of God expect his final reward! What is the fading laurel to the immortal crown? How ecstatic the bliss of that moment, when the last solemn convention of God's creatures shall be held, and the voice from the throne shall be heard, exclaiming, "Well done!" What words can express the happiness of the servant of Christ, realizing the presence of God, enjoying the society of the redeemed, in a sinless, sorrowless, deathless world! If the love of Christ constrain us, all this shall be ours.

Let ministers and missionaries cultivate this motive. Without it, talent, learning, labour, are nothing. It will give effect to every effort. It identifies and unites to Christ, and will be followed by a participation in his reward.

Let those who manage the affairs of

the Society be animated by this motive. Then will business be religion. All will be done to the glory of God. Wisdom in counsel, union in action, will be secured; and the influence of the principle will be felt and manifested, in the selection of agents, the adjustment of differences, and the general zeal and co-operation in the great work.

Let love be the motive to liberal contribution. It will replenish the treasury. It will open the heart and the hand, banish selfishness, and cause the Christian to see that to give is to possess, and that he who parts with all for Christ's sake and the gospel's, gains all, and is rich for ever.

The hymns at this service were read by the Rev. J. ELVEY, JOHN MORRIS, and JAMES SPRIGG. The concluding prayer was offered by the Rev. GEORGE PRITCHARD.

At Surrey Chapel, in the evening, the Rev. WILLIAM BROCK, of Norwich, read the Scriptures and prayed; after which the Rev. J. EDWARDS, of Nottingham, addressed the large and attentive auditory from 2 Cor. x. 4, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." From whence he took occasion to describe,

I. *The nature of the contest referred to in the text*, as essentially spiritual—aggressive—a warfare of extermination, which shall issue in ultimate success, and that success pregnant with results of the highest importance, in the salvation of souls, the glory redounding to Christ, and the destruction of ignorance and false religion.

II. *The manner in which this contest should be prosecuted*. By vigorous efforts for the spread of the gospel in the world—by combination of energies and hearts—by the manifestation of a spirit of enlarged liberality—and lastly, by cherishing a deep and absorbing sense of our entire and universal dependance on the power of the Holy Spirit.

The Rev. John Statham closed the service in prayer. The hymns were read by the Rev. J. Heaford, of Great Shelford, and Ebenezer Davis, of Deal.*

The prayer-meeting, for greater convenience, was held at Devonshire-square Chapel. Messrs. E. Davis, of Lambeth, and Reynolds, of Earl's

* Want of space compels us to abridge our notice of these able and interesting discourses.

Colne, engaged in the devotional exercises; and the Rev. J. Millard, of Lymington, addressed the assembly.

The Annual Meeting of the Society was held on Thursday morning, June 23, at Finsbury Chapel, and was very numerous and respectably attended. W. B. GURNEY, Esq., the Treasurer, in the chair.

After the Rev. W. UPTON, of St. Albans, had given out a hymn, and the Rev. JAMES PUNTIS had led the supplications of the meeting,

The CHAIRMAN remarked, that as the Society had now existed forty-four years, it would not be unsuitable briefly to review its history. It possessed no funded property, and had often been placed in difficulties; but the faith which had influenced its founders had been possessed by their successors, who had occupied stations of importance as they presented themselves, and God had hitherto made the stewards of his bounty faithful to their trust. Many of the trials with which the Society had contended, arose from the awfully depraved state of the heart of man, but the wrath of men had been constrained to praise God. It had been the honour of the Society to have been more opposed than any other; but the very opposition it had met with had most essentially extended the gospel. In Jamaica, where violence had been most fully shown, the cause of the Redeemer was most triumphant. Hence arose the debt of the Society. He rejoiced to state, that during the year, though several of their beloved missionary brethren had suffered from ill health, none of them had been removed by death. The cause had prospered, and the meeting was called on to rejoice. He hoped the gratifying intelligence contained in the Report would excite the meeting to more vigorous effort and prayer.

The Rev. JOHN DYER read the Report; and the Chairman, as Treasurer, presented the audited cash account, from which it appeared that the income of the Society during the year had been £10,682, exclusive of the proceeds of the legacy of the late Mr. Cock, of Colchester; but the expenditure had so far exceeded the receipts, as to leave a balance due to the Treasurer of £3,092. 9s. 3d.

The Rev. J. H. HINTON, A.M., of Reading, presented the first resolution—

That the Report now read be received and printed; and that this Meeting thankfully acknowledges the Divine goodness, in crowning

the exertions of the Society during the past year with such an encouraging degree of success, and renews the avowal of its entire dependence on the same Almighty grace for similar blessings in future.

He commenced his address by remarking on the noble and holy object which had convened the meeting. An object admirably adapted to repress all the lighter feelings of the soul, and to open it to receive the most gigantic happiness. Missionary Societies, he observed, were now objects of attention to the whole public. In their origin they were little thought of, but now the man of science and of commerce hailed them as eminently important; though missionaries had been denied learning at our national Universities, they had first reduced many languages to writing, and had thus attracted the attention of the learned; nay, statesmen themselves valued the men who had first brought out to view the most awful evils, and shown the way in which they should be removed. These missionaries presented the very men they wanted: and if our brethren could shrink into such little importance, they would make ambassadors of them; for they only could inspire the confidence of the Aborigines. But missionaries felt for the higher interests of man; those of his soul, a soul awfully depraved, and influenced by fiends. They felt for the eternal interests of man. They felt for all the human race, who are cherishing sin, and were pressing on to eternal woe and despair. They felt for the glory of that God, the creator and the governor of the universe, whom all nature praises but human nature, but whom man attempts to thrust from his throne. The meeting, too, felt for the honour of that Being in whom God and man are blended; He who condescends to be called our brother and our friend. It cannot but be deplored that he is extensively unknown and dishonored. The speaker inquired, with much emphasis, "Who is on the Lord's side?" and urged the importance of individual decision on this great subject. He then proceeded to remark, that there were some especial grounds to awaken the emotion of the meeting then assembled. This was their OWN Missionary Society. Their own *locally*. It had sprung up among themselves; a part of their own family, bequeathed to them by their own fathers, who earnestly wished them to be more laboriously and zealously employed in the work than themselves. The Society was theirs *relatively*; the mass of laborers were their brethren, their kindred, and these were indeed laborers, and the

widows and the fatherless among them must be supported; and the meeting were bound to a perennial support. The Society was of their own principles. It testified fully the spiritual and personal character of true religion. It sent a translated New Testament among the heathen. He deeply regretted that that most noble of noble Institutions, the British and Foreign Bible Society, had, in refusing help to the Indian versions of the New Testament by the Baptist brethren in India, for the first time forfeited its character for acting on Catholic and unsectarian principles. The name of Baptist, in connexion with the Society, must not be dropped; for though it was in debt, God was greatly blessing it; and the mighty conflict between heaven and hell was coming on, from which Christians must not retire. He closed by regretting that the motion had not been intrusted to some one with a burning heart, that could excite the meeting to noble deeds; and hoped the Chairman would say what he was prepared to do in this crisis, and that others would show also what they were prepared to give.

The Rev. EDMUND CRISP, of the London Missionary Society, who had just arrived from Madras, after a residence of fourteen years there, craved indulgence while seconding the resolution. The former speaker had called for the sympathy of other denominations of Christians in this holy cause; that claim he fully met. Ingoing among the heathen, Christian missionaries learnt much of the power and sovereignty of Divine grace, and the blessedness of Christian union. The heathen world was so depraved, that when they did meet a brother in Christ, they rejoiced in the bonds which united them; and he now rejoiced that he was one with the meeting in the highest and holiest bond—the Lord Jesus Christ. The speaker proceeded to contrast the state of the East and the West Indies; and showed that though in the East, the political aspect of things was very favorable, the missionaries were highly respected, and Society was improved in feeling, yet very much remained to be done. The bathing at the junction of the Ganges and the Jumna, which had been alluded to in the Report, was yet a source of revenue to the government, and some men in high stations were found to sanction it. Hence the heathen often tell the missionaries, that if idolatry was so bad as they would represent, the British government would not sanction it. Now, especially in Southern India, where he had resided fourteen years, the British character was highly respected, and mis-

sionaries could stand and, among thousands, describe idolatry in its true colours, and be listened to with patience. But they could not report, as in Jamaica, thousands of converts. In proportion to the means employed, in circulation of the Scriptures, the preaching of the Gospel, and the education of the young, the number of converts is amazingly small. For this there might be a cause in the churches of Britain. They were less zealous, and less prayerful, than they ought to be. Some of them acted only from temporary excitement, while others did nothing. This was not a healthy state of things, nor could we expect God to bless it. He urged that every season of spiritual enjoyment should be regarded as a motive for missionary effort. He mentioned, with great pleasure, that many persons in public situations had gone to India to be born again, and that the piety of these persons was generally of a high tone. One young man of this class gave up nearly the whole of his income for the support of the cause of Christ, saying he had no property, and he hoped that he never should have any. Such events as these encouraged missionaries to go on declaring Christ. Success was certain, and hence their cry was, "Onward."

The second resolution,

That the value of missionary labours, in promoting the temporal welfare of mankind in their social capacity, as well as in rescuing multitudes of immortal souls from the present dominion and final consequences of sin, has now been so fully demonstrated, as to enforce the obligation on all who know the grace and revere the authority of the Saviour, to encourage and support them.

was moved by W. F. LLOYD, Esq., Secretary of the Sunday-school Union. He remarked that he had been unexpectedly called on to propose a resolution in support of a Society which, from his youth, had been endeared to him. His resolution might be called a three-fold cord, for it related to the temporal interests of the heathen, their immortal souls, and the individual obligations of Christians present. It was delightful to know that the Society had men ready to engage in its service; but must these men be kept from the field of labour for the want of money? He suggested that the names of the churches, which did not contribute to the Society, should be printed in the Annual Report; and that these *poor* churches should be told that they are poor, because the missionary spirit does not exist among them. Mr. L. closed his address by referring to several interesting facts illustrative of the value of missions.

The Rev. JAMES ACWORTH, A. M.,

President of the College at Bradford, seconded the resolution, avowing his ardent attachment to the missionary cause generally, and to this Society in particular. He held it to be the imperative duty of all Christians, by all means, to extend the knowledge of Christ in the world. It was delightful to see success attending the labours of our brethren; but even if that success had been withheld, the Christian's duty had been the same. He felt that he acted on the mandate of heaven, and should look for the result as pleasing God. Had the founders of this mission been told forty-four years ago what by this time it would have accomplished, they would have been filled with holy joy in its anticipation. He rejoiced that in addition to what had been done, the period was not far distant when the last vestige of bondage should fall from the negro. The field occupied by the Society he regarded as very important; the Scriptures had been transfused into many languages, churches had sprung up in moral deserts, and education was imparted to very many of the young. And in looking forward to the future, the speaker considered the prospect as truly inspiring. He felt no sympathy with those who said the former times were better than these; on the other hand, he was thankful that he lived now, for he looked forward to scenes which the earth had not yet witnessed, and on which heaven would smile. Providence, scripture, and the improving state of the church, impelled Christians forward in introducing the jubilee of the world. He regretted the want of finances, but saw symptoms of this cause of lamentation being removed. He rejoiced in the flourishing state of our manufacturing districts, and drew from it a powerful argument in favour of Christians investing their property in the missionary funds.

The Rev. J. P. MURSELL, of Leicester, rose to support the resolution, though he no more imagined that it needed his support than that St. Paul's cathedral needed buttresses to sustain it. The object of the meeting he considered to be the general communication of information respecting the Baptist Missionary Society, and the excitement of zeal in the great missionary enterprise. The first had been done in the Report which had been read, and the facts since stated; and the second depended on the success of this meeting. To the production of a spirit of holy zeal, the meeting needed the presence of the Great Master. When soldiers met on the field of battle, the presence of the general, the glance of his eye, and the inspiring sound of his voice, awakened

their energies. So with Christians when favoured with the presence of Christ. The meeting should farther contemplate the vastness of the design in which they were engaged. Here they might indeed gaze on an object too vast for finite minds to comprehend. They needed too a very deep sense of their obligations to Divine grace; and to have a lively view of the worth of the immortal soul. He considered all eloquence as vain and empty which did not relate to these topics. He had been struck at the last monthly missionary prayer-meeting he had attended, with the fact that all the missionaries from whom communications had been read, called for more help. Where, asked the speaker, is the zeal our forefathers possessed? Where are the men who say, "Here am I, send me?" Surely, in our numerous churches we had pious youth, who were ready to sacrifice themselves on the altar of missions; and the Society only needed the tinkling noisy dust called money. And let but the right spirit come over the churches, and that would not long be wanted. Thanks, under God, to an enlightened and liberal ministry, the country was in a state of prosperity, and its manufacturers were getting rich; perhaps indeed this was the reason why professing Christians had not more zeal. They were sleeping over the things of eternity, while they were active and prosperous in those of time. But Christians should carefully guard against burying their religion in their wealth. In the better days of the church to which we were tending, rich men would be as pious as their poorer brethren; there were those at present who duly improved their wealth, and the church in this respect, as in others, must go on "conquering and to conquer." The speaker alluded with much feeling to the fact that when he last appeared on that platform, the excellent Robert Hall had been recently removed from them; and since then, a John Hall, a Mack, a Newman, and a Mann, had followed him. He could not forbear thinking that when, like them, those present were removed by death, they would be surprised to think of the little they had done for God. He entreated the meeting to catch the present spirit of those devoted men, and to approach nearer to eternity that they might insure success. He could not but rejoice in the efforts making to emancipate those who yet remained in slavery, but in this Society a still nobler object was before them; the weapons employed in which warfare were not carnal, but mighty through God. Let the meeting, then, persevere, in their great work,

for they were one in design with Him who lived and died, and reigns, that he might destroy the works of the devil.

The Rev. JOHN BURNET, of Camberwell, moved the third resolution,

That this Meeting, having heard with lively interest the various urgent calls for more missionaries, both from the east and the west, regrets the present inability of the Society to answer those appeals, and calls on all its friends for renewed and persevering efforts to discharge present incumbrances, and provide for enlarged operations.

No object, he remarked, could hold a higher place in the esteem of Christians than that of Missions. Men took an interest in finances, commerce, science, and other objects, but here were nobler objects. The Missionary interest may be touched by others; but none, except a renewed heart, could taste its Christian brother's joy. The resolution especially related to the Baptist Missionary Society, and, by its adoption, the meeting would profess to hear with lively interest that more Missionaries were wanted. He hoped that if any persons did not hear this fact with a lively interest, they would get up and say so, and so state that they were not pledged to support the cause. Those who did feel this lively interest ought not to say so, unless they were prepared to turn it to account; for they would be expected to make their interest tangible, that it might prove sincere. They must consider that passing this resolution was giving the Treasurer a bill of credit, which they meant to honour. The Missionaries in the east and the west, where the sun rises, and where it sets, were alike crying, "Come over and help us." The Society stands here as on a pedestal, and echoes the cry throughout the country; nor would it be heard in vain. Britain became acquainted with the east in the cupidity of its commerce; and never, till this Society sent its missionaries there, had we begun to show our Christian character in that part of the world. Nay, the government of India had supported its idolatry till light was thrown on its awful evils by the efforts of missionaries. If they turned to the west, they heard weeping, lamentation, and woe. They had seen slavery, imprisonment, and wretchedness; they had beheld the horrors of the middle passage, and all the calamities of bondage; and what at last opened the eyes and touched the hearts of British Christians on this subject? Not the Clarksons, and the Wilberforces, so much as the missionaries of this society. They had met in that place several years ago to protest against the imprisonment of their missionaries, which was found in-

timately connected with the liberty of the negro. Still, however, there were chains, and groans, and blood in the system of apprenticeship; and the missionaries were waiting for the period when emancipation should be complete, that they might fully accomplish their object. More men must be had, for the British empire could not very long go on in fellowship with the 150,000,000 composing it, without more religion; the present incumbrances of the Society must be removed, and provision must be made for its more extended operations.

The Rev. JOHN ALDIS, of Manchester, in seconding the resolution, remarked, that when the friends of missions were called on to iterate the wants of the world, Christians made a little effort, but for sacrifice they were not prepared; but that these sacrifices must be made before the world was fully brought to Christ. The followers of Christ must feel the full force of the apostle's sentiment, "Ye are not your own, but are bought with a price; therefore glorify God in your bodies and your spirits, which are God's." Every part of the Christian's conduct must be brought into accordance with this principle, but for this they were not yet fully prepared. Had not the martyrs possessed a different spirit, religion might have been lost in the world; and had not Christ felt very different emotions, the whole world had perished. By what Christ had done, Christians were called to perseverance in his cause. By the triumphs of the cross much had been done for the happiness of the world, and Christians were led to sing—

Ride forth, thou mighty Conqueror, ride,
And millions more subdued;
Destroy our enmity and pride,
And we will crown thee too.

A spirit of enlarged benevolence must be manifested on the part of Christians, which should compel the world to present a perfect contrast to its present state. It became Christians to repent of their past indifference, and to go on with their enterprise till they could say with Simeon, "Now, Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." There must be a love for the work, Christian consistency, ardent devotion, and holy perseverance; thus must the church come to the help of the Lord against the mighty, praying, "Let thy kingdom come, let thy will be done on earth as it is in heaven. God be merciful unto us, and bless us; that thy way may be known upon earth, and thy saving health among all nations!"

The CHAIRMAN said that an appeal had been made to him, requiring him to lead the way in an effort to remove the incumbrances of the Society, that it might go forth to its work unfettered. The present debt had not arisen from persecutions or disappointments, but from the blessing of increased success. In the prosperity and prospects of the Society all must rejoice. He felt that Christians should make sacrifices; and, though he had on a former occasion given somewhat to this cause, neither he nor his children had been less happy, but had rejoiced in what had been done. He had great pleasure in presenting £300 from himself, £200 from a friend, £50 from a second, and £10 from a third, on condition that the debt of the Society should be extinguished within a month, without further interfering with its regular income than the appropriation of that day's collection to the object.

The collection was then made, during which the Secretary read a letter from JOSEPH GUTTERIDGE, Esq., inclosing £100 for the Society, and the Rev. J. H. Hinton presented £10.

The Rev. C. E. BIRT, A. M., of Portsea, in submitting the next resolution,

That W. B. Gurney, Esq., Treasurer, and the Rev. John Dyer, Secretary, be re-appointed to their respective offices; that Messrs. John Bousfield, Thomas Dupree, and George Rawson, be Auditors; and that the Committee consist of the gentlemen named in the following list,

deplored the changes which had taken place since he last addressed them; but cordially rejoiced in the large attendance and the excellent spirit of the meeting, which showed no diminution of interest in the cause. In the course of years death thinned their ranks, but they were soon again filled up; and it was thus with the missionaries. Some were removed, but others were found ready to take their places. The speaker then paid a tribute of grateful respect to the memory of the late excellent Treasurer, Broadley Wilson,

Esq., and rejoiced that the Society had found a successor like-minded with him. He closed his address with an earnest prayer that the officers of the Society might be baptized in the spirit of the dead.

The motion was briefly seconded by the Rev. C. H. Roe.

The Rev. Dr. HOBY moved the last resolution—

That this Meeting is sensible of the kindness shown by their Christian friends who have again favoured the Society with the use of their chapels, and trusts that the spirit of Christian love and brotherly union will ever keep pace with the increase of active exertions for the enlargement of the Redeemer's kingdom.

He was not surprised that a resolution had been put into his hand, for, whatever might have been thought of his conduct, and that of his beloved colleague, in reference to slavery in America, they all felt that in India Britain had 100,000,000 in an infinitely more awful bondage to sin and Satan. He had been intrusted, with his colleague, with a commission from this Society to the triennial convention at Richmond, and he now felt bound to state that their American brethren were pursuing their missionary career with an energy and enterprise worthy the imitation of their British brethren. The meeting they attended engaged to raise 100,000 dollars the ensuing year for this object, and directed the board to engage in their service every suitable agent who might offer. In the spirit of this engagement, before the deputation left America, their brethren there had chartered a ship, freighted it with missionaries, and despatched it to the east.

The Rev. W. BROCK, of Norwich, seconded the resolution.

The CHAIRMAN announced that the extra contributions amounted to £930, and that the collection of that morning would make it more than £1000.

The meeting ended by singing the usual doxology.

POSTSCRIPT.

June 27, 1836.

The attention of all the friends of the Baptist Mission, in town and country, is respectfully and earnestly called to that part of the operations of the Annual Meeting, which respects the removal of the debt of £3000, remaining as a balance against the Society on the last year's account. This balance is the unavoidable result of the general interest awakened towards our West India Mission by the events of the last three or four years. The energetic appeals of our brethren Knibb and Burchell, were followed by an enlargement of income, which, according to the constant usage of the Society, was

expended in new operations. Since these missionaries have returned to their stations, the contributions have reverted to their previous amount, notwithstanding the demands on the Society have necessarily augmented. Hence arises the necessity of the present appeal.

The thanks of the Society are justly due to the kind friends who have led the way in the subscription; but it must be remembered that these contributions are nearly all *contingent*. The condition is that the whole sum shall be subscribed, or promised, within a month; which we may be allowed to consider as extending to the close of July. It is obvious that no arrangements can be made for deputations, or the employment of any peculiar agency on the part of the Committee, to secure the object, as the period is so limited. We must rely on the zeal and kindness of our friends to bestir themselves, at once, in their respective localities. Let each consider the effort as depending on himself alone; let none suppose that his exertions are too feeble to be worth making; and let all act from the motives so powerfully set forth by the speakers at our public meeting, and we may be sure the object will be attained.

It is quite evident that this subscription must not be allowed, in any case, to interfere with the ordinary contributions for the Society, or we shall be creating new difficulties in the attempt to remove those which already exist. The best arrangements which the very limited agency at the disposal of the Committee will allow, shall be made to meet the wishes of our friends in the country who wish for deputations to collect the usual contributions for the society, but there is much reason to desire that the cause of Missions may speedily become so deeply rooted in the judgment and affections of Christians at large, as to render expedients of this kind unnecessary in gathering up the items of a society's annual resources.

One Christian friend obligingly intimated to the Secretary a readiness to subscribe Fifty Pounds towards the sending out of a fourth Missionary to the Bahamas, in answer to the heart-affecting appeals from that quarter. Another has kindly left Twenty Pounds at Fen Court, to be retained, at interest, till enough be raised to furnish a colleague for Mr. Daniel, in Ceylon. We rejoice to perceive that these interesting portions of the Missionary field have thus attracted benevolent attention; but these generous friends and others will perceive that, while the expense attending past operations remains unpaid, the Committee would not be justified in entering upon new engagements, involving a considerable immediate outlay, and an addition to our permanent obligations. At the same time, the fact that such stations are at this moment unoccupied merely for want of the means to send labourers thither, entails a solemn responsibility on us all to do whatever is in the power of our hand to meet the urgent occasion. He that gives wealth, and the power to attain it—he that instructs his ministers to charge them that are rich in this world to be *ready to distribute, willing to communicate*—does, in the present instance, call on both classes of his servants to honour, obey, and imitate him. May grace be given promptly to obey that call!

MISSIONARY HERALD.

CCXII.

AUGUST, 1836.

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

FOREIGN INTELLIGENCE.

CALCUTTA.

As a specimen of the views entertained of the progress of Missions in India by those who occupy that most important field of action, we subjoin the following brief retrospect from the Calcutta Christian Observer for January in the present year.

The field of missions during the past year presents nothing particularly striking, but it is bright with promise.

The blessed effects of the gospel in New Zealand; the progress of Christianity in the South Sea islands, now freed from the mis-statements of enemies and the over-statements of friends, and brought out into the common light of day; the dangers averted by a gracious providence from the missionary settlements in South Africa; the inspiring, the glorious tidings from the West Indies; China lifting up her gates, that the Lord of Glory may enter in; and the noble efforts of our American brethren in Burmah,—all must be well known to our readers, and all seem like a voice from heaven saying to Christian countries, "Go ye up, and take possession of the land; for ye are well able!" And we have reason to know that the voice is heard, and that the hearts of many are stirred up to set themselves apart for the service of Christ among the heathen.

In India we have gained little in direct accession of strength; but indirectly the success has been very considerable. In this city alone, more than two thousand young Hindoos, male and female, enjoy the benefits of a sound Christian educa-

tion, conducted or superintended by missionaries themselves; our native chapels are crowded with silent and attentive hearers; and many of the most intelligent of the native youth are regularly present at a series of lectures on Christian truth. Christian boarding schools have also lately come more under the notice of the public, and they are now slowly assuming that important station which so justly belongs to them. To meet the wants of the more advanced pupils in the English seminaries, the munificence of the London Tract Society has furnished us with an English library of great excellence, selected from the writings of the most popular divines in ancient and modern times, some of which are being translated into the vernacular languages for the benefit of the great body of the people.

But the most striking circumstance in the course of the past year, is the rapid increase of English schools. They spring up every day, and almost every one feels or expresses the warmest interest in their success.*

In a field where so many now distinguish themselves, it may seem somewhat invidious to particularize; yet the names of Messrs. Trevelyan, Wilkinson, and Paton, and of Captain Jenkins, in Asam, ought not to be passed over in silence.

The cause of education is deeply indebted to them, not only for their support

* In connexion with this, we may mention that a gentleman has lately sent the munificent donation of 1000 rupees to the School-Book Society, to be divided into two prizes, one for the best work in English, and the other for the best translation into Hindui of a work exhibiting the advantages of knowledge, as a means of improving a nation in a condition like that of India. Many other instances might be mentioned of the general interest felt amongst every class of society for the welfare of the natives.

and countenance, but for their unsparing personal exertions in those hours which many devote to rest or amusement. We wish them no higher reward than to see their labours successful. But we should ill discharge our duty, were we not to express our fears, whether, anywhere, and most of all in India, any education is safe, which is not founded on religion; and we earnestly call upon our readers for their prayers, and for their utmost endeavours, that Christianity may go hand in hand with knowledge, and that education may be an inlet, not to doubt, but to faith. There is no insuperable difficulty on the side of the natives; the "lion by the way" is the apathy of the Christian church. No less than four new schools have been lately offered for the superintendence of the General Assembly's Mission, in all of which the natives make no objection to the introduction of the Christian scriptures.

To conclude: at the close of the year, it is pleasant to look back with gratitude upon the past, and to reflect that, as Missionaries, our intercourse with each other has been like that of brethren, a communion of unmingled peace and harmony; our monthly meetings for prayer and conversation have been pleasant, and, we trust, profitable to ourselves personally, and not without a corresponding influence upon our labours. Each is benefitted by the experience of his neighbour; and though differing conscientiously on certain points, we have learned to feel that we are engaged together in one cause, and the servants of the same blessed and glorious Master. We regret the unhappy disputes in Southern India, and more recently among the clergy of this presidency. It is to be hoped that the bad effects will be temporary, and that they will not long be permitted to interrupt the harmony which has hitherto obtained among the people of Christ.

If we seem to have dwelt too long on the bright side of things, we would remind our readers that there is a time for gladness, as well as for mourning; and that thankfulness is not less a duty than repentance. There is enough and more than enough, of vice and misery around us, enough for despondency, and were it not that the Lord is on our side, even for despair. Conscious of our own unworthiness and inefficiency, and from the very vastness of the work, feeling more deeply our own insignificance, we need to encourage our hearts by the undoubted evidences of God's graciousness, and by anticipations of that success which we know, sooner or later, awaits us, and for the progress of

which we request the fervent prayers of every follower of the Redeemer.

Extract of a letter from the Rev. James Thomas, dated Salkiya, (near Calcutta) Jan. 6, 1836.

I have had the pleasure of baptizing three native converts, one in April, a female far advanced in years, and formerly a mussulman. She appears an Israelite indeed, and by her general holy deportment and love to the truth, affords me great satisfaction. One of the others is the wife of my native assistant; the other is a man formerly an idolater, but now, I trust, a sincere worshipper of the true God. Besides these, there is a female who would probably have been baptized ere this, were it not for ill health. One or two more have applied for admission, but have been requested to wait awhile longer. A young man from England who attended my ministry has given very hopeful indications of conversion. A great change has taken place in him, and he expresses himself truly thankful for having been brought under the word. For the last two months he has been removed to a district where he is altogether destitute of the means of grace, and without a Christian friend; his letters, however, show a pleasing spirit of piety, and indicate improvement. I do hope he will prove a brand plucked from the burning. Of others in the English congregation, I hope and fear. One or two have repeatedly made me think they were more than almost Christians; but if they are partakers of the grace of God in truth, it is at present, too low and feeble to bring them to the point of declaring themselves on the Lord's side. With the piety of most of the members I am much pleased, though there is room for improvement; and in none, perhaps, more than myself.

My brethren are for the most part well, except brother W. H. Pearce, who for the last day or two has been very unwell. I trust his indisposition will be but temporary.

Brother G. Pearce and wife are, I hope, well. They are gone to Laklyantipur, &c. Brother Pearce expected to baptize several persons while away, and two or three more on his return home. We have had additions to all our native churches, which we trust will soon be followed by more. The present is a time of great excitement and of good promise; but to realize the latter great exertions are required to give a right direction to the movement amongst the people. May we be found faithful, and may God of his infinite mercy make us successful.

BAHAMAS.

We lately gave a general statement of the Mission in these islands, and now add a few extracts from recent letters, which narrate a variety of particulars illustrative of their moral and spiritual condition.

Under date of December 14, Mr. Bourn thus details his first visit to the out islands:—

About a fortnight after my arrival at Nassau I sailed for Eleuthera: this is one of the largest islands in the Bahamas, and contains about one fourth of the whole population. During my passage I met with great kindness from all on board; but from the smallness of the vessel, and the number on board, twenty-five, part of which were females and children, I was under the necessity of sleeping two nights in the open air. The first place where we anchored is Governor's Harbour; the poor people here expecting the arrival of some one among them, came off immediately to the vessel to conduct me ashore. During my stay here I preached every night through the week, and spent what time I could in inquiring as to the manner of life, and in examining singly, as to the state of mind, those who had been previously, or desired to be baptized; but as numbers were unavoidably prevented attending these examinations, being miles away at the plantations from Monday to Saturday, I was under the necessity, after preaching a short sermon, of occupying the remainder of the night in examining them; finding from the number remaining it was impossible to get through consistently with other duties, I deferred it, till between the time of the public services of the Sabbath and the school. On the Sabbath I preached three times—attended Sabbath-school—formed a church of thirty members, who received for the first time the Lord's Supper. On the three following days I took charge, in the absence of the superintendent of the day-school, and preached in the evening of each day. At eleven o'clock, P.M., I sailed, under the expectation of re-visiting this settlement on my return from the other parts of the island. Seven o'clock, A.M., we anchored. The name of this settlement is Tarpum Bay. After collecting what people I could, I conversed and prayed with them, and made arrangements concerning others who lived at a distance. In the evening I preached to between two and

three hundred persons; the house being too small, numbers crowded round the windows and doors.

By request I preached in another part of the settlement at six o'clock, A.M., of the following day, and sailed the same morning in a small open boat, which I engaged for that purpose. Tarpum Bay has about 500 inhabitants, the same number as Governor's Harbour; and, like that, is without a settled minister of any denomination. Measures have been taken, through the laudable efforts of his excellency the Governor, to establish a day-school at each of these settlements. The next place at which we arrived is Green Castle Landing; from this we walked the distance of two miles to Green Castle; once a large and prosperous plantation, but now in a state of ruin and neglect. After holding worship with the people, and engaging some of them to carry my baggage, we walked over to the other side of the island, a distance of five miles, over one of the worst roads I ever passed. Just as night set in, we reached the estate of Mr. S. Mackay, who kindly invited me to a seat in his veranda, and furnished me with refreshments, and a sofa for the night. Next day, being Saturday, I met his people and preached to them; and after engaging some of them as messengers to inform the people scattered along the coast in one direction, I proceeded in the opposite direction, to the estates of Messrs. Thomson and Wemyss, as being the most central for the Sabbath. On the same evening I met the people from four adjoining estates, and preached to them. On the Sabbath I preached three times, once at Mr. Wemyss's, and twice at Mr. Thomson's, both of those persons being present: the former kindly found me lodging, and provided for my earthly wants during my sojourn here. Some of the poor people here had come the distance of eight and ten miles to hear the word. The people here, though very poor, showed a willingness, and offered to erect a place for worship, could they have some land secured for that purpose. I could have secured a couple of acres for a trifle; but as a township is to be formed on this coast, and the precise spot is not yet determined upon, I could not give them encouragement to proceed. A number of them meet among themselves at stated times for prayer, and some of them have been already baptized, though they have not as yet been formed into a church. The number of inhabitants in this district amounts to 500. Like many others, they are without a settled minister of any denomination. After spending a

week among them. I preached at Mr. S. Mackay's and Green Castle on my return, met the boat by appointment, and reached Tarpum Bay on the Friday evening, just a week from the time I left it. Here a church has been formed of fourteen members, all of whom I examined, and to all, except one, I administered the Lord's Supper. I spent a week here, preaching night and mornings, besides the Sabbath, and during this time the attention seemed on the increase—some seemed deeply impressed with a sense of their sinfulness, while others were desirous to have the word continued among them. On the day previous to my leaving I received an invitation, with an offer of a passage, from two gentlemen who had been hearers, to visit another settlement, with which, from previous arrangements, I could not comply. On my return to Governor's Harbour, I found a few lines from brother Burton, stating that he and brother Quant had both been sick, and under the necessity of giving up their preaching duties, and perhaps I had better return to Nassau; but I was detained here, for want of a conveyance, over three Sabbaths, during which time, besides preaching when I could, I baptized on the last Sabbath nine persons, who were added to the church, and administered for the second time the Lord's Supper to the church. On my return to Nassau, I rejoiced to find that God appeared to be blessing his word: a considerable number were received by the church. I baptized on the Sabbath morning three young persons, who, with a number of others, sat down with the church to receive the Lord's Supper. After remaining eleven days at Nassau, a passage being kindly offered by the governor, I sailed with two of the special justices, in the sloop Liberty, for Crooked Island; this, with Fortune, and Ackrings Island, are situate about 250 miles from New Providence, nearly east-south-east. The two former islands, which are contiguous, and most important, have nearly 600 inhabitants, the greater part of whom reside on different estates on Crooked Island, but nearly all of them meet at seasons in each year for raking and shipping on Fortune Island. A post-office is established, and it is a port of entry. The British packets for Cuba and Mexico call here monthly. No regular place of worship belonging to any denomination has been established; nor could I learn that they had ever been visited by any minister, for the purpose of religious instruction. On most of the estates certain persons, professedly Baptists, met for wor-

ship weekly, who kept up a kind of discipline among themselves, though the greater part of them had not been baptized, and many of them, though willing, had had no opportunity of getting married. I married eighteen couple in the house of the local magistrate, who has charge of the post-office, and is officer of the port. Thirteen couple were also married on Fortune Island, most of them in the presence of the local magistrate. I preached also in the house of the former one, as also in the house, one part of the day, of another local magistrate. These persons all treated me with much civility and kindness. I preached besides in various directions where I could, and held meetings for preaching and examination, and converse with all who came, through the week—nearly the whole of Saturdays were busy days—numbers came many miles repeatedly, and stopped over the Sabbath: often on Saturday evening I was engaged till past midnight. After many and repeated inquiries and examinations, and having married thirty-two couple, baptized forty-eight persons, and spent over six Sabbaths among them, I left them, with many expressions of thankfulness and gratitude to God.

(To be continued.)

HOME PROCEEDINGS.

EXTRA SUBSCRIPTIONS.

This subject was brought under the notice of our friends in the Herald for last month, in a hurried postscript to the account of the Annual Meeting of the Society. There was then no room to insert, nor even time to copy, the list of contributions up to that date. We now subjoin a statement, with the sums since received or promised, as far as known to us at the present time, July 22.

	£.	s.	d.
W. B. Gurney, Esq.	300	0	0
A Friend, by ditto	200	0	0
Thomas Gurney, Esq.	50	0	0
Joseph Gutteridge, Esq.	100	0	0
Miss Gutteridge	10	0	0
Rev. J. Russell, Melksham	10	0	0
A Friend	10	0	0
James Lomax, Esq., Nottingham	20	0	0
John Penny, Esq.	20	0	0
Rev. J. H. Hinton, Reading	10	0	0
Rev. James Millard, Lymington	10	0	0
Thomas Bickham, Esq.	50	0	0
Mr. W. Harrison, Hadlow	5	0	0

	£.	s.	d.
Miss Harrison, ditto.....	1	1	0
John Sheppard, Esq., Frome.....	20	0	0
Infant daughters of Rev. E. Steane.....	10	0	0
John Bou-field, Esq.....	20	0	0
Rev. John Dyer.....	10	0	0
Three Ladies, by Rev. Dr. Hoby.....	100	0	0
Rev. Ebenezer West, Amerham.....	5	0	0
Mr. West, jun., ditto.....	5	0	0
Mrs. Moore, Homerton.....	3	0	0
A. Z.....	5	0	0
M. G. Jones, Esq.....	20	0	0
J. H.....	5	5	0
A Friend, by the Rev. Samuel Green.....	5	0	0
Mr. James Oliver.....	5	5	0
Thomas Pewtress, Esq.....	10	0	0
W. T. Beeby, Esq.....	10	0	0
John Try, Esq.....	10	0	0
Miss Wills, Woolwich.....	10	0	0
Edward Smith, Esq.....	20	0	0
Thomas Walker, Esq.....	10	0	0
H. H. Marten, Esq.....	10	0	0
Mr. S. Bartnell.....	0	5	0
Henry Tritton, Esq.....	25	0	0
William Manfield, Esq., per Joseph Cut- teridge, Esq.....	10	0	0
Wedd William Nash, Esq., by ditto.....	10	0	0
Widow's Mite, by ditto.....	30	0	0
E. J., by ditto.....	2	2	0
Isaac Booth, Esq.....	2	0	0
Friend, by Rev. Daniel Trotman.....	10	0	0
Benjamin Shaw, Esq.....	10	0	0
Robert Leonard, Esq., Bristol.....	20	0	0
Joseph Hanson, Esq.....	10	0	0
Miss Head, Bradford.....	10	0	0
Frome, collection at Badcox-lane, by Rev. John Dyer, jun.....	7	7	0
Little Wild street, collection, by Rev. C. Woollacott.....	10	10	0
Barton Mills, Suffolk, Friends, by Mr. Secker.....	7	0	0
Dublin, collection, by Rev. J. Ford.....	10	0	0
Worstead, Friends, by Mr. Barcham.....	3	10	0
John Foster, Esq., Biggleswade.....	50	0	0
Alexander Saunders, Esq.....	10	0	0
W. L. Smith, Esq.....	20	0	0
Samuel Salter, Esq., Watford.....	50	0	0
Friend, by Rev. John Edwards.....	10	0	0
John Chaffey, Esq., by ditto.....	10	0	0
William Gillman, Esq., by ditto.....	10	0	0
Rev. James Acworth, M.A., Bradford.....	10	0	0
M., by the Secretary.....	30	0	0
Collection at Anniversary, June 23.....	150	11	4

From the above list it will be seen that rather more than half of the sum required has either been actually furnished, or will be forthcoming when the whole is engaged for. The stipulation was that the sum should be subscribed before the close of the present month, and it is very desirable, on various accounts, that so it should be. There is yet ample time to accomplish this, and we trust every post will bring us proofs that our friends in the country are cheerfully willing to co-operate with their brethren in town. We are, however, permitted to announce that, should another month be found necessary to make up the amount, the sums conditionally offered will be paid, notwithstanding the prolongation of the period.

Experience has shown, on previous occasions of this sort, that it is the latter half of the sum wanted which it needs the most strenuous efforts to procure. It is earnestly hoped, therefore, that all the friends of the Mission will exert themselves to bring to a happy conclusion what has been so auspiciously begun; and especially that none will withhold their co-operation under the idea that the sum wanted will be provided without their assistance. It sometimes happens, from a feeling of this sort, that greater difficulty is experienced in obtaining a comparatively small sum, than one much larger.

Those of our supporters who have noticed the cash statements of the Society, given in the Annual Reports for several years past, will require no further information as to the cause of the present deficiency. They will have observed, from the unerring testimony of figures, that this was correctly described in our last Number as the unavoidable result of the ever-growing operations of our West Indian Missions, combined with the diminution of our resources since our brethren from that quarter returned to their sphere of labour. To place this matter in a clear light, it may be useful to give a connected view of the ordinary disposable income of the Society during the last four years, together with the amount expended on the Jamaica branch of the Mission. We confine ourselves to this item, because in no other is there any important variation. The account will stand thus:

	Ordinary income of the Society.	Expenditure for Jamaica.
In 1833	£12,335	£4,436
1834	12,051	6,579
1835	9,779	7,662
1836	10,198	8,665

Hence it will be seen that while the ordinary disposable income of the Society is nearly one-fifth less than in 1833, the expenditure on one branch of our operations has nearly doubled. In 1835, a sum of £3,476, being the amount of loans to chapels and various expenses arising out of the insurrection, was repaid to the general Mission fund, as may be seen by referring

to the printed cash account in the Report of last year. That repayment, and the munificent legacy of Horatio Cock, Esq., late of Colchester, have delayed and mitigated the pressure upon our funds, so that till now it has not been distinctly felt; but as these extra resources have been completely exhausted, there is nothing to meet these enlarging demands but the ordinary income of the Society.

It should be clearly understood, in justice to the band of devoted Missionaries, who are labouring with so much zeal and success among the negroes of the West, that their personal expenses are circumscribed within very reasonable limits. The chief demands on the Missionary funds arise from the rents and repairs of dwelling-houses, and premises occupied in various parts of the island as places of worship—from the necessity of providing conveyances and horses, in a country where walking to a distance is impossible, and public conveyances are unknown—together with expenses arising from sickness—and we regret to add, occasionally from the attempts made to harass our brethren, and impede their operations, under the colour of legal proceedings. It may be hoped that the Society will in future be less exposed to exactions of this sort; but had they not, in past times, been patiently endured, and manfully withstood, we should, humanly speaking, never have had to rejoice, as it is our privilege now to do, in the existence of nearly fifty Christian churches in the island, connected with our Mission, containing nearly *fourteen thousand* communi-

cants, besides the great body denominated 'inquirers.'

The Society has ever kept in view the principle that these churches should, as soon as ever it is in their power, take upon themselves to provide for their respective pastors, and sustain them in their efforts on behalf of the immediate vicinity. Several of them, we are assured, will cheerfully do this, whenever they shall have paid the balances due on the erection of their new chapels. It is hoped this may be accomplished, in various instances, by the close of the year 1837; but the interval will be a season of great self-denial and anxiety on the part of our dear Missionary brethren, on whom, as a matter of necessity, all these secular concerns devolve; and till its conclusion, they must be sustained by the Society at home.

These remarks have extended to a greater length than we anticipated; but we could scarcely make them shorter. We hope they may be of some use, and encourage our friends to the effort which God, in his Providence, appears to ask at their hands.

Our best thanks are presented to the kind correspondents, whose contributions are announced at the head of this article, not only for the sums given by themselves, or collected by others, but for the welcome expressions of affectionate attachment to the cause of the Society by which they are accompanied. It is a privilege to share in the difficulties and troubles of such a cause; but what will it be to witness and partake in its final triumphs!

LETTERS LATELY RECEIVED.

EAST INDIES.

United Missionaries, Calcutta, December 11, January 23 and 26—Rev. G. F. Anderson, January 25—W. Carey, Cutwa, December 21—J. Lawrence, Digah, January 15—Ebenezer Daniel, Colombo, February 4.

WEST INDIES.

Rev. W. Knibb, Falmouth, March 20, 26, April 6, May 9 and 24—E. Baylis, March 26, and May 3—F. Gardner, May 9—T. F. Abbott, May 2, 5, and 16—J. Clarke, April 6 and 27—J. Tinson, March 15—J. M. Phillippo, March 2, April 24, and May 24—W. Dendy, April 26, and May 3—J. Clark, April 4, and March 12—T. Burchell, April 19, 26, May 5, 9, and 10—J. Kingdon, April 19—B. B. Dexter, March 29, and May 10—J. Coultart, April 8, and May 5—J. Whitehorne, May 21—W. Whitehorne, May 24.

Rev. J. Burton, March 10, April 23, 25, and June 4—E. Quant, March 12.

Rev. Alexander Henderson, Belize, April 19.

Rev. W. Davies, Graham's Town, January 4—Mrs. Davies, January 9.

DONATIONS.

John Baylis, Esq., <i>Ponder's Ind.</i>	20	0	0
Friends, by Mrs. Pearson, for the Freedom of <i>Sampson Boodle</i>	8	0	0
Produce of a Ring, by a Lady.....	0	10	0
Rev. S. H. Cotes, <i>New York</i> , towards Translation Fund.....	5	0	0
Benjamin Risdon, Esq., <i>Burlingham</i>	10	0	0
Mrs. Broadley Wilson, <i>Clapham Common</i>	25	0	0
D. F. T.....	1	0	0
J. H. L. T.....	2	0	0
Friend to the Cause, by the Secretary.....	8	0	0
Friend, by Rev. Joseph Tyso.....	0	5	0
Mr. Isaac Simmons.....	1	0	0
Mr. Grant.....	1	0	0
Mr. Thomas Purdy, <i>Sandgate</i> , for <i>West Indies</i>	0	10	0
Mr. Ward, <i>Grendon</i> , towards sending a Missionary to <i>Ceylon</i>	20	0	0
Mr. Harris, <i>Wem</i>	0	10	0
Friend, by Rev. Samuel Brawn.....	0	15	0
Presteign, Mr. Thomas Jones, <i>Radnorshire Bank</i>	1	1	0

LEGACIES.

Hon. Mrs. Willison, late of <i>Perth</i> , by Messrs. Reddie & Mackenzie.....	34	6	2
Mrs. Mary Robinson, late of <i>Wellingborough</i> , Executors, Messrs. Cuthbert Curtis, and Beeby Wallis.....	30	0	0

Mr. G. F. Anderson, whose return from Bengal was referred to in the Annual Report, arrived at Plymouth, in the *Isabella*, on Friday, June 17, in a very impaired state of health.

Mr. Nichols, who was under the necessity of returning from the Bahamas, about two years since, on a similar account, expired at Tor, on the south coast of Devonshire, on Tuesday, July 12. In his life, he eminently adorned the doctrine of God his Saviour; and according to the testimony of a Christian friend, whose kind and skilful attentions as a medical adviser tended greatly to soothe the declining days of our deceased brother, "the piety which he evidenced in life, shone forth still more beautifully in his last trying illness; and now, after having given a proof of the power of religion not soon to be forgotten by those who have witnessed it, he has slept in Jesus. May we be followers of him who, through faith and patience, now inherits the promises!" A widow and infant child are left to mourn this affecting bereavement.

TO CORRESPONDENTS.

A. Z. is cordially thanked for his kind suggestions and liberal offer. The plan he proposes has been repeatedly under consideration by the Committee, whose anxious endeavour it is, on that and every other question, to come to a right decision.

G. T. H., who writes from Shropshire, will oblige the Committee by acting as he proposes to do, whenever he may find an opportunity. The information he has given on a previous subject is not sufficiently extensive to be of service. It is hoped he may yet be able to add to it.

Boxes of useful and fancy articles, for the West Indies, are thankfully acknowledged as received from Mrs. Williams and Friends, Reading; Mrs. and Miss Grey, St. Helier's, Jersey; Mrs. Overbury and Friends, Nailsworth; Mrs. Coombs and Friends, Frome; Friends at Louth, per Rev. J. Clarke; S. H. H., Hull; Mrs. Clements and Miss Serjeant, Laytonstone.

A package of books, from Kildare-street Place, Dublin, for Mr. Burton, of Nassau; a parcel of elementary books, for Jamaica, from Mr. Ellis, of Sandhurst; and a number of Magazines, &c., from Mrs. Palmer, of Wallingford, are also acknowledged with thanks.

MISSIONARY HERALD.

CCXIII.

SEPTEMBER, 1836.

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

FOREIGN INTELLIGENCE.

BAHAMAS.

(Continued from page 60.)

Mr. Quant, on the 12th of March, writes:

I am just returned from a visit of six weeks, to Rum Key and St. Salvador, which has proved extremely beneficial to my health. My medical attendant recommended a change as the only likely means of restoring my health, after so many attacks of fever; and at the same time he assured me, that unless I returned materially improved, he should be led to consider that my liver was affected, and should recommend my returning to England immediately. This opinion you may be sure gave me much uneasiness; but God has in much mercy restored me to a large measure of health, contrary to his expectations. The change of air and scene appeared to act with an instantaneous effect upon me; and though I was quite weak and predisposed to fever when I arrived there, I was able to begin to preach the next day, and continued to preach almost every evening during my stay, my health improving all the time except one week, when I took cold from being caught in a shower of rain while passing from one estate to another. I have had plenty of work to do there, and the Lord has enabled me to do it. Beside the Harbour and Old Hill, where we have two small churches and two meeting-houses, I visited New Haven and Hartford; at one place preached in the house of the resident magistrate, Norman Butler, Esq., and at the other in the house of the overseer. We have much cause for thankfulness that those who are in situations of influence on the islands, should be thus disposed to assist us. The sab-

bath-schools established by brother Burton I found had been given up, or were fallen into decay. I commenced them afresh, and entered above 100 children at one school, and above seventy at another. I found several persons both able and willing to engage in the work of instruction, if the plan were but pointed out to them. This I endeavoured to do, and left them with a good prospect of success. I engaged several persons to instruct the children (gratuitously) during the evenings of the week, upon the different estates; and among them Mr. Butler, the magistrate, volunteered his services to teach those who were at Hartford. During the week I frequently held examination or catechetical meetings, either before or after preaching, being assured this is a very likely means of riveting the truths of the gospel upon the minds of this class of persons, and which we hope may be followed by the blessing of the Spirit of God to the conversion of very many. Here I was called for the first time to administer the ordinances. They were delightful seasons of enjoyment. I hope to be often similarly engaged. Altogether I added about thirty to the churches during my stay, which more than doubled their number. Another piece of work entirely new to me, was that of solemnizing marriages. Of this I had plenty; altogether I married forty-one couples, and out of them thirty-eight in one day, expecting to leave the island on the following. I think the general prospects of the mission on this island are encouraging in the extreme. The people are very kind—are glad beyond measure to see the face of a minister, and will, considering their poverty, do much for the cause of Christ. During our absence they keep up a rigid discipline, and are very jealous about receiving members, and even when we are there will admit *none who do not come up to Scripture*, as they call it—that is, none

whose lives are not regulated by the gospel. The church at Old Hill or North Side is the most flourishing, and the prospect the most encouraging; but they are all very attentive to the word of God, are anxious for instruction, and pay great deference to the advice given them by their ministers. They much desire a minister to be settled amongst them, but I fear this for the present must be given up. I intended to have visited Watling's Island, but a good wind springing up at night, the vessel I was to have gone in was off long before morning, without the captain acquainting me of it. In returning, we stopped at St. Salvador, where I went ashore, and preached to the people, and talked with them about their souls, who were very glad to see me there once more.

Mr. Burton, March 10, after referring to a serious illness, which had confined him for some weeks, proceeds:

Since my recovery I have been visiting Long Island and Ragged Island; and after an absence from home of rather more than five weeks, I returned last week. The good Lord, whose I am, preserved me when on the water, and assisted me to make known the gospel of Christ on the land, and brought me back in renewed health and strength, and granted me the mercy of finding peace in the church, and the great mercy of finding brother Quant restored to health by his visit to Rum Key. How very many mercies I am receiving, without deserving one!

Long Island is eighty or ninety miles long, and three or four wide, having upon it 800 or 900 inhabitants. Ragged Island is four or five miles long, and has about 150 inhabitants. You may form some opinion respecting the state of the people when I say that on Long Island very many of the inhabitants had never heard a sermon preached in their lives. On Ragged Island, there had never been a sermon preached before I went, yet the majority of the people on both islands called themselves Baptists; and at different places were meeting at stated times for the worship of God. The poor people were living in the same ignorance of Christ that I have found in every part of the Bahamas; but the thankfulness with which they received instruction has been cheering indeed. I have been received by them as an angel; and though in every stage of my journey I had to go to the masters and mistresses as a stranger, yet in

almost every place I have been welcomed, and entertained, and assisted, as if an intimate relative. Very often I had to hear—sometimes as a joyous, and sometimes as a solemn exclamation: "Thank God you are come to see us at last!" Often, after making known to the poor people the Saviour of sinners, and the way of salvation through Him, they have said, "We never knew these things before." One woman of excellent general character, who, by snatching opportunities, had learned to read a little, and had long been regarded as a leader, said to me when I called to see her, "I have been in the gospel twenty-one years, but I never before heard what you tell us of the Saviour. We thought we were right, and we were all wrong. But how merciful God has been in sending you!"

At Ragged Island I baptized twelve, and received twelve others who had been previously baptized. On Long Island, dividing it into north, middle, and south districts, there were received, and united in church-fellowship in the north, 10; in the middle, 5; and in the south, 14. May the Shepherd and Bishop of souls watch over them, and keep them from going astray!

I earnestly hope the Committee will kindly consider the importance of sending us an additional labourer, that so these out-islands that are dependant upon us, may be visited once a year. Brother Quant is thinking of going to reside at Turk's Islands, because it is much more easy to supply Rum Key from Nassau than it is to supply Turk's Islands. I have been rather urgent with both my esteemed brethren in the opinion, that, until another arrive, both of them should not leave Nassau to be settled, because such an arrangement would leave several of the islands destitute, without the possibility of supplying them.

Again, April 23:

Since I wrote to you my last letter, I have been visiting Eleuthera. I staid a short time at Tarpum Bay, and at Governor's Harbour, where we have churches, and received a few at each place, and then proceeded to a settlement called the Cove, where I formed a small church. In almost every place I found the people very thankful to hear the word, and exceedingly thankful to know more of that dear Redeemer, through whose death we live. I was much interested with the few at the Cove. As soon as we had concluded the ordinance of the Lord's Supper, one of the men stood up with tears in his eyes, and lifted up his hands, and said, "My

Jesus, I thank you for dis. Me no worthy, and you so good to come down and die for we, and make we know de right way. My Jesus, I tank you, I tank you.' I thank Him too. Oh for more grace to serve Him with less sin, less and less, till reaching heaven where there is no sin!

In his last letter, dated June 4, Mr. B. observes:

God is prospering the efforts that are made for the conversion of sinners in almost every direction. The sabbath-school is receiving a blessing; some of the very young are giving themselves to the Lord. I think the church is growing in knowledge and in grace; and sinners are certainly being converted to God. Last month we received fifteen into the church, and this month twenty. Bless the Lord, O my soul, and all that is within me, bless his holy name. While I live, I will bless the Lord.

I wrote some time since of brother Quant's departure for Turk's Island. While he was away he visited St. Domingo, and spent rather more than a week at Cape Hayti. He says it is a town of about 30,000 inhabitants, without a single preacher of the gospel, though there is every facility for one being stationed there, or indeed in any other part of the island. There has been a Baptist Church at Hayti, and now, I believe, twenty or thirty of them meet together sometimes; but they complain much of their unsettled state for want of a teacher. Mr. B. preached every night while he was there, as well as through the day on the sabbaths, to those who understood English, but the French is chiefly spoken in all that part of the island. Thirty thousand inhabitants in one town without the gospel, and wishing to have it taken among them, is a wide door open. When Mr. Bourn went to the authorities to tell them who he was, and what he came for, they kindly told him he was at liberty to preach, and they wished him success. Please to pray for us all here; I know that the three whom God has stationed here are praying for one another; and I know, too, that we all greatly need all the help that can be obtained for us at the throne of grace.

HOME PROCEEDINGS.

EXTRA SUBSCRIPTIONS.

Our readers will perceive, from the list of donations under this head

given at the end of our present number, that many additions have been kindly made, since the publication of our last number. Though not accurately informed of the amount subscribed, we have reason to believe that the prompt liberality of our Christian friends has not only supplied the deficiency which existed when the accounts of the Society for the last year were closed, but that a small surplus will remain towards meeting the loss which this extra effort will probably occasion in the receipts for the present year.

For this favourable result of our appeal, we desire to bless God, and to thank the numerous friends who so cheerfully responded to it. The conductors of the Society will now be enabled, with somewhat less anxiety, to carry forward its varied operations; trusting that He who has furnished them with the means of discharging those obligations which they were, most reluctantly, compelled to contract, will dispose the hearts of his people to supply adequate means for upholding the undertakings in which they are embarked. Nor can they stop here: the sphere of their present exertions, though not a narrow one, is small compared with that on which they might enter. At the risk of being accused of repetition, they must remind their readers, that, from every quarter of the missionary field, the calls for more help are loud and incessant. Men of zeal and piety are not wanting, who would gladly respond to these calls, were they encouraged to do so; but without an enlargement of its funds the Society dare not engage them. No other society, as far as we are aware, either in England or America, stands in the same position with ourselves. *They* have funds, but cannot obtain the desired number of qualified agents; *we*, on the other hand, have been compelled to decline the offers of suitable agents, because we have not the means of supporting them. When it is remembered how greatly God has honoured the exertions of our missionaries, it may and ought seriously to be considered, whether such a state of things can be pleasing in his sight? whether we may not apprehend the suspension of

his blessing on our efforts, unless they be conducted in a manner and spirit more accordant with our professed subjection to his authority, and attachment to his cause?

It may, indeed, be well worth consideration, whether the whole financial system of our Christian benevolent institutions does not call for revision. If the object in view be really the execution of our Saviour's express command—the publication of that gospel which, as a mirror, reflects his glories, and, as the sceptre of his strength, is the predestined and effectual means of subduing the heathen to himself—ought it to be necessary to persuade, to urge, to stimulate, to implore those to concur in that object who call themselves his disciples and his friends? Certainly, no such necessity existed in the earliest days of the Christian church. Then, there was entreaty, “much entreaty,” employed, but not in the same direction as now. It was used, not by those who *received* the bounty of the churches, but by those who *bestowed* it; and by those, too, whose temporal circumstances were not affluent, but the very reverse. Churches in “deep poverty” were so deeply imbued with the noble, self-denying spirit of Christian love, that “to their power, yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.”

We bless God that such a spirit is not altogether banished from the church now. There are those, we believe, who, realizing the sense of their infinite obligations to redeeming love, have calmly resolved, that while the cause of Christ is poor, they will never be rich. But why should this be the feeling of individuals only? Why does it not pervade the church at large? Why should so much of the time and labour of those who conduct our various societies be consumed in arrangements to draw forth into the service of the Redeemer the meanest talent, as our revered friend Broadley Wilson used to term it, which he has intrusted to the care of his people? We can give no answer to these inquiries which does not confirm the oft repeated sentiment, that the professed

church of Christ needs to be brought much more fully under the operation of holy principle, before much impression is made on a world lying in darkness, guilt, and woe.

Does any reader blame these remarks as inappropriate to the present occasion? The writer is not conscious that they are so. He would be fearfully wanting in all right and generous feeling, could he be insensible to the proof of regard to the interests of the Society, and of confidence in its conductors, afforded by the subscription it is now his happiness to acknowledge. But, it is presumed, no single contributor will allege that he has rendered to the Redeemer *more* than He could justly claim; while the great majority would not have presented their gifts but for the specific appeal made to them on account of the Society's embarrassments. Is that the measure of Christian liberality with which we ought to be satisfied, which requires stimulants of this order to call it into active operation?

Some of our kind friends have suggested that it would be preferable to state beforehand, the specific measures which may be contemplated, and invite the requisite supplies, rather than carry those measures into effect, and then ask to be reimbursed for the cost attending them. Such a plan has, in its general principle, been always acted upon, for we believe it would be difficult to find a Report of the Society, in which appeals are not made for increased help on the ground of new efforts most desirable to be made. It is obvious that nothing could be more satisfactory to the Committee than to receive, in this best of all modes, the sanction of their friends to their operations previous to carrying them into effect. We shall take the liberty, therefore, of concluding this article by specifying two or three objects which the Committee are anxious to secure, but which will require a primary outlay of probably £2000, besides forming a considerable addition to the regular annual expenditure of the Society.

1. One additional labourer is greatly needed in Bengal, especially as the providence of God has seen fit to visit Mr. Anderson with such severe

indisposition as not only made his return to England necessary, but renders it almost certain that he never can reside in an Indian climate.

2. A coadjutor for Mr. Daniel, who is our only English missionary in Ceylon, and has been labouring, amidst severe afflictions, with much zeal and success, in that interesting field. Mr. D. is upwards of fifty years of age, and his exertions are enough to wear down the strongest constitution. All must perceive, therefore, how desirable it is that assistance should be sent him, without delay. A kind friend has already sent £20 towards this specific object.

3. A fourth missionary for the Bahamas has been solicited with such affecting earnestness by our dear friends in that quarter that we can do no better than refer our readers to that statement, as given in our Herald for June last. Towards the expense of sending one, the sum of £50 has been very kindly promised by a pious friend of the Established Church, to whose anonymous liberality our various societies have been often indebted.

4. In Jamaica, several of our brethren are greatly tried by the difficulties attending the building of their chapels; and, such is the strength of prejudice, in one quarter in particular, that a very valuable missionary can get no house to reside in, although several are going to ruin for want of inhabitants. To purchase will require £1000 sterling. Could this sum be devoted to such a purpose, there would be a considerable reduction in annual expenditure from rents and travelling; and, without it, there appears no other prospect but that two or three promising stations must be abandoned.

We go no further with our list of *desiderata* at present. We trust the mention of these objects will not be in vain. It is not impossible that the list may be perused by some valued friends, warmly attached to the cause, but who have not united in the present effort for its assistance. Should any reader of this class *devise liberal things*, by taking on himself, for instance, to supply the poor Bahamians with a minister, who can calculate the blessing which might ensue?

CORNWALL AUXILIARY SOCIETY.

The Sixteenth Anniversary of this Auxiliary was held at Falmouth, July 27, 1836, Rev. W. F. Burchell in the chair. From the report it was found that £200 6s. 2d. had been remitted to the Parent Society during the last year.

The Rev. B. Godwin, of Bradford, and the Rev. J. Statham, of Amer-sham, kindly attended as a deputation, and the various meetings throughout the county, held in connexion with this anniversary, were unusually interesting and profitable. On some occasions the pleasing impressions made on the minds of the congregations led to the appointing of meetings at six o'clock the following mornings; and holy sensations appeared to be produced, which it is hoped will lead to sound conversions to God. Foreign and home interests never appeared to be more delightfully associated among us than during our late Missionary festivals. After the public meetings appeals were made to the various friends to raise an extra subscription towards liquidating the debt on the Society. The zealous friends at St. Austle set the example by collecting £20 towards the object, and at other places similar efforts were made, and above £60 were raised. "The silver is mine, and the gold is mine, saith the Lord of Hosts." May He who has the hearts of all men in his hand so visit his churches with the influence of his Spirit, as to induce them to offer willingly and liberally to the Lord!

JOSEPH SPASSHATT.

P. S.—I am disposed to think that the time is very near when the church of Christ will see the necessity of doing very much more for the cause of their Lord. The shilling must give place to the sovereign; and the man of fortune and wealth, who has been accustomed to give his £5 or £10, will see it his duty to multiply his donations a hundred fold. Christians must begin to practise *self-denial*. To how limited an extent does this prevail! but prevail it must, and extend itself it will, ere long. A part of the price has been withheld long enough. Pardon me, my dear bro-

ther, but I am just returned from the Missionary meeting, and I write under a solemn impression of the truth of the sentiments I have penned.

WORCESTERSHIRE.

A new Auxiliary has lately been formed for this District, which has lately been visited by our esteemed brethren, Dr. Cox, of Hackney, and Mr. Eustace Carey. The following remarks, from the worthy Secretary, are so appropriate, that we take the liberty of inserting them.

From Dr. Cox and Mr. Carey you have no doubt heard the result of our new Auxiliary. We had public meetings every day in the week, except Saturday. Visited twenty churches in sixteen days, and have had thirty-seven collections, which amount to about £350, being £150 more than was collected in this neighbourhood last year. Nor is this all; there are still other churches which have done but little, if any thing, for the Mission, who, I hope, will be connected with us another year; and, if it were not absolutely necessary for us to confine ourselves within a limited space of time, we could enlarge our Auxiliary considerably, and that without interfering with others. Pardon me the liberty I take, if I give it as my opinion that much, very much, more might be done by our denomination, if the different Auxiliaries were so framed as to take in all the churches throughout the kingdom. When making our arrangements, there were several that we thought would hardly pay the expenses of going to; but, acting upon the principle of excluding none, they were visited, and I am happy to say the result has been most gratifying. On comparing the list of churches published by the Baptist Union with the contributions that appear in the Annual Report you have just sent me, I was much surprised at the number that do little or *nothing* for the Mission. A few subscriptions by some benevolent friend is all that is done; they have no annual collections; and, though an occasional one may be made, it is not a regular thing with them—they do not expect it. How desirable would it be if some plan could be matured that would embrace all our churches! It would be of lasting benefit to them, as well as of great service to the Mission, if they all belonged to our different auxiliaries, were annually visited by a deputation, and led to feel a deep interest in the success of the Mission. And, if we may take the newly-formed auxiliary here as a specimen of what may be done in other places, it is impossible to say to what extent the funds may be increased.

AMERICA.

Our readers may have observed that, in our last number, we acknowledged a kind donation of Five Pounds to the Translation Fund, from our esteemed friend and brother the Rev. S. H. Cone, pastor of the Baptist church meeting in Oliver Street, New York. We have since been favoured with a communication from the same quarter, referring to a liberal donation from the newly formed "American and Foreign Bible Society," of which Mr. Cone is the president, towards the Bengalee version of the New Testament, executed in Calcutta by our missionary brother Mr. Yates.

The following extract from Mr. Cone's letter will show the friendly spirit in which this, the first appropriation from the funds of their infant Society, was made.

New York, July 9, 1836.

The board of managers of the American and Foreign Bible Society, at their monthly meeting on the 6th inst., passed unanimously the following resolution:

The Calcutta and the British and Foreign Societies in 1832 and 1833, and the American Bible Society in 1836, having successively refused to aid in the publication of the Improved Version of the Bengalee New Testament, by brethren Pearce and Yates, Baptist Missionaries; and being satisfied that the version in question is the most faithful that can be procured in that language; and more over, being desirous of showing our readiness to co-operate with our Baptist brethren in India, in their work of faith and labour of love; therefore,

Resolved—That the sum of 2,500 dollars be appropriated and paid to the Baptist Missionary Society, London, for the printing and distribution of the Bengalee New Testament, under the direction of brethren Pearce and Yates, of Calcutta.

Mr. Wm. Colgate, Treasurer, was directed to remit this amount, which he has done by purchasing a bill on London for £523. 5s. 1d. sterling, made payable to your order, and forwarding it by the Liverpool packet of July 18.

I now send you duplicates of these bills of exchange, by the London packet, of July 10, hoping that one or both of our communications may reach you early in August, and that you may experience as much pleasure in receiving these first-fruits of our American Baptist Bible effort, as we do in imparting them.

Contributions received on account of the Baptist Missionary Society, from July 20, to August 20, 1836, not including individual subscriptions.

Church-street Auxiliary Society, by Mr. Hunt.....	35	15	9	Plymouth, on account, by Rev. Sam. Nicholson.....	30	16	8
Maze Pond do. by Mr. Beddome.....	48	7	5	Leighton Buzzard, Friends, by Mr. Matthews.....	3	12	6
Rotterdam. Collected by Messrs. J. & C. Hoskins.....	4	0	0	North England Auxiliary, by Rev. R. Pengilly.....	7	10	0
Kent Auxiliary Society, by Rev. W. Groser.....	15	11	1	Birmingham Auxiliary, on account, by Mr. J. W. Showell.....	300	0	0
East Kent do., Eythorne, by Rev. J. M. Cramp.....	6	0	3	Newtown, Montgomeryshire, by Rev. B. Price.....	55	14	0
Derby, Friends by Miss Bridgett, for Mr. Burchell's school.....	8	0	0	Cambridge, Collections, &c., by Edward Randall, Esq.....	67	16	4
Lanham, Collection and Subscriptions, by the Secretary.....	26	12	4	Devonport, Morrice Square, by Rev. T. Horton.....	32	15	8
Coventry, Subscriptions and Collections, by Mr. Booth.....	71	9	0	Blandford-street, Collections, Aug. 21, by Rev. W. B. Bowes.....	21	0	0
Ipswich, &c., Collections, by Mr. Ridley.....	42	7	0	Cornwall Auxiliary on account, by Rev. Joseph Spasshatt.....	25	0	0

TRANSLATIONS.

American and Foreign Bible Society, for the Rev. W. Yates's Translation of the New Testament into Bengalee, by William Colgate, Esq., New York, Treasurer: 523 5 1

DONATIONS.

Martin Ware, Esq.....	10	10	0
Old Friend.....	10	0	0
L. M.....	5	0	0
Thomas Bickham, Esq., for Chitpore.....	5	0	0
Author of "Catechism on Baptism," for West Indies, from profits of that work.....	3	0	0
Charles Troward, Esq., Paington.....	2	2	0
Friend, by Miss H. Ivory.....	1	1	0
G. B.....	1	0	0
Mrs. White, Deal, by Mrs. Cox.....	0	10	0

EXTRA SUBSCRIPTIONS.

Mr. Isaac Braithwaite, jun.....	2	0	0	Widow's Mite.....	2	0	0
Mrs. W. Bousfield.....	5	5	0	Andover, Friends, by Mrs Chappell.....	5	0	0
John Poynder, Esq.....	5	0	0	John Wood, Esq., Tottebridge.....	6	0	0
Rev. Dr. Steinkopf.....	5	0	0	Friends, by Mr. Warrington.....	6	9	0
Mr. Potter, Brixton.....	5	0	0	Friends at Boxmoor, by Rev. F. Gotch.....	2	0	0
George Hammond, Esq.....	20	0	0	Mr. C. Vines.....	5	0	0
Collection at Bow, by Rev. W. Norton.....	13	19	10	Miss S. Vines.....	5	0	0
Geo. Stevenson, Esq., Taunton.....	10	0	0	Mr. R. G. Marten and Family.....	3	15	10
Mr. W. Blackmore, Wandsworth.....	10	0	0	R. Foster, jun., Esq., Cambridge.....	20	0	0
T. T.....	10	0	0	Coventry, Friends, by Mr. Booth.....	6	11	0
Collection at Clapham, by Rev. J. Edwards.....	10	0	0	J. L. Phillips, Esq., Melksham.....	10	0	0
Mrs. Nokes.....	5	0	0	Henry Kelsall, Esq., Rochdale.....	50	0	0
Mrs. T. Rippon.....	5	0	0	Church-street, Friends, by Mr. Hunt.....	25	0	0
Friend, by the Treasurer.....	10	0	0	James Taylor, Esq.....	5	0	0
P., by the Secretary.....	5	0	0	Mrs. Stevenson, Clapham.....	10	0	0
Mr. John Turner.....	1	1	0	W. M. and John Christy and Co.....	10	0	0
Mr. R. Cartwright.....	5	0	0	Annesley Voysey, Esq.....	1	1	0
Mr. J. Dudden.....	10	0	0	Regent-street, Lambeth, collection, by Rev. Eliel Davis.....	10	0	6
Collection at Henrietta-street, by Rev. W. A. Salter.....	12	4	4	J. B. Bacon, Esq.....	2	2	0
Do. Sunday-school, by do.....	3	0	0	Rev. T. S. Crisp, Bristol.....	5	0	0
Mr. C. Toswill.....	10	0	0	Banister Flight, Esq.....	10	0	0
Friends at Reading, by Rev. J. H. Hinton.....	3	2	6	William Burls, Esq.....	10	0	0
R. B. Beddome, Esq.....	10	0	0	Plymouth, by Rev. S. Nicholson.....	34	12	0
Samuel Rixon.....	0	10	0	Rev. Reynold Hogg.....	10	0	0
Mr. Marlborough.....	5	5	0	Lady, by Rev. C. Larom, Sheffield.....	5	0	0
Norwich, collection at St. Mary's, by Rev. W. Brock.....	70	4	6	J. B. H., by Mr. C. B. Robinson, Leicester.....	5	0	0
Joseph Trueman, jun., Esq.....	10	0	0	A. B.....	20	0	0
Mrs. Trueman.....	10	0	0	Mr. Thomas Thompson, Cheadle.....	10	0	0
Glasgow, Friends, by Rev. James Paterson.....	11	9	6	Bruton, Friends, by Mr. Moody.....	3	0	0
T. B. N.....	100	0	0	Mr. John Benham.....	5	0	0
George Hoby, Esq.....	10	0	0	Mr. A. Booth, Mansfield.....	10	0	0
Rev. J. B. Burt, Beaulieu.....	10	0	0	J. B. White, Esq.....	10	10	0
Mr. Castle.....	5	0	0	Mr. Rust, Greenwich.....	5	0	0
Lynn, Friends, by Mr. Reed.....	2	7	6	Mrs. Bosc, Camberwell.....	1	0	0
Beaconsfield, Friends, by Mr. Russell.....	1	10	0	Henry Cattley, Esq.....	5	0	0
				Samuel Hoare, Esq.....	5	5	0
				Mr. John Walkden, jun.....	5	0	0

William Bousfield, Esq.....	2	2	0	Cornwall, Friends at Truro.....	12	1	0
W. Tite, Esq.....	1	1	0	Redruth.....	15	3	2
W. Curling, Esq.....	2	0	0	St. Austle.....	20	0	0
Mr. Prosser.....	1	1	0	Falmouth.....	13	0	0
Mr. H. Paynter.....	1	1	0	John Heard, Esq., Nottingham.....	20	0	0
Mr. Walton.....	1	1	0	Mr. Frearson, do.....	10	0	0
Peuknap, collected by Rev. T. Ap- plegate.....	1	6	0	Mr. Vickers, do.....	10	0	0
Westbury Leigh, by do.....	2	2	7	Mr. Rogers, do.....	10	0	0
Thomas Gribble, Esq., jun.....	10	10	0	Mr. Hallam, do.....	5	0	0
Joseph Procter, Esq.....	10	0	0	Camberwell, Mr. Rogers.....	10	0	0
John Jones, Esq., Liverpool.....	10	0	0	Thomas Bliss, Esq.....	10	0	0
New Park-street, Friends by Mr. Low	57	6	0	W. Jameson, Esq.....	5	5	0
W. Wigney, Esq., Brighton.....	100	0	0	Mr. Appleton.....	5	0	0
Samuel Salter, Esq., Trowbridge.....	10	0	0	Mr. J. Price.....	5	0	0
Mrs. Salter, do.....	10	0	0	Jonathan Carey, Esq.....	5	0	0
Tewkesbury, Second Baptist Church	3	14	0	Mr. W. B. Dyer.....	5	0	0
Mr. D. Rawlings, Chippenham.....	10	0	0	Mrs. W. B. Dyer.....	2	0	0
Friend at Watford.....	10	0	0	Mr. Dupree.....	2	0	0
Friend, by Rev. W. Tarquand.....	2	10	0	Mr. Fearn.....	2	0	0
Thomas Gribble, Esq.....	5	0	0	Mr. and Mrs. S. Jackson, jun.....	2	2	0
Mrs. Hall, Biggleswade.....	5	0	0	Mrs. E. Gursey.....	2	2	0
Blyth Foster, Esq., do.....	5	0	0	Mr. Rawlings.....	2	2	0
Mr. Samuel Ridley.....	10	0	0	Mr. Boyes.....	1	1	0
Martin Ware, Esq.....	5	5	0	Misses Gale.....	1	0	0
Mr. W. Morten, Amersham.....	10	0	0	Friend, by Mr. Saunders.....	1	0	0
Walworth, Friends, by Rev. S. Green	10	4	6	Mr. Jones.....	1	0	0
Mr. Freeman Roe, by do.....	2	10	0	Mr. S. Beldome.....	1	0	0
Isaac Leonard, Esq., Bristol.....	10	0	0	Mr. Jackson, Herne Hill.....	1	0	0
Mr. H. Dunn.....	5	0	0	Mrs. Oldham.....	1	0	0
Friend at C.....	10	0	0	Sums under 20s.....	9	7	6
Friend, by Thomas Bickham, Esq., Tottenham.....	50	0	0				
Joseph Laundry, Esq., do.....	5	0	0				
Mr. Swinscow, do.....	1	0	0				
Mr. Jas. Warmington, do.....	1	0	0				
Miss Gozard, do.....	1	0	0				
Sums under 20s. do.....	2	11	6				

Some other sums have been advised of, but not yet paid. The cards from Ashford and Cambervell, with the sums obtained by them, have been thankfully received: we hope to publish the receipts by this mode all together next month.

TO CORRESPONDENTS.

The thanks of the Committee are returned to Rev. D. Clark, of Dronfield, for a parcel of books; to Miss Lydia Norris, Sutton Mills, for school rewards, intended for Mr. Knibb's school; to Rev. Thomas Hunt, for a package of maps of Palestine, with accompanying books, as compiled by his deceased son; and to Mr. Harris, of Fetter-lane, for two copies of his recent work on "British Geography," presented to Messrs. Burchell and Knibb.

A large parcel of pamphlets, &c., has also been received, for transmission to India, from Rev. James Peggs, of Bourn. We think our kind friend who sends them need not fear that any one suspects he has forgotten what he justly terms "great Indian objects." He will allow us to add that the Secretary of the Baptist Mission is not an editor of the magazine, to whom, *eo nomine*, communications for that work should be addressed.

A small parcel of surplus Reports, Heralds, and Quarterly Papers, has been received from Glasgow, the carriage of which cost 4s. 6d. It is not desirable that such articles should be returned, unless by some gratuitous mode of conveyance.

The author of a "Catechism on Baptism," is respectfully thanked for a copy of that work, as well as for three sovereigns, being the first-fruits arising from its sale. His suggestion as to Antigua is important; but while it is impossible to keep pace with the demands of our existing missions, and we are in imminent danger of being compelled to contract our present limits in Jamaica, for want of the necessary funds, it is clear that no new field can be entered upon.

A considerable quantity of magazines and other pamphlets, with a number of other books, have been received from S. B.

A case is received from Plymouth for Mr. Burchell, which will be forwarded by the first ship. It is necessary that information should be sent to Fen Court of what boxes or cases sent thither contain, and also a statement of the estimated value, in order that entry may be made at the Custom House.

By the end of August, it is expected that the parcels of Annual Reports will have been sent to all the places entitled to receive them. Should any instance occur in which they fail to reach their destination, it is requested that application be made to Fen Court.

MISSIONARY HERALD.

CCXIV.

OCTOBER, 1836.

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

FOREIGN INTELLIGENCE.

BEERBHOOM.

From Mr. Williamson to the Secretary, dated Sewry, March 14, 1836.

Your letter of the 14th September, I had the pleasure of receiving some time ago, and now beg leave in reply to send you the following brief account of this station.

Including children, there are at present residing in this district, under the Christian name, about one hundred persons. The church consists of nearly forty members, the greater number of whom, I trust, are genuine Christians. Since the church came under my charge, about ten years ago, its numbers have nearly doubled; and through the blessing of God upon my labours among them, I trust I can also say, that they have, with few exceptions, steadily progressed in knowledge, grace, and consistency of conduct. Before I came, there had been no resident pastor among them for some time, nor had there ever been any school for the education of their children. The natural and almost unavoidable consequence of this was, that the church was scattered, and in considerable disorder, and the whole of the children were growing up in ignorance and vice. Some of these youths are now among our best in-

structed and steadiest members. Those who are employed in the mission as itinerants, are for the most part, elderly persons, and apparently sober, good men. They possess a pretty good fund of Christian knowledge, and are able to exhibit to their fellow-countrymen a clear view of divine truth; and also to defend it with considerable ability. I have always considered it a thing of very great importance to pay particular attention to their instruction, and have all along bestowed considerable attention on them. But I have not found them so apt to learn, as those young men, who have been brought up in our schools. These latter, if truly pious, will doubtless, in future, make our best native preachers. In regard to the native church, though I have met with many discouragements, of which you have heard; still, if the above concise account be correct, I have reason, notwithstanding, to thank God and take courage.

Our schools still continue reduced in numbers compared with what they were; but if they are fewer in number, they are concentrated, better superintended, and more likely to be eventually productive of greater good. They lately underwent a thorough examination by Mr. W. Adam, who is at present employed by government, in ascertaining the state of education in Bengal; with the view, I believe, of establishing government schools wherever they may be found most needed.

The season for distant excursions among the heathen has now closed, and we shall be obliged for some time to confine our operations within more circumscribed bounds. Nearly the same ground as on former years has been again gone over. Many have once more heard the gospel, and many tracts have been given away, to those anxious to obtain them. But I have not been able to perceive any greater disposition actually to embrace the gospel, than I mentioned having observed last season. We must still continue, in faith and hope, to sow with no sparing hand, the precious seed; assured that, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud; so shall the word of the Lord be; it shall not return unto him void; but shall accomplish that which he pleaseth, and shall prosper in the thing wherunto he sends it." That this most desirable end may be speedily accomplished, let us abound yet more and more, in earnest persevering prayer, for a more abundant outpouring of the Holy Spirit, both upon ourselves and upon those whose salvation we professedly seek. Those clouds that are hanging over America and the West Indies, and pouring down their copious showers upon the western world, will doubtless reach us also in due time. Let us prepare for them. India shall also be converted to God. The kingdom is the Lord's, and he shall reign from the rising to the setting sun. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

PATNA.

From Mr. Beddy to the Secretary, dated Patna, Jan. 3, 1836.

Since I last had the pleasure of writing to you, I have been permitted to see what I have long wished to see accomplished here, namely, a house exclusively dedicated to the praise of Jehovah, opened in this part of benighted India. The chapel was opened on the 13th of September last, and my services are as follows—every morning in the week, service which consists of singing an hymn, reading a chapter, generally with a short explanation, and conclude in prayer. Lord's-day I preach twice; and on Thursday afternoon preach also. On Monday afternoon, the members of the Church, with a few others, meet to read the Scriptures, and to pray for the spread of the Gospel—all these services are

purely Hindoostance. I have left off preaching in English, not finding an attendance to justify my allotting the time necessary for preparing a discourse in English. I have also the pleasure to inform you that the three females of whom I wrote to you have joined the church, and have been baptized, and are now a part of my family, as they live with us; and Mrs. B. is instructing them in needlework, knitting, &c. in order to their being able to work for their own support. The attendance at the chapel is fluctuating; sometimes we have a good congregation, especially on the Lord's day morning and evening; and almost every morning, we have some persons who drop in, as owing to the public situation of the chapel, the people on the roads to the right and left hear every word as they are passing. I am sorry I cannot add that "many are seeking the Lord." I have sometimes witnessed great attention, and have been elated by overhearing expressions of great approbation; but alas, here it seems to rest.

Brother Thompson has just passed down here, on his way from Delhi to Serampore. Twenty-four years ago he occupied this station (Patna) and remained here for six years. Things are now, I hope, through the grace of God much changed—the Society have now a station here, and a chapel built, and a church formed consisting of eleven members—five Europeans, and six natives; and I am not without hopes (may the Lord realize them!) that we may soon increase.

JAMAICA.

In resuming our notices of the progress of the Mission in this important Colony, we have to announce that one of our devoted brethren, who has long and zealously laboured there, has been recently called to his eternal rest. We refer to Mr. Coultart, who expired at his residence at Tydenham, in the parish of St. Ann, on Tuesday, July 12th, the same day on which our friend Mr. Nichols departed in peace, as stated in our August number. Of the particulars of Mr. Coultart's removal, no account has reached us as yet from the scene of bereavement; but we hear from Mr. Philippo, that the immediate occasion was the rupture of a blood-vessel, consequent on spasmodic affection. Mr. Clarke, of Jericho, whose station was the near-

est to Tydenham, hastened thither to attend and conduct the funeral services of his deceased and much-lamented friend and brother; and the solemn event was noticed and improved, on the next Sabbath, by our surviving Missionaries generally throughout the island.

Mr. Coultart had resided in Jamaica longer, by several years, than any of his brethren, having entered upon his labours at Kingston early in 1817. His personal and domestic afflictions have been great, and for many years he had to endure much opposition; but the hand of the Lord was with him, and few ministers, probably, have been more successful in awakening and converting sinners from the error of their way. In two or three years after he settled at Kingston, he was under the necessity of providing increased accommodation for his numerous hearers; and the spacious premises in East Queen Street, including a chapel capable of seating two thousand persons, a dwelling-house for the minister, and a school for the daily instruction of poor children, were built under his personal superintendance. Since Mr. Coultart's last return to Jamaica, he has been stationed at St. Ann's; and the pleasing accounts of his progress and extending labours in that very needy district must be fresh in the recollection of our readers. But the simple piety, transparent integrity, and warm benevolence of our deceased friend, were all insufficient to overcome the rooted prejudices still cherished, in some quarters, against the Missionary name and character. It was to him that we referred, when stating in our last number, that one of our brethren could procure no house to reside in, though several were going to ruin for want of being occupied. Little did the writer think, when penning that paragraph, that his much-respected brother had obtained elsewhere what was denied him on earth, and been welcomed into a house *not made with hands, eternal in the heavens*. It has now become an important question, how these important stations, thus suddenly bereaved of their senior pastor, are to be sup-

plied. Our only resource is in the power, and faithfulness, and love of the Great Head of the church. Amidst all the ceaseless fluctuations which agitate and perplex us here, He is the same yesterday, to-day, and for ever!

We have already stated that the first meeting of the Jamaica Baptist Association took place at Kingston in the month of March last. It occupied three days; the services were well attended, and appear to have produced a very pleasing effect on the minds of the assembled brethren. "All were present," says Mr. Tinson, "but brother Abbott, who was unable to travel so far; nevertheless, as he assured us in his letters, he was with us in spirit; and never do I remember any previous meeting so entirely harmonious and interesting. There was no idling away of time—various matters were discussed, all, of course, connected with the Mission; and though on some points we differed, we differed in a spirit of kindness and forbearance, as though we had learned something of the temper of our Master. There was an evident disposition to listen to any suggestions for the benefit of the churches, and improvement of our plans; and if a more excellent method could be pointed out, to try it. O my dear friend, do help us to praise. I know not how to be thankful enough, and I believe it is the feeling of all. Such uninterrupted harmony and kind Christian feeling have prevailed throughout, as to convince us that God has heard prayer, and been with us of a truth."

On this pleasing occasion, sermons were preached by Mr. Coultart, on the *Pre-requisites to Christian Baptism*, and by Mr. Dexter, on the *Practical Influence of Christianity*. Mr. Tinson read a circular letter on *Conversion*, and the following account of the state of the churches, &c., was presented. It is obviously defective, and we have waited in the hope that a more complete copy would have reached us; but as we have not yet received any, we insert it in the form in which it was given at the Association.

STATIONS. IN WHAT COUNTY AND PARISH SITUATED.	MINISTERS.	Station com- menced.	Increase for 1835.			Decrease for 1835.		No. of members	Average attend- ance.	Number of Scholars.			No. of Marriages
			Baptized.	Received.	Restored.	Died.	Dis- missed.			Excommu- nicated.	Day.	Evening.		Sunday.
SURREY COUNTY.													
Belle Castle, St. Thomas in the East	Mr. Kingdon....	1831	14	1	4	2	5	10	77	190	12	20	1
Morant Bay..... ditto .....	.....	1831	19	1	1	1	1	79	180	70			
Long Bay..... ditto .....	.....	1835	4										
Hanover Street, Kingston. Yallahs, St. David.....	Mr. Tinson.....	1826	25	27	10	7	3	11	517	500			10
East Queen Street, Kings- ton .....	.....	1830	79	7	2	4		5	292				4
Port Royal, Port Royal.....	Mr. Gardner....	1816	126	3	67	35	11	31	2602	250	90		42
Mount Charles, St. Andrew	.....	1822	1	1	8	4		3	168				5
Brandon Hill..... ditto	Mr. Whitehorne	1824	2							200			7
Scott's Hall, St. Mary.....	.....	1835								120			
.....	.....	1834								100			
MIDDLESEX COUNTY.													
Spanish Town, St. Cathe- rine.....	Mr. Philippo....	1819	340	9	25	18	6	23	1462	205	67	349	
Passage Fort..... ditto .....	.....	1821								1000			
Highgate..... ditto .....	.....	1834											
Kitsondale..... ditto .....	.....	1834											
Jericho, St. Thomas in the Vale.....	Mr. Clarke.....	1830	418	13	7			26	827	1750	30	170	100
Lucky Valley..... ditto .....	.....	1834	62	6				7	114	250	12	87	107
Spring Field, St. John.....	.....	1834	28						34	200	23	97	98
Moneague, St. Ann.....	.....	1834	11						31	300			
Guy's Hill, St. Thomas in the Vale.....	.....	1834								200			
Old Harbour, St. Dorothy	.....	.....							445	900	50		
Ebony Chapel, Vere.....	Mr. Taylor.....	1829							249	1000			
Four Paths, Clarendon.....	.....	.....	4						196	1000			
Port Maria, St. Mary.....	Mr. Baylis.....	1827	52	5	3	11	2	5	521	700		50	
Oracabessa..... ditto .....	.....	.....	82	2	9			4	336	600		30	
Bagnal's Vale.....	.....	.....								400			
St. Ann's Bay, St. Ann.....	Messrs. Coultart and Clark.....	.....							25	650	8		
Brown's Town..... ditto .....	.....	.....								1000			
Ocho Rios..... ditto .....	.....	.....							60	700			
Tydenham..... ditto .....	.....	1835								400	6		
CORNWALL COUNTY.													
Falmouth, Trelawney.....	Mr. Knibb.....	.....	299	1	31	22	60	12	1196	1600		200	
Refuge..... ditto .....	.....	1831								800			347
Dee Side..... ditto .....	.....	1831											160
Stewart Town..... ditto	Mr. Dexter.....	.....							296	800	18		120
Rio Bueno..... ditto .....	.....	.....							298	800			80
Mahoe Hill..... ditto .....	.....	.....								300			100
Montego Bay, St. James	Mr. Burchell....	1822	560			20	31	31	2014	2800	150	510	420
Curney's Mount, Hanover	.....	1829	59						243	900			
Mount Carey, St. James	.....	1835								380			480
Sbortwood..... ditto .....	.....	1830								800			160
Fletcher's Grove.....	.....	1835								900			160
Bethel Hill, Westmore- land.....	.....	1835								360			180
Salter's Hill, St. James.....	Mr. Dendy.....	1824	122	8		17	68	6	679	1500			167
Bethephil..... ditto .....	.....	1835	99	181		3	1		0	270			147
Greenwich Hill, St. James	.....	1834								500			40
Maroon Town, Trelawney.	.....	1835								350			
Savanna la Mar, West- moreland.....	Mr. Hutchins....	1829	55	15	5	1		7	101	900			18
Fuller's Field..... ditto .....	.....	1827			2				19	220			5
Negril..... ditto .....	.....	1835								120			
Mountain Side..... ditto .....	.....	1836								400			
Lucea, Hanover.....	Mr. Abbott.....	1830	156	13	13	7	17	4	321	700	40	50	13
Green Island..... ditto .....	.....	1831	41	4				1	69	500			4
Mount Zion..... ditto .....	.....	1835								850			1

Of his own station (Hanover-street, Kingston), Mr. Tinson observes, "It is prosperous, as far as I can judge. The congregation has increased so as

to fill the chapel, and sometimes there are many outside; the average attendance is about 500. There are several waiting for baptism, but I am

not in haste to baptize, though I can conscientiously say that I never do receive a candidate without the strictest inquiry as to knowledge and character, and am often fearful in regard to some that I keep back, lest I should offend in so doing. That I have been sometimes deceived, I am quite ready to admit; and such is the case with ministers in other countries. What makes me additionally careful in admitting candidates, and somewhat slow to baptize, is the shameless manner in which the ordinance is administered to hundreds of poor ignorant creatures from the country, by eight or nine self-appointed black and coloured preachers in Kingston, some of whom cannot read at all, nor scarce utter a single sentence intelligibly; and what is still worse, several of them are dishonest, quarrelsome, and licentious. Yet these men travel into the country, and by calumniating the missionaries, and flattering the people, lead many astray."

Mr. Gardner has had a renewed attack of indisposition, but expresses his thankfulness that although occasionally prevented from occupying the pulpit himself, he has found friends able and willing, at such seasons, to render him assistance. Alluding, we presume, to the fact we have just quoted from Mr. Tinson, he speaks of his peculiar anxiety on behalf of his poor, but numerous flock, "since they are so much exposed to the evil influence of those who seek not them, but theirs."

Mr. Samuel Whitehorne continues to conduct the day-school connected with Mr. Gardner's congregation, so as to advance his own reputation, and the welfare of his pupils. He has lately opened a Sabbath-school at Port Royal, where about eighty persons, adults and children, receive instruction. "It is very pleasing," he observes, "to see a grey-headed father standing in the same class with a little child, and both striving to read the Book of God."

Mr. Phillippo, writing from Spanish Town, under date of 24th May, mentions his conviction that another enlargement of his chapel in Spanish Town is becoming absolutely necessary. "It is now as full every sab-

bath as it was before the late addition was made; but on those sabbaths when there is no preaching at Passage Fort, or Highgate, full five hundred persons may be said to be without accommodation. On a sacrament sabbath the entire chapel (gallery excepted), which is one hundred feet by forty-five, will scarcely seat the communicants, so that the teachers and children of the Sunday-school, often amounting in number to nearly five hundred, are obliged to remain in the metropolitan school, while numbers of the hearers are obliged to go away, or sit or stand outside the chapel walls. Thus God has, in answer to the prayers of his church, opened an effectual door, and the question is, Will the church prove her sincerity by entering into it or not? O that she would rise in her might, and take possession of the inheritance which here awaits her reception!"

On the 1st of July, a public meeting was held at the New Metropolitan school-room of the progress of the pupils under the instruction of Mr. Shotton, at which Mr. Phillippo presided. Many of our readers have kindly contributed towards this useful institution, either by money, or by forwarding articles to be sold in its behalf, and they will feel especially interested in the following extract of a communication from "An Episcopalian," inserted in the Royal Gazette of a few days after:

"The scholars went through the forms prescribed in their daily course of instruction; the younger class, composed of children from two to five years of age, excited particular attention from the peculiar interest arising from their age, their discipline, and their acquirements. The scholars, at large, went through a short examination in the general principles of some of the sciences, in grammar, and the knowledge of the derivation and meaning of words. The master gave some short but clear explanations of his system, and especially that part of it which bore the appearance rather of the ludicrous than the serious (clearly proving the advantage of it), and that portion of the transactions of the morning was closed by a concise but very interesting address from Mr. Phillippo, explanatory of the system and principles of the institution.

"About twelve o'clock the other large

school-room was thrown open as a bazaar, in which, it is but justice to say, there was a display of curious, useful, and elegant articles, which would have done credit to a similar exhibition in England; many of them contributed by the charitable industry of an exacted benevolence, which the gratitude of the managers would fain have more particularly acknowledged, but for the restraints imposed by their respect. Mrs. Phillippo, assisted by several other ladies, performed the laborious duties of this establishment.

About four o'clock, an entertainment for the children was served in the school-room yard, and a number, nearly about six hundred, sat down to an excellent and abundant meal. The little performers here again acted their parts to admiration, and the sun went down upon a day of gratification, which from its rare combination of novelty, utility, and unmixed rational enjoyment, will, it may be hoped, be remembered, not only in the annals of the metropolis of Jamaica, but in the imper-

ishable records of the good deeds of mankind.

During the performances in the school several affecting hymns were sung by the children, accompanied by the Rev. Mr. Taylor on the seraphine, with a very fine effect, and that gentleman was good enough to indulge the visitors of the bazaar, who were extremely numerous and respectable, with occasional performances on that delightful instrument.

The absent friends of the school and of education will be pleased to hear that, in every respect, did the occurrences of the day, including the profits of the bazaar, more than answer the expectations of those who had planned and those who had encouraged it; and to that part of the community, if any such there be, who lost its enjoyments from indifference, from attention to interests erroneously deemed superior, or unhappily from prejudice, it may, perhaps, be permitted to offer a respectful condolence.

(To be continued.)

LETTERS LATELY RECEIVED.

East Indies.—Rev. W. H. Pearce, Calcutta, April 2. James Thomas, Sulkea, March 28. J. Williamson, Sewry, March 14. G. Bruckner, Samarang, Feb. 4.
West Indies.—Rev. F. Gardner, Kingston, May 31. J. Tinson, June 4, July 18. J. Phillippo, June 1. J. Coultart, June 14, and 21. B. B. Dexter, June 18. J. Kingdon, June 7, and 26, July 1. J. Hutchins, June 7. J. Clarke, June 22. H. C. Taylor, June 14. W. Knibb, June 24, and 28. T. Burchell, July 3, and Messrs. Burchell, Knibb, Abbott, Dexter, and Hutchins, June 1.
Rev. E. F. Quant, Turk's Islands, July 12. J. Bourn, June 9.

HOME PROCEEDINGS.

SUSSEX AUXILIARY.

The services connected with the second anniversary of this society commenced on Lord's-day, Aug. 14, when sermons were preached at Hailsham, by Rev. H. Burgess; at Lewes, by Rev. W. Davies; at Brighton, by Rev. T. Shirley, and G. Pritchard; and at Barcombe, Newick, and Uckfield, by Rev. J. M. Soule.

The annual meeting of the Auxiliary was held on the evening of the 16th, at the Town Hall, Brighton, which was kindly granted by the Commissioners for the occasion. The chair was taken by W. H. Puget, Esq. The several resolutions were

proposed and seconded by Messrs. Shirley, Burgess, Edwards, Pritchard, Savory, Packer, Carr, and Saunders. The meeting excited considerable interest, and was both numerous and respectably attended. Public meetings were also held at Lewes, on the Monday evening, and at Uckfield on Wednesday. At the latter place a branch society was formed which is zealously conducted. It is devoutly hoped that the growing interest which the churches in Sussex manifest in the mission, and their determination to afford it their support, will so operate, as under the divine blessing, to promote their own prosperity while they are aiding in the spread of the gospel in heathen lands.

J. M. S.

Contributions received on account of the Baptist Missionary Society, from August 20, to September 20, 1836, not including individual subscriptions.

Gloucestershire Auxiliary, by Mr. P. King,	
Treasurer :	
Chalford	2 12 0
Coleford	10 0 0
Eastcombes	1 5 2
Hampton	10 0 0
Kingstanley	13 3 4
Nupend	1 0 0
Painswick	0 13 0
Shortwood	39 5 8
Sodbury	6 0 0
Stroud	25 0 0
Thornbury	6 0 3
Woodchester	2 0 0
Wootton-under-Edge ..	10 1 3
	127 0 8
Ravensthorpe and Lamport, by Rev. W. Gray	
	3 13 6
Perth, North United Associate Congregation Juvenile Society	
	6 13 0
Worcestershire Auxiliary, by Mr. J. Ricketts,	
Treasurer :	
Astwood	5 1 0
Alcester	13 11 7
Bromsgrove	6 10 0
Cheltenham	31 10 1
Evesham	23 5 7
Hereford	14 3 0
Kingston	6 10 4
Kidderminster	10 0 0
Ledbury	6 3 3

Lench	2 11 0
Pershore	16 15 7
Ross	13 2 6
Rye-ford	4 4 1
Tewkesbury	50 4 6
Upton	9 10 0
Winchcombe	8 2 9
Westnancote	4 0 0
Worcester	61 16 6
	257 10 9
Uptott collection, by the Rev. S. Hatch	
	1 10 0
Manchester, George Street, &c., by Rev. John Aldis	
	94 19 2
Ashton-under-Line, by the Rev. D. Marsh	
	6 14 0
Alie Street collection, by the Rev. P. Dickerson	
	3 10 6
Sussex Auxiliary, by Rev. J. M. Sowle :	
Brighton	43 7 6
Lewes	25 3 0
Uckfield	6 0 0
Newick	2 15 1
Barcombe	1 5 0
	78 11 1
South Devon, &c., by Rev. J. Nicholson :	
Brixham	2 16 0
Dartmouth	3 0 8
Calstock, 1834, & 1835 ..	43 19 4
	49 16 0

P. S. Two remittances have been received from South Wales, which will be duly acknowledged when the journey is completed.

DONATIONS.

Joseph Gurney, Esq., for <i>Chilpore</i>	2d donation	100 0 0
Mrs. Masters, for <i>Chilpore</i>		20 0 0
Peckham, by Miss Dudley, for Rev. J. M. Philippo, <i>Spanish Town</i>		39 15 0
Friend, towards sending a missionary to Ceylon		1 0 0
Friend, by Treasurer		10 0 0
Friend, by the Secretary		10 0 0
D. E. T., for <i>Jamaica</i>		5 0 0
T. G.		2 2 0
Sir Thomas Bloomfield, Bart., by Rev. W. Savory, <i>Brighton</i>		1 0 0
Mr. John Mann, <i>Cottenham</i>		1 0 0

LEGACY.

Miss Sarah Bwyne, late of Tottenham	19 0 0
---	--------

P.S. The following Contributions from West Kent, by Rev. William Groser, were by an oversight omitted in the last Annual Report.

Borough Green :	
Mr. W. Fremlin, 2 years	2 0 0
Eynsford :	
Attwood, Mr.	1 1 0
Rogers, Rev. J.	1 0 0
Turner, Mr. J. <i>Brasted</i>	1 1 0
Collection at the Annual Meeting	10 0 0
	13 2 0
Malling :	
Collected by Mrs. Collins	1 16 8
Collected by Mr. J. Diplock, jun.	2 0 0
	3 16 8
Maidstone :	
Beeching, Mr.	0 10 0
Bentlif, Mrs.	1 0 0
Bentlif, Mr. G. A.	1 0 0
Bentlif, Misses	0 13 0
Clarke, Mrs.	0 10 6
Clever, Mr. & Family	1 4 4

Craig, Mrs.	2 2 0
Edmett, Mrs.	0 12 0
Golding, Mr.	0 10 6
Johnson, Mrs.	0 10 6
Laker, Mr. & Mrs.	1 5 4
Marciant, Mrs.	0 10 0
Praunce, Miss	2 2 0
Two Friends by Miss Praunce	
	1 0 0
Stanger, Mr. & Family	1 6 0
Stephens, Mr. & Mrs.	1 0 0
Syckelmoore, Mr. W's box	0 12 0
Sums under 10s.	4 10 7
	20 18 9
Staplehurst :	
Ballard, Mr. W.	1 0 0
Ballard, Mr. E.	0 5 0
Jeuings, Mr.	0 10 0
Jull, Mr. and Mrs.	2 0 0
	3 15 0
Tenterden :	
Friends, by the Rev. G. W. Moulton	
	3 13 0

EXTRA SUBSCRIPTIONS.

∆. Carling, Esq.	2 0 0	Olney, Mr. D. & Friends.....	20 0 0
W. Sellon, Esq.	1 0 0	Friend, by Rev. J. Sumners, Bristol	5 0 0
Mr. Samuel Holdsworth.....	1 1 0	Amicus, Liverpool.....	5 0 0
Mr. Joel Mann.....	1 1 0	Ipswich, Friends, by Mr. Pollard ..	37 17 6
Rev. Mr. Stewart, Sawbridgeworth.	2 0 0	Royston, by Mr. John Peucedred :	
Pontesbury, and vicinity, by Rev. J.		X. Y. Z.....	5 5 0
Francis.....	3 15 0	W. H. Nash, Esq.....	5 0 0
Shortwood, Friends, by Mr. P. King	4 0 0	Mrs. V. Beldam.....	1 0 0
Mr. John Foulger.....	5 0 0	Rev. J. Medway.....	1 1 0
W. P. Bartlett, Esq.....	20 0 0	Collected by Mrs. Pig-	
Moses Poole, Esq.....	5 5 0	got.....	1 4 6
Thomas Caddick, Esq. Tewkesbury.	50 0 0	Collected by Miss Wedd	0 9 0
L. Winterbotham, Esq.....do.	10 0 0	Sums under 20s.....	4 5 6
J. B. Lewis, Esq.....do.	5 0 0		18 5 0
George Freeman, Esq.....do.	5 0 0	Hackney :	
J. Hartland, Esq.....do.	2 0 0	Dr. Cox.....	5 0 0
Mrs. Caddick.....do.	1 0 0	Mr. Dupree.....	5 0 0
Mrs. How.....do.	1 0 0	Mr. Lundley.....	5 0 0
Miss Jones.....do.	1 0 0	Mr. Smith.....	10 0 0
Four Friends.....do.	1 2 0	Mr. W. Collins.....	5 0 0
Rev. W. H. Murch.....	5 0 0	Mr. Gouldsmith.....	5 0 0
Friends at Frome, by W. C.....	4 0 0	Mrs. Gouldsmith.....	5 0 0
Mr. Tosswill, Budleigh.....	0 10 0	Mrs. Waters.....	2 0 0
Mrs. Page, Trowbridge.....	10 0 0	Mr. Cotton.....	2 0 0
A. B.....	0 10 0	Mr. Allan.....	2 0 0
G. Birnie, Esq.....	2 2 0	Mrs. Hoby.....	1 0 0
Y. Z.....	2 0 0	Mr. Lacey.....	1 0 0
Mr. S. Marshall.....	1 1 0	Sums under 20s.....	2 9 6
Mrs. Satchell.....	1 0 0	Collected by Miss Cox	1 12 6
G. B. Hart, Esq.....	2 2 0	Do. per M. A. New-	
Mrs. Silver.....	1 1 0	port.....	1 5 0
David Wire, Esq.....	2 2 0		55 7 0
Mr. J. Dunt, jun.....	1 1 0		

CARDS.

Camberwell :		Mrs. Shrubsole.....	1 0 0
Miss Beeby.....	1 10 0	Mrs. West.....	3 12 6
M. B. J.....	7 0 0	Mrs. Woodhams.....	2 2 6
Asbford :		London :	
Mrs. Payne.....	3 18 0	G. O. Stanger.....	0 10 11
St. Albans :		Woodsstock :	
Miss Aris.....	1 6 2	Miss Farrell.....	0 14 6
Miss Lewis.....	1 2 6	Mrs. Reedy.....	0 7 0
Miss J. W. Young.....	2 16 0	Miss L. Rooke.....	1 8 6
Misses Upton.....	0 11 8	Astwood :	
Miss Wells.....	1 3 6	Miss.....	0 5 0
Shrewsbury :		Towcester :	
Miss Hilditch.....	2 2 6	Miss Gallard.....	2 5 2
Northampton :		Exeter :	
Master J. Brown.....	0 10 6	Mrs. Lillycrop.....	3 10 0
Milton :		Miss Culverwell.....	0 10 0
Miss Dent.....	5 0 0	Miss Cockran.....	0 5 1
Canterbury :			
Miss Philpot.....	4 0 6		

Our readers will perceive that various kind additions have been made to our Extra Subscription list during the past month. It is requested that whatever sums may have been subscribed for this object, but not yet paid in, may be transmitted to Fen-court as soon as convenient to our friends; as it is desirable to bring this account to a close.

It will be observed that one kind friend has responded to the appeal in our last number, by sending Ten Pounds towards providing another missionary for Ceylon; and a donation to the same amount will be forthcoming from another quarter, towards that desirable object. Each of these sums are spontaneously presented by parties who have borne their full share in the Extra Subscription. We trust they will be followed up by others, so that the Committee may be enabled speedily to accomplish the several objects specified in our last number.

TO CORRESPONDENTS.

A large case, from Birmingham, for Mr. Burchell, of Montego Bay; a box from Mrs. Overbury, for Mr. Kingdon; two parcels of books, for Mr. Phillippo, from Miss Dudley; and a parcel of children's clothing, for Mr. Quant, from Mrs. Risdon, are thankfully acknowledged, and shall be forwarded the first convenient opportunity.

The committee return their thanks, also, to friends at Harlow, for a box of baby-linen, &c.; and to Mr. Sloan, for a parcel of Evangelical Magazines. Our friend at Oxford is informed that the watch, chain, and seal, kindly presented by P. K. has been valued at Five Pounds.

MISSIONARY HERALD.

CCXV.

NOVEMBER, 1836.

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

FOREIGN INTELLIGENCE.

JAMAICA.

(Continued from our last.)

Mr. Taylor has been under the necessity of adding galleries to his chapel at Old Harbour, in order to receive his increasing congregation. In the month of May, one hundred and forty-eight persons were baptized, and added to this church; and shortly before, an equal number were received into communion at his other church in Clarendon.

The following extract from a letter of Mr. Clarke's, dated Jericho, April 27, supplies an additional proof of the care; with which Christian discipline is maintained in these infant churches, and the salutary effects resulting from it:

Last sabbath I had, for the first time in St John's, the painful duty to perform of separating three persons from the church. The excluding of these persons caused a great excitement in the congregation, and very many wept abundantly; but the whole church thought with me, that, for the welfare of the church, for an example to the world, and for the good of the offenders themselves, nothing short of expulsion was proper for either of them. It is one consoling reflection to me that very few of those we separate go entirely away from us; nor do they often show, at the time, a spirit of bitterness, or vindictiveness afterwards. The difficulty at the time frequently is to see clearly, authority to separate; so great, generally, is the penitence shown that I have often, when the crime is improper words or actions from heat of temper, or anything short of deliberate and continued sin, to rebuke publicly before all, and forgive the offender on his private and public profession of sorrow and repentance. I have ever kept up a very strict discipline in the churches

over which I have been placed; have always found the churches ready to cooperate with me in purging out "the old leaven;" and every minister who metes out to all the same measure of affectionate justice, without favouring one more than another, will always find here that those separated will, in most cases, love him the more for his faithfulness; and a large majority in the church will act according to the instructions of the Saviour, and assist the minister in watching over the best interests of the church with which they are connected.

In a subsequent letter, dated June 22, Mr. Clarke writes:

I recently paid a visit to a sick person on the top of one of the highest mountains in my district. I found the house clean, and neatly furnished; but the family labouring under considerable bodily affliction. Two appeared to me to have what is here called coco bay (king's evil), an incurable disease, which causes the body to putrefy, as it were, upon earth, for many years before it drops into the grave. The fingers, toes, and nose usually come off first; and the miserably sufferer lingers on until some vital part is affected, and then dies. A third had fever; but alas! among all these sufferers, and three who were well, there seemed no fear of God, no wish to serve him, but in the one who had been longest sick, and was the greatest object of pitiful commiseration. I had heard of this poor woman—had sent her a Bible and tracts—and some of my people had conversed with her respecting her soul. She had expressed great desires to see the Missionary, and had sent me two letters, to request, with the greatest earnestness, that I would pay her one visit. I found that she had been reading the word of God, and some religious books that had been sent her—was deeply convinced of her sins, and of the goodness of God in sending such a dreadful affliction to call her to reflection. When she requested her mother and her two sisters, who were well, to come in to

hear the word of God read, and they scarcely regarded her, she remarked, that but for her affliction she might still have been as thoughtless as any of them. The two sick brothers appeared as careless as the rest, though one of them was formerly clerk of the Episcopal Church in Louidas' Vale, yet, when I knelt down to prayer, they kept their seats in the same hall, one of them with a book open before him; and the sufferer in *mind* as well as body, alone knelt at the throne of grace, to offer up supplications in the name of Jesus. I remained about four hours inquiring into the state of this poor woman's mind—gave her the best instruction I could impart—read and expounded three chapters of the word of God—spoke particularly to all, and loud enough for those who would not remain in the hall, to hear me in the adjoining room. I left with her Fuller's "Gospel worthy of all Acceptation," and took my departure, hoping that God had indeed manifested himself to this poor afflicted one, and humbled at the effects of sin, as seen in the bodies and also on the minds of those I had just visited. It was one hour ere I could reach the plain below—the hill so steep that I was obliged to dismount, and walk in a heat almost insupportable, caused by the sun beating on the mountain side from between watery clouds above. Crossing the valley, I got wetted with a shower, but was dry again long ere I got to the end of my journey. I reached Retirement before night, almost exhausted with fatigue, having been about eight hours on horseback, and without food, except a bun I carried in my pocket, from early in the morning when I left my own residence.

I was thankful to God, however, that I had visited Blue Mountain, and believe he will carry on what he has begun; and perhaps a word in season may touch the hearts of those who are now so cold and careless. After a little refreshment, I lay down to rest; but soon my people assembled, and we had our usual prayer-meeting; after which I went to bed, had a most refreshing sleep, and was able, as ever I had felt myself at any other time, for the services of the following sabbath.

We regret to add that Mr. Clarke has felt himself under the painful necessity of describing various cases of oppression and cruelty which have occurred in his neighbourhood, and for which he exerted himself in vain to procure redress upon the spot. The following remarks, with which he closes his statement, will, we

doubt not, find an echo in the hearts of many of our readers, and convince them that the friends of humanity and justice must by no means relax their vigilance on behalf of the long-oppressed negro.

It is no doubt a part of our holy religion to show mercy; and for my own part, I should have believed that I had a part of the guilt of the perpetrators of these cruelties on my head, if I had not done everything in my power to force on the investigation. True, I may be hated by those whose conduct is exposed, and indeed I have received information that an enemy has sworn to waylay me, and do me some hodily harm; yet I have the answer of a good conscience, that I have only done my duty. Seeing what I see in this land, and hearing what I hear, will account for the cool resolution to which I have come, to be willing to suffer, if God so appoint it, with the utmost readiness; if this suffering be permitted to come upon me, while I am walking in the sometimes thorny path of duty. The sufferers happened not to have any connexion with our churches; but our people are as liable to illegal punishment as others are. On Monday, the 20th inst., fourteen of my people came to ask my advice as to what they were to do. They were all belonging to the weak gang, and either old or sickly, or lame with sores: they complained that they could not perform the work allotted to them, as to quantity; that lately ten Saturdays were taken from them, and they feared the like would soon be repeated. I could only advise them to do as much as they could, and submit patiently to the endurance, for a time, of what they might deem injustice. In England you will ask, Why not apply to the special justice? Here it is found, by sad experience, to be of no use. The overseer will get one or two of his companions to swear with him that the task is not too much, or that too little work is done; and this is more than is required by many of the special justices. Then, again, the very attending upon the justice is a sort of punishment, for his court is regularly held upon the Saturday, so that the apprentice's day is taken from him, whether found guilty or not. And the novel plan of our justices is certainly also deserving of notice. The simplicity of the negro is taken advantage of, and the work of examination always is made to terminate, if possible, by making the accused criminate himself."

From Port Marin, Mr. Baylis writes

as follows, under date of the 20th of February.

The good work is going on pretty well at each of my three stations; and more stations might be opened, and much more might be done if we had more labourers. I now visit several Sugar Estates to teach the people and the children; and I am very much pleased with the progress that some of the children are making in learning to read, and also in learning hymns and catechism: much good might be done in this way, if it could be more fully attended to. I do as much as I can, but the whole of my time is only sufficient to attend to a small part of so extensive and populous a district. Besides attending to my three stations, and visiting the estates, I take my turn with Mr. Simpson, the Scottish missionary, in holding service at the House of Correction, and on board the ships in the harbour. Mr. S. and I divide these duties between us so as to have service both at the House of Correction and on board ship, nearly every Sunday; by which means we carry the gospel to those who would never otherwise hear it; for the sailors will not attend places of worship on shore. and the inmates of the House of Correction have no opportunity of doing so. They pay very serious attention to what is said to them, and we have reason to hope that our visiting them will not be in vain.

Mr. Simpson, myself, and the Wesleyan missionary have recently commenced holding united monthly missionary prayer-meetings, upon the same plan as in England. These meetings excite much interest, and are very well attended.

A later communication announces that he had entered upon his newly-erected chapel at Oracabessa.

It was opened on Saturday, the 16th of last month, when I was kindly favoured with the company and assistance of brethren Coultart, Tinson, Knibb, and Whitehorne. Mr. Simpson, Scottish missionary, and Mr. Succombe, Wesleyan, were also there, and took part in the interesting service. Brother Tinson preached an excellent and appropriate sermon from Neh. x. 39, "We will not forsake the house of our God." On Sunday morning we held a public prayer-meeting, which was well attended; and a devotional feeling seemed to prevail. At half-past 10 o'clock brother Coultart preached a very impressive and suitable sermon to an immense congregation; and at the same time brother Tinson preached in the adjoining shed to several hundreds, who could not get into the chapel.

It was very pleasing to witness two such large congregations, and two ministers proclaiming at the same time the glad tidings of the gospel of peace. The afternoon service was conducted by brother Knibb, who preached a truly eloquent and excellent sermon, which was listened to with profound attention by a very crowded congregation: and thus ended the delightful services in connexion with the opening of the chapel at Oracabessa—services which I feel assured, will be long remembered, and the good effects of which, I trust, will yet appear. The collections amounted to £50 currency. The chapel, when complete, will have cost about £1500. It afforded me great satisfaction to find that all my brethren who were here, approved of my plans. The chapel is 60 feet by 46; it is made of the best materials, and is very well put together. May the great Head of the Church make it the birth-place of many souls!

On Monday evening we held a missionary meeting at Port Maria, the first that has ever been held in this place. Brother Coultart took the chair. We were favoured with the company and aid of Messrs. Cowan and Simpson, Scottish missionaries, and Mr. Succombe, Wesleyan. The attendance was large, and much interest was excited. On the following day I accompanied my brethren to Ocho Rios, where we held a missionary meeting, which was very well attended. Brother Tinson occupied the chair on that occasion. Messrs. Whitehorne and Williams, Wesleyans, were present, and addressed the meeting: a good feeling prevailed, and I hope, good was done. The next day we proceeded to St. Ann's Bay, and held another missionary meeting there, under the tent belonging to the Wesleyan Society, which was kindly lent for that purpose. Great numbers attended, and the meeting was altogether a very pleasing one. There was something peculiarly interesting in attending such a meeting at St. Ann's Bay, the very place where the Colonial Union was brought forth, and where almost everything that is bad has been fostered.

Another of the new chapels has been completed at Brown's Town, one of the stations under the joint care of our late brother Coultart and Mr. Clark. Mrs. Coultart states, in a letter, dated July 5, that it was calculated 4,000 persons were present at the opening; and the sum of 230*l.* currency was contributed on the occasion. "But," she continues, "I hope there are better proofs than

these of a good work going on at each of the stations. The manifest improvement in piety and knowledge of those who have had personal instruction from the ministers, particularly those who have come hither of a Friday, from the Pedros is encouraging. They seem to know themselves so much better, and instead of pressing into the church with ignorant boldness, have expressed a fear when the minister himself hinted at it, lest they should not yet have experienced that change of heart which is pre-requisite to an open profession."

With reference to the same important subject, Mr. Clark, writing from St. Ann's, April 4, expresses himself thus :

It is with pain I have heard that reports have been circulated in England, calculated to lower the public opinion as to the care which your missionaries take in admitting members. My experience certainly is not extensive ; but where it does extend, I can say, that they take every means to ascertain the character of the individuals they admit to church membership, which, perhaps, is possible. Where great numbers are admitted, it may be expected that some should be received, who are yet in sin,—particularly when it is considered that the opportunities we have of becoming personally acquainted with the general conduct of the candidates for baptism, are very limited. I have inquired of almost every one I have met, religious and irreligious, whether there is any great improvement in the conduct and character of the negroes ;—the universal testimony is, that the change is wonderful. Now, to what is this wonderful improvement to be attributed, but the gospel—acting directly or indirectly ? It is certain that the negroes, except in very few instances, have had no instruction except from Christian missionaries ; and I really do not think that the state of piety is lower in the majority of the members of the churches here than at home. That there should be cases of backsliding is no more than takes place in England—that in many there should be evils over which we have to deplore, is what exists even amongst the more intelligent Christians in other places—only, the manner in which the remaining depravity of the heart develops itself is different. We look forward anxiously to the time when we shall be able to know them better, and

have opportunities of noticing their daily deportment.

At Falmouth, neither the pastoral duties owing to his numerous people, nor the anxious occupations connected with the building of his new chapels, have prevented Mr. Knibb from exerting himself in other ways to promote the great cause in which he is engaged. Under date of May 9, he states :

It is with gratitude to my ever blessed Father that I inform you that Suffield School, in this town, is opened under the management of Mr. Ward. This to me interesting event took place on the 2nd of May, and we have now 100 scholars in it, with every prospect that it will soon be quite filled. May the blessing of God rest upon it ! Wilberforce School, under the care of Mr. M'Lacklan has 70 scholars in it ; and the other day-school, under the care of Mr. Lovemore, though smaller, is yet efficient. At each of these places there are flourishing Sabbath Schools, and service is conducted on the Lord's-day, in the absence of myself or Mr. Ward, at the two country stations.

Last week, on Saturday. I purchased a few acres of land in the Valley of Piedmont, 10 miles from Falmouth, 8 from Wilberforce, and 10 from the other station. It is a very populous and destitute neighbourhood. The people to the number of 70 volunteered their services to clear the land, and erect a shed. This was done on Saturday, and by the evening a shed capable of holding 400 persons was covered in. They did work cheerfully, and the land, at least, more than two acres of it, was cleared the same day ; and the site of the new chapel was fixed upon. My intention is to build 56 feet by 38, and I have purchased hard-wood roofs, and timbers ready framed for that size, and shall commence without delay. Yesterday, I preached under the shed that had been erected the day previous ; though it was rather an unfavourable day, I had about 800 present, many of whom had never before heard the gospel. My subject was, " Oh taste and see that the Lord is good." May the Holy Spirit bless the word spoken !

In a subsequent letter June 28, he adds :

There is a delightful opening for a school at Piedmont ; and I am now arranging to obtain a young black man, a decided christian, of good abilities, to be the master. I hope I shall succeed ; if I do, my heart will rejoice. When I see a

black Christian conducting a school of children, one of my highest desires will have been gratified.

Of the completion of two new chapels by Mr. Dexter at his stations of Rio Bueno and Stewart Town, an account has already been given in our number for May. The attention of Mr. D. as well as that of his neighbouring brethren, is now anxiously directed towards the establishment of schools, without which, there appears but little hope of securing for the negro population the freedom purchased for them by the generous bounty of the British Nation. On this vital subject, Mr D. remarks :

The necessity for such institutions becomes every day more apparent. For want of them the parents are compelled to leave their children at home in a state of ignorance, idleness, and, in some cases, of destitution. There are those who will try to take advantage of this circumstance. If the reports of debates in the Assembly may be credited, some members appear very anxious to introduce a bill, by which parents shall be compelled to bind their children apprentice to persons who will engage to teach them to read and to labour. What is meant by instruction and apprenticeship on a Jamaica estate is too well known here, to require any explanation; and unless some strong measures be immediately adopted, the whole of those who have been raised into a state of freedom will be dashed from the eminence on which they stand, into those depths of bondage and misery from which the Christians of Britain had rescued them.

Mr. Burchell has been cheered, amidst his multiplied cares and labours, by the arrival of Mr. Oughton, who, with his family and companions, landed at Falmouth, on Tuesday, the 5th of July.

The following account is given by Mr. Dendy of the opening of the new Chapel at Salter's Hill, where it may be remembered that, in 1832, the work of demolition commenced :

At an early part of the day, commonly called Good Friday, April 1, many persons were seen winding their way in every direction, on the roads and over the different mountain passes, as well as through the cane-fields, towards the romantic spot of ground on which the chapel is built. At 7 o'clock, A. M., a prayer-

meeting was held, especially to implore the divine presence and blessing on the proceedings of the day. The people continued to congregate together until after 10 o'clock, when it was computed that 5,000 persons were present. Not a third of this number could possibly crowd within the walls of the building; for although it measures 80 feet by 50, we very much need galleries, but our means will not allow us to erect them.

Brother Burchell had engaged to preach, and brethren Knibb and Dexter to take other parts of the services; but it would have been impossible for all the people to have joined in the services of one congregation. Under these circumstances, brother Knibb consented to preach at a short distance from the chapel, in the open air, under the shade of some pimento and other trees. Brother Knibb preached from Matt. xxviii. 19, 20: "*Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*" Brother Dexter assisted in the other parts of the service, while I remained in the chapel, assisting, in parts of the services, brother Burchell, who preached from Isai. xxvii. 13: "*And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.*"

It had been previously arranged that the same hymns and tunes should be sung, and the same portion of Scripture read (1 Kings viii.) in both congregations; and the effect was most imposing, when the soft melodious response to our singing within, from the congregation without, was heard to the words,

"We'll crowd thy gates with thankful songs,

High as the heavens our voices raise,
And earth with her ten thousand tongues,
Shall fill thy courts with sounding praise."

And again, when in another of our songs of praise we sang,—

"May all the nations throng,
To worship in thy house,
And thou attend the song,
And smile upon their vows.
Indulgent still, till earth conspire,
To join the quire, on Zion's hill.

After the close of the morning services,

a short time was allowed for partaking necessary refreshment, and then we had a delightful communion of churches in the commemoration of the death of our common Saviour. Members of churches were present, and sat down with us, from Montego Bay, Falmouth, and Bethcephil, while the four ministers present took different parts of the service, and the deacons from the different churches distributed the symbols of the broken body, and poured out blood of our Lord to the communicants. It was an affecting time, and an association of ideas could not fail to render it peculiarly so to me. Four years ago, although I had been in the island for some time, I had no opportunity of going into a place of worship, or of attending to the ordinance of the Lord's Supper, until the 1st day of April, when I was favoured at Port Royal with the pleasure of meeting for public worship, and with the friends of the Redeemer sitting around the table of the Lord.

It was only three years ago, when, on the 1st day of April, I had to appear at the assizes, to answer to a charge preferred against me, of preaching without a license, in an unlicensed house. How differently was I circumstanced now, engaging with my brethren in the various interesting services of the day, without hinderance or molestation!

Two years ago, when only two of us, Baptist Missionaries, were labouring in the county of Cornwall, pressed down with the cares of many churches, it was on the 1st day of April that two brethren landed on our shores, and gave us joy as well as assistance. How different our case now! Instead of two labourers in this part of the field, we have six, and are expecting daily the seventh; and if our pleadings would prevail with you, we would entreat you to send the eighth, and then the ninth, for as yet the harvest is great, the labourers are few.

In addition to the above, I remembered that it was on the day called *Good Friday* that British Christians met together, to implore special means for the Jamaica Mission. Was there not in these our engagements an answer to prayer?

On Sabbath-day, the 17th of April, fifty-four persons were baptized upon their profession of faith in Christ, and added to the church at Salter's Hill. These came from nineteen different properties, whose population amounts to about four thousand. Of the number baptized twenty-five were men, and twenty-nine women.

I cannot but feel highly gratified that we have recently had many young persons placing themselves under our instruction,

as desirous of being taught those things which pertain to the kingdom of God.

We close this article with a brief review of his stations, furnished by Mr. Hutchins, of Savanna-la-Mar, in the month of February last, but which we have been unable to insert till now.

This station (Savanna-la-Mar) wears a delightfully pleasing aspect; a close examination of every member was entered into, when there was found much to cheer us, from the noble stand that had been made by them in a time of fiery persecution. Though they had long been deprived of the public means of grace, they had not forsaken the assembling themselves together for the exercise of prayer. On the other hand, we found that some had fallen into the accursed sin of fornication, which caused us much sorrow of heart; and it became our painful duty to exclude them from the church. Yet at the time there were many things to alleviate this sorrow, and now the most of them have been married to the same persons with whom they sinned.

We have had three baptizings during the year. On the 5th of July eleven were baptized; 2nd of August, twenty-two; and 25th of December, twenty-two. The Christmas holidays were delightful. On Christmas eve we had a prayer-meeting. The next morning, at break of day, we proceeded to the water; returned to a prayer-meeting at eleven o'clock; had preaching, and again on Saturday. On Sabbath-day, services as usual, together with the admission of the new members into the church, and administering the ordinance of the Lord's Supper. Thus I spent the first Christmas with my dear people, and it was truly a happy season.

Our numbers now are 191 members, 474 inquirers. The congregation averages about 900, and we sometimes have from 10 to 1100; so that there must be an attendance of about 300, whose names are not in my books.

Fuller's Field is not so bright in its appearance as I could wish. The number of members is 19, who commune with us at the Bay; inquirers, 129; average congregation, about 220. The receipts have not so much as paid for their benches.

Negril is so far distant, that I cannot pay that attention to it that is desirable. During my illness, the doctor advised me to give it up; but it is a dark place, and I am not willing, especially as I have every reason to hope that my labours have not been in vain. I therefore visit it once a month, and the congregation con-

sists of about 120 brown people, who are deplorably ignorant.

I have taken a station in the mountains on the Black River Road, ten miles from the Bay. I have been trying to get a house on this side ever since I came down, having many people in this district already, but could not succeed under a rent of £100 per annum. This is now rented at £50 per annum, and I opened

it in January under very flattering prospects: about 300 mountaineers were present, and great attention was paid. Since that I have spent every Thursday and Friday here, instructing them to read, hold a prayer-meeting Thursday, and preach on the Friday evening. It appears likely to become a station of great importance.

Contributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1836, not including individual subscriptions.

Liverpool Auxiliary, on account, by W. Rushton, Esq.	360	0	0
Including Donations at the Annual Meeting from John Cropper, Esq.	25	0	0
John Jones, Esq.	25	0	0
John Coward, Esq.	25	0	0
Josiah Jones, Esq.	10	0	0
William Rushton, Esq.	10	0	0
William Reshton, jun., Esq.	20	0	0
Mr. W. Medley	10	0	0
Mr. James Lister, jun.	10	0	0
Mr. Richard Roberts.	5	0	0
Lancashire and Yorkshire, by Rev. D. Griffiths:—			
Inskip	5	10	0
Accrington	19	10	6
Haslingden	10	0	0
Burnley	16	7	9
Saddan	17	17	6
Colne	16	15	9
Sutton	8	11	8
Cowling Hill	2	0	0
Earby	1	8	0
Barnoldswick	3	1	0
	101	2	2
Haworth, by Rev. C. Stovel:—			
1st. Church	11	6	0
2nd. Church	17	17	8
Slack Lane	2	11	0
	31	14	8
Blandford Street, collected by Mr. Creswick	1	5	0
Scarborough and Hunmanby, by Rev. B. Evans	64	11	2
Halifax, Subscriptions, by Rev. S. Whitewood	10	0	0
Melbourn, Collection, by Rev. J. Flood	6	13	0
Nottinghamshire and Derbyshire, by Mr. Lomax, &c.:—			
Nottingham	137	15	9
Collingham	18	0	0
Carlton-le-Moorland	1	0	0
Newark	14	0	0
Derby	42	0	9
Burton-on-Trent	13	13	1
Loscoe	1	10	0
	228	2	7
Hull and East Riding Auxiliary, on account by J. Thornton, Esq.	120	0	0
Manchester, addition to George Street Collection, by Mr. White	4	0	0
Sible Hedingham, Missionary Prayer Meeting, by Rev. R. Langford	1	10	0
Shrewsbury, by Rev. M. Kent	9	7	0
Burnham, Collection, by Rev. John Garrington	1	8	3
Devonshire Square, on account of Auxiliary, by Mr. Smith	8	8	6
Farrington Street Sunday School, by Mr. Hayde	1	0	0
Stepney, Collected by Miss Davis	1	0	0

Oxford, Subscriptions, &c., by Mrs. Copley	10	2	6
Amersham, Collections, &c., by Rev. J. Statham	26	18	6
Stonehouse, Ditto, by Rev. S. Webb	12	7	3
Bovey Tracey, by Rev. J. L. Sprague ..	1	0	0
Leicestershire Auxiliary, by Mr. Collier:			
Leicester	51	16	8
Oadby	13	0	0
Blaby	2	9	7
Sutton-in-Elms	6	0	0
Foxton	3	5	6
Sneepshead	8	12	0
Arnsby	20	0	0
Loughborough	20	14	7
Husband's Bosworth	5	0	10
	130	19	2
Birmingham Auxiliary Society, by Messrs. B. Lepard and J. W. Showell:—			
Birmingham, Subscriptions and Collections	76	14	4
Cannon Street	150	6	3
Bond Street	110	10	0
Mount Zion	17	6	3
Brettell Lane	1	14	0
Bridgenorth	22	9	3
Coventry	72	1	0
Cradley	5	2	1
Darkhouse	3	10	0
Dudley	31	7	
Kidderminster	2	5	8
Netherton	2	12	1
Providence Chapel	2	18	0
Stourbridge	10	0	0
Walsall	6	10	0
Summer-bill Chapel	1	0	4
West Bromwich	1	3	0
Willenhall	3	6	0
Wolverhampton	1	0	0
	521	15	3
Previously acknowledged	396	12	3
	125	3	0
N.B. The Extra Subscriptions, £203 7s. have been published in the separate list.			
SOUTH WALES, Collected by Rev. J. H. Hinton and Rev. D. Rees:			
Caermarthenshire:—			
Bethel and Salem	0	0	0
Bwlchgywynt and Bwlchnewydd	1	7	6
Caermarthen	26	14	3½
Cwmystell	3	5	0
Ebeneser Llangynog	2	9	0
Felinfoel	1	3	0
Ffynabonny	5	8	0
Kidwely	0	8	3
Llandysill Penybont	1	0	0

Llanelly	11 6 10	Merthyr	23 12 0
Llangandairn	1 13 0	Ncath	5 12 4
Rhydwllym	10 12 6	Newbridge	3 0 3
Newcastle Emlyn	6 8 0½	Paran & Bettws	0 8 3½
Ebenezer, Llandysil	0 15 0	Penyfai	0 7 0
Hebron	0 7 6	Siloam	0 10 0½
Aberduar	4 18 9	Swansea	39 18 ½
	<hr/>	Twynnyrodyn	0 10 0
Cardiganshire :—	77 18 7½	Waintroda	2 0 0
Cardigan	50 15 0		<hr/>
Penyparc	2 0 0	Pembrokeshire :—	131 17 4½
Verwig	1 13 0	Bethabara	5 10 0
Llanllystyd	4 9 9	Bethel, 1835	1 15 6
Penrhyncoch and Talybont	1 9 4	Bethlehem & Salem	1 10 8
Moria	0 10 6	Beulah & Smyrna	1 0 0
Aberystwyth	13 11 3	Blaenyffos	5 13 8½
Swydd y ffynon	1 8 2	Blaenywaun	16 2 0
	<hr/>	Cilfawyr	4 9 3
Glamorganshire :—	75 17 0	Ebenezer	3 0 0
Aberavon	1 17 10	Ffynnon	7 16 2½
Aberdare	0 10 0	Fishguard	14 4 0
Bridgend	3 10 10½	Galilee	0 5 0
Caepphilly	5 8 0	Haverfordwest	90 0 0
Cardiff	28 10 5½	Jabez	1 17 8½
Cowbridge	3 3 1½	Llangloffan	25 8 0
Croesyparc	1 0 0	Middlemill	6 12 7½
Cwnyffelin	0 5 6	Milford	9 0 0
Dinas	2 15 0	Narberth	21 15 0
Hengoed	2 16 4	Newport	4 14 7½
Kirwaen	0 12 10½	Pembroke-dock	1 5 1
Llwyn-hen-dy	0 10 0	Penybryn	1 1 6
Lancarvan	0 10 0	Sardis & Popehill	0 17 0
Lantwit Major	0 9 0	Tabor	14 11 6
Lisvane	0 10 0		<hr/>
Llwyni	0 5 8		246 9 4½
Naesteg	2 15 2		<hr/>
		Total	532 2 4½

The Committee return their hearty thanks to their Ministering Brethren and other friends in the Principality, for the kindness shown to their Deputation, and for the liberal contributions forwarded by their hands for the Mission.

EXTRA SUBSCRIPTIONS.

Scarborough, Collected by Mrs. Evans	12 4 6
Maidstone, by Rev. W. Groser	8 12 6
Devonshire Square, by Mr. Smith	50 10 7
Robert Tosswill, Esq., (3rd. don.) by Rev. S. Hatch	1 0 0
Miss E. E. Davis Tosswill, by ditto	0 5 0
Walworth, additional, by Rev. S. Green	2 10 0

DONATIONS.

H. C.	50 0 0
H. C., for <i>Piedmont Chapel</i>	20 0 0
Friend, by Mr. Penny	10 0 0
Mr. D. Murray, <i>Lapford, for Jamaica Schools</i>	10 0 0
Rev. Eustace Carey	10 0 0
James Batten, Esq. and family, <i>Plymouth</i>	10 0 0

LEGACIES.

Miss Mary Coleman, late of Dublin	500 0 0
Mrs. Ann Carroll, late of London	19 10 0

WIDOW AND ORPHAN'S FUND.

Trustees' New Selection Hymn Book, by Mr. Saunders	20 0 0
--	--------

TO CORRESPONDENTS.

The Committee return their thanks to Rev. James Puntis, Norwich, for several volumes of periodical accounts; to a Friend, by Rev. John Garrington; to Mrs. Potter, Brixton Hill; and to Mrs. Lamb, of Bolton, for Magazines and other books; as also to Mr. Hawkins, for a Copying Machine, and its appendages.

Two boxes have also been received from friends at Watford, by Mrs. Hull, containing sundry articles of Clothing, &c., for the Schools under the care of Mr. Burchell, at Montego Bay. Mr. B., in his last letter, expresses his regret that he has been unable to write to the various friends who forwarded similar packages by the Etheldred, to whom he wishes his most cordial acknowledgments to be presented.

MISSIONARY HERALD.

CCXVI.

DECEMBER, 1836.

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.

From a journal kept by Mr. De Monte, who labours diligently in connexion with our European brethren in this city, we select a passage illustrative of

The objections raised by Hindoos and Musulmauns against the Gospel.

Most of my time having been spent at the villages, I have had but few opportunities, comparatively speaking, of labouring in the city of Calcutta. However, when not engaged in the southern parts, I often preached at the Ján Bázár chapel, and occasionally at Háurá chapel, and at Sibpur, at the Rev. G. Pearce's house. At the Ján Bázár chapel the number of hearers varied from twenty to fifty on each occasion; and, in general, the word of God was listened to with attention. Nay, at times, some of them were so much interested with the things they heard, that they strongly reproved those who interrupted me with frivolous questions. Sometimes, however, I was obliged to contend with my hearers, who maintained their own dogmas in opposition to what I advanced; but I endeavoured to show my opponents how inconsistent their ideas of religion were. I will here relate some of the conversations I had with different persons on various subjects, at which times I seldom permitted such persons to leave me without exhibiting to them the absurdity and sin of many of their religious practices, and particularly of deifying any creature whatever, and adoring it as the

creator. A Brahmin once observed, "Though Christianity be a true religion, sir, I would not change my own creed, for my shasters provide me with the means of salvation." Preacher. "And pray, what are those means by which you expect to be saved?" B. "Why, among many atonements that might be mentioned for the expiation of my guilt, if I but once only bathe in the Ganges, I shall be purified from every sin, and be saved." P. "How can this be true, since your inward part, your immaterial soul, is contaminated by sin; and the water of the Ganges, in which you bathe, cannot touch that, it can only remove the filth of your body, but it cannot efface the stains of iniquity from your soul, which you have contracted by sinning against God? If your supposed holy water have the power of cleansing what it was applied to, still it cannot touch your heart, how then shall it purify it, and expel the evil propensities that harbour therein? For instance, suppose this box (pointing to a desk that lay before me in the chapel) to contain some clothes that needed washing, and suppose it was water-tight, and you were to take it to some river and immerse it, and afterwards scrub the outside with sand and water, do you think, by so doing, the clothes within would be rendered clean?" B. "True, they would not be cleansed by thus washing them, but still Ganggá is very efficacious in purifying the heart." P. "But, my friend, your mere assertion will not do, you must give me some proofs of its power to cleanse the heart." B. "Our shasters tell us that a bath in the water of the Ganges will remove every sin from the heart, and save the sinner from his deserved punishment. Nay, in some of our shástrás it is written, that if

a very poor and sick man remembers only the holy river with faith, it will make him rich as well as healthy." P. "Can you believe this, when you see thousands of indigent, sick, and wicked Hindus bathe in your sacred river, and still they remain as sickly, and poor, and wicked as they were before their bathing in it?" B. "Their want of faith is the reason of their not obtaining the desired object." P. "But how can you say so, since you see persons come from a distance of three and four miles in the cold season, or in the month of December, and that before the dawn of the day, to bathe in the river? Now, can you think that if these men did not firmly believe on the virtue of washing in it, they would subject themselves to so much inconvenience?" B. "There must be some defect in their faith that they get not the things which they need, because our shástrás plainly and repeatedly teach us that bathing in the Ganges is productive of much fruit." P. "For a moment lay your shástrás aside, and exercise your reason, and then you will know what is true; but if you be deaf to its dictates, you must be bewildered, and lost in a labyrinth of endless errors; and be assured, my friend, that you will have to give an account of the use you make of this silent monitor: however, as you so often have recourse to your shástrás, and blindly give credit to the declarations contained therein, I will show you thence, that bathing in Ganggá will be of no avail to a sinner; and if you consult them you will find among many passages that might be cited to the purpose, the following, in your sbástra, called Shudditoto—'Ganggá-toeno Kritseno mridhbhároschonogapomoi, Amritá matokaschoibo bhábudusto no shusdoti.' And the meaning of this sentence perhaps you know is this—'Should a man, whose heart is impure, rub his body until he had expended a mountain of the mud of the Ganges, and bathe in its water down to the very last period of his existence, still his heart would not be cleansed.'" Hearing this passage, the man waved giving me an answer; and, in the meanwhile, I implored him to take refuge in Christ, telling him that his blood only cleanseth from all sin. I also urged him to consider the many palpable contradictions contained in his shástrás, such as are seldom to be found in compositions professedly human. After this the man heard all that I addressed to him in silence, and at length promising to follow my advice, bade me adieu. At another time, two Mussulmáns interrupted me while I was speaking to a large concourse of people, on the efficacy of the death of

Christ. One of them observed, that it was very wrong in me to persuade men to forsake the religion of their forefathers, and to profess another. I replied, "then Mahámed also acted wrong, in that he not only called on men to forsake their religion, but compelled them, by dint of the sword, to receive the precepts and doctrines of his Korán?" M. "When did he do so?" P. "Consult your Korán, and you will find that he not only did so, but also commanded all his followers to do the same, telling them that, if in doing this they were to lose their lives, they would immediately enter the heavenly mansion, and be happy for ever!" "True sir," says the other Mussulmán, "it is the will of God that we bring unbelievers to a knowledge of him." P. "Then you see I am acting conformably to the will of God in exhorting sinners to turn to Christ." M. "It is good to preach to the Hindus, but not to us, who have the instructions of the true prophet." P. "But if the instructions of your prophet are not calculated to fit you for heaven, it is desirable, nay, indispensably necessary, that you should look out for some other guide who is able to reconcile you to God, and to lead you to heaven." M. "Sir, you blasphemé! for the Korán is the word of God; and what can be more effectual in leading the heart to him than his word?" P. "My friend, to be plain with you, I do not believe that your Korán is the word of God, and that Mohamed is his prophet. I am aware, indeed, that he has inserted in his book some passages of the Old and New Testaments, and these, I own, are instructive, and are the true word of God, if they are inserted as they are recorded in the Bible; but in most, if not all cases, Mohamed has so artfully transcribed such passages, and perverted their meaning, that their primary signification is lost, and they are rendered susceptible of many ambiguous explanations; and if you, for a few minutes, lay aside your prejudice, and impartially examine the verses alluded to, and compare them with the original, you will soon perceive the truth of my remarks. I can also tell you from whom your prophet got the Scriptures, and who assisted him in selecting and inserting those passages in his Korán." M. "You Christians have corrupted the word of God yourselves, and it is a great sin to hear you;" and so saying, with hasty strides, they left the chapel. Alas! how blinded are the votaries of the impostor; and how strong the chain that holds them fast in their fatal delusion! but, as the Lord can and will break off these shackles of ignorance, and emanci-

pate them from the thralldom of the wicked one, we ought not to desist from preaching Christ to them, seeing "there is no other name given under heaven among men whereby they can be saved."

Mr. De Monte gives the following account respecting the

Progress of the cause at Luckyantipore.

Since the date of my last journal, it is pleasing to observe that we have lost no adult brother or sister at this station by death; and, though the additions that have been made from the heathen to the Christian population are small, yet I have every reason to thank God for his mercy in blessing my humble labours in these villages. Four Hindus, with their families, (who heard the word of God for a length of time), have been brought to give up their caste, hoping to be saved through Christ alone. The names of these persons are as follow:—Akur Buddi and his mother, and wife of Dhánkata; Bhim Mandol and his wife Adoni, of Choukitolá; Kasinath Bar and his wife, of Ladásipur, and Bindá Moudol, of Marápái. Akur Buddi and his family, and Kásínáth and his family particularly, heard the word of God from me, both at the Dhánkátá chapel and at their houses during the last two years; and, as the attendance of these persons on the means of grace is regular, I hope they will be made meet to be partakers of the inheritance of the saints in light; and, if angels rejoice at the conversion of one sinner only, how ought we also to rejoice at the conversion of sinful men, and be excited to abound more in the work of the Lord, since we see that our labour is not vain in the Lord. As some of these converts can read, I hope in time they will become useful members of the church. In regard to the different villages mentioned in the first paragraph of my journal, and which are situate around Lakhýantipur, I have not ceased to visit them as often as I could save time from my stated engagements, and hundreds of people have been addressed at Ladásipur, Bámná, and Banspalla; and it is encouraging to report that most of them heard attentively the word of God. At Magráhát, or market, where I preached almost every Thursday when I lived at Lakhýantipur I had vast numbers of hearers. My auditors in general approved the word of exhortation, and such as could read gladly received tracts. At one time, however, to my great sorrow, some of my hearers said, "What is the benefit,

Sir, of professing Christianity, when those who do so are no better than they were before; nay, some of them often act very outrageously and proudly." I replied, "My friends, such is not the effect of Christianity; it is rather calculated to inspire men with the contrary virtues, such as humility and probity, and also to produce in them fervent piety towards God, and benevolence towards all their fellow-creatures." H. "We would believe this if we did not know the facts we mention." He mentioned afterwards some improper things which he said had been committed by Christians, but of which I knew nothing. I then added, "I am not aware how far your statement is correct; however, I can assure you this, that those persons whom you charge with such evil actions do not belong to us; and, whether what you say is true or not, I can only say this, that such a line of conduct is quite unbecoming a Christian. But now permit me to observe, that impropriety of conduct is not a good reason to reject the Saviour, whose blood (only) cleanseth from all sin." As none answered again, I enforced on them the necessity of repentance, and of faith in Christ, as the only and sure means of salvation.

He closes his journal by detailing a visit paid to several villages south and south-west of Luckyantipore, scarcely ever visited by Christian Missionaries before.

The first village we visited is called Bánehábrá, and it has a pretty large population, peopled by respectable and well-informed persons. We spent a day here in preaching; in the course of which not less than two or three hundred people visited us. Many heard the word attentively; but a few Bráhmáns contended awhile that the Hindu incarnations were able to save them, and that they needed no other foreign Saviour. However, when the characters of Rám, Krisno, &c., were examined, these supposed gods appeared to be but sinful men, and great monsters of iniquity; and, therefore, I observed, that to depend upon them for salvation is great folly. My opponents soon held their peace, and I believe some of them felt the truth of what was said. In the meanwhile the majority of my hearers seemed to approve the word of God, and heard of the love of Christ with attention. In the afternoon the daroga (chief police officer), and the munshi, his assistant, of this village, came to see Mr. Pearce in our tent. The darogá appeared in the habiliment of a Hindu, and the munshi

in that of a Mussulman; and no doubt they pass as such among their neighbours. However, when I commenced speaking with the munshi, and Mr. P. with the darogá, we perceived them to be loose believers in their respective creeds. In short, discoursing to them on the necessity of an Almighty Saviour to make an atonement for sin, they observed that they did not see any need of him; they thought that a little repentance of their past sins, honesty in dealing with men, and piety towards God, are sufficient to make them the favourites of that merciful Being, who, they said, is himself willing to save all mankind. Indeed their prepossessions were so great, that though Mr. P. endeavoured his utmost to convince them of their mistakes, yet they held fast their errors with firmness, and therefore, after advising them to reflect on what they heard, we left them. The next village we came to is called Biddádharpur. Here about fifty persons heard the word of God; and, what is pleasing to observe, almost all gave heed to the word addressed to them. None contradicted me. Some of them repeatedly acknowledged the truth of the arguments made use of to show the utter inability of idols and of the Hindu gods to save sinners from their deserved punishment. They listened to me with seriousness and docility and a boishnob or the worshipper of Krisno, particularly appeared to be affected at what he heard, and offered to forsake idolatry; but as now and then he took occasion to intimate his extreme poverty to us, and as he had heard the word of God for a short time only, there is reason to think he was actuated rather from sordid principles in his professions, than by any just regard for the religion of Christ. On my asking, therefore, the reason of his taking so hasty a step in an affair of the highest importance, he replied, that, on a certain occasion, he received a Bángáli tract from me at Mitri market, entitled, "The True Refuge," by reading which, he perceived that none but Christ could save him, and that the Hindu shastrás were but a collection of fables. Hearing these, I further instructed him in the saving truths of the Bible, and advised him to come to the Dhánkáá chapel, where, he was told, he would obtain means of grace calculated to lead him in the way of salvation. He promised to do so, but he has not since made his appearance. Leaving this place, we entered another village, called Doyámpur, where we preached to many Hindus the word of life. Some of these people assented to what we declared, and seemed to listen to me with great attention;

however others contended awhile that they did every thing, whether good or evil, according to fate; and one of them, if possible, more silly and ignorant than the rest, observed that he expected to be saved by worshipping his Gúru (teacher), who, he said, would not fail to take him to heaven. On hearing our replies, however, these men perceived their mistakes, and approved the word of Christ. While Mr. Pearce remained at this village I went as far as Culpi, distant about six miles to the west from our tent. Here was a village market, where I preached to about two hundred Hindus and Mussulmáns, who heard me with attention on the condescension and love of the Lamb of God that taketh away the sin of the world. Seeing a temple situate at the southern extremity of this market, I went to it, and took my stand at the door. Here were exposed to the view of the populace three large idols—Káli being placed in the centre, on her right hand side was a new idol, invented in these parts, called Foudjáráthákur, or the great police officer, and at her left side stood Panchánondo. Five Brámóns sat near these images, receiving presents and homage from the people, who gathered around me from every part of the market, in such great numbers, that I was almost suffocated by them. I expatiated on the great sin of worshipping these dumb idols, and, I hope, showed to the conviction of some of my auditory, that idolatry was opposed both to the word of God and to the dictates of sound reason. Afterwards, perceiving that one of the Brámóns who attended on the idols was drunk, and consequently was indulging in many frivolous questions, I exposed the inconsistency of his conduct to the populace, and endeavoured to show them the various ways by which these false guides deceive them, and keep them in utter darkness, in order that they may live upon them. The people with one accord boldly declared that I said nothing but the truth, and seemed to look on them with disapprobation. After this the Brámóns observed silence, and this enabled me to discourse, without interruption, on the depravity and blindness of the human heart, and on the necessity of its thorough change, and also on the provision that is made in the Gospel for sinners. The people, who perhaps never heard the Gospel before, were now made acquainted with the power, love, and works of Christ. Many of these seemed to feel a concern at what I had stated, and heard me out, until I was spent with fatigue. Some of them who could read accepted tracts with eagerness, and promised

to read them with attention and to come to us for further instructions on these subjects, when their circumstances would allow them. May the Holy Spirit enable them to do it without delay. The next day we journeyed to Gábberé, but the people of this place appeared very indifferent to the concerns of their souls: a few persons only came near us, and this, I fancy, was rather from curiosity than a desire of knowing the will of heaven. They were, however, addressed on the necessity of repentance and of faith in Christ, but they soon withdrew from us, not caring for what we said. In this village we met with more Brámóns than usual, which accounts in some measure for the indifference of the people. The last village where we preached is called A'krábere. The inhabitants of this place seemed by far the most civil, considerate, and hospitable that we had seen. At first indeed the people here, both men and women, were much afraid of us, not being aware of the purport of our errand; perhaps they thought, that our stopping there would be attended with some injury to them. However, when they understood that our object in visiting them was simply to do good to their souls, their fears were removed. Some of them ran to furnish us with fire-wood, while others did every thing they could to supply our wants. This was at night; for it was quite dark when we got here: on the morrow we spoke to them the word of God, and they heard it with seriousness. While I was speaking on the danger and sin of idolatry, one of my hearers accosted another in the assembly thus: "Durgá-parsad, see now, how foolish and wrong it is to worship idols." To which his companion seemed to assent. In the course of the day the report of our arrival being spread over all the neighbouring villages, three Brámóns, with a number of Hindus, came to hear us. These people listened well, and appeared to receive what we said. Some of them promised to visit our chapel, and Dhánkata on the Sunday. During the night we were here we had a severe thunder storm, and a heavy shower of rain for half an hour, but we were well secured in the tent. The people who carried our baggage were all glad to take shelter in the tent too. In the afternoon we left this village, and on our return to Dhánkáta visited in our way Háuri, a large market, where Mr. P. spoke a considerable time to a large congregation.

As a postscript to this article we subjoin the following particulars

given by Mr. Thomas, dated Sulkea, March 28, 1836:—

I have considerable hopes of shortly receiving into our little church several, who appear to be the subjects of a work of grace. Two are proposed, and two or three more will be proposed very soon. The widow of the man of whom I gave some account in the 15th Report, will soon be baptized, should her health permit, and probably her mother, both of whom afford reason to hope they have experienced a change of heart. The wife of one of my native members has, I hope, passed through the same change. A young man, formerly in my school, and now engaged to instruct my children, appears to love the Lord, and prays in a pleasing manner; he has thrice engaged in our prayer-meeting for native Christians. A respectable Brahman appears determined to cast in his lot with us, and has for some time been very regular in his attendance. A Mughal has repeatedly visited me, and I really think he is the subject of a begun work of grace. He comes from a distant part of the country, and never had an opportunity of becoming acquainted with the religion of Jesus until he came to me. I have been exceedingly pleased with him, and from many things which appear in him, I cannot help hoping and believing that he is a vessel of mercy. He makes no secret of his change of religion, and appears concerned to bring others to Christ. He has asked for baptism; and should he continue to make the advances he has hitherto made, I shall not long hesitate about receiving him. The heart is deceitful I know, and hence I rejoice with trembling, but I know the grace of God is all-sufficient, and we are assured that its sufficiency shall be tested and abundantly proved in the conversion and salvation of countless multitudes; all the ends of the earth are to see the salvation of God—all nations shall praise the Lord.

SPANISH TOWN.

We gladly comply with the request of a much esteemed friend to insert in our Number for this month the following remarks, extracted from a letter written by Mr. Phillippo to himself, under date of 13th July last. It will be perceived that Mr. Phillippo's observations were elicited by the inquiries of his friendly correspondent, who had made him ac-

quainted with the secret insinuations, and private statements, circulated, with much assiduity, some months since, to the disparagement of our Jamaica brethren. We trust that after the present article, taken in connexion with several others equally satisfactory, which have already appeared in our pages, we shall have no farther occasion to recur to this subject. As for the individuals who have condescended to engage in this petty and dishonourable warfare, we sincerely wish they may become imitators, both in labours and success, of the men whom they have fruitlessly endeavoured to degrade in public estimation.

When individual churches comprise such members as are comprised in most of our churches in Jamaica, and when it is taken into the account that most of our converts have suddenly emerged from a state of semi-heathenism, it is scarcely to be expected that they should endure a critic's eye, or that there should not be found amongst them occasional inconsistencies and sins; this the more especially, as from the influences of unjust and oppressive laws, we, as ministers, have been precluded access to the dwellings of our flocks, and have been unable to see the influence of religion on them in their families. Any instance of dereliction among them, each missionary deploras as deeply as the pastor of any other church, and I feel confident that none could more diligently labour, both in the pulpit and out of it, to prevent them.

In the admission of members, it is impossible for us to be more cautious. I hesitate not to say, indeed, that we carry matters in this respect to an extreme. Seldom is it the case, that we admit any one to communion under a two years' probation, whilst it is the common case that they have been three, four, five, and even seven years. As an evidence that we are not less particular in the admission of members than our brethren in England, permit me to mention two or three cases, out of many that I could select. On Mrs. Phillip's return to England some years ago for the benefit of her health, she was accompanied by a young woman, a native, who had been connected as an inquirer with the church at Spanish Town, for a period of five years. A minister in the country having had some close religious conversation with her, was surprised that she was without the pale of the church, and proposed her being bap-

tized without delay. Mr. and Mrs. Burchell were accompanied home by a similar individual, under similar circumstances; and very soon after their settlement (pro tem.) in London, the church under the care of Mr. Upton, sen., were so satisfied with her piety that their venerable pastor baptized her.

When in England myself, a year or two ago, I was sought out by a young black man who had made his escape from slavery. He had been attached to the church at Spanish Town, and subsequently to the church at Old Harbour, as an inquirer for years. After private conversation with the minister and Christian friends, and after an application to me by the venerable and zealous pastor of the church at Eagle-street, he appeared before the church, was unanimously accepted as a proper subject for Christian fellowship, and was accordingly baptized by the Rev. Mr. Overbury.

At this very time I am engaged with the church in examining candidates for baptism. Among the number are some very intelligent and respectable young people, who have been inquirers, I may say, probationers, for a period of upwards of twelve months, their conduct during that period having been perfectly consistent, and their piety, so far as we can judge, undoubted: but because they are young, and have afforded such inadequate opportunities in point of time for judging of their sincerity, they have been recommended to postpone their application a little longer. They received the advice with tears, and from that moment to the present, I am informed, their uneasiness has scarcely had a respite.

As ministers of Christ—as men who can judge of the piety or otherwise of our fellow-creatures, by external appearances only, what are we to do under such circumstances? Evidently, to baptize them, every church in Britain would respond, and leave all consequences to God. Believe me, my dear friend, that, great as the numbers are that we annually admit to our communion, we could admit hundreds more if we were influenced by no higher motives than a mere increase of numbers. Among those even selected from the mass as giving evidence of superior qualifications, many are turned back; and our principal concern on such occasions is lest we have rejected many whom Christ has not rejected, rather than lest we should have received those whom Christ has not received. Of the former, as an error of judgment, I, as an individual, have often had painful evidences, as well as of the latter. This was

the case a short time ago, one instance of which I will adduce. On the morning immediately following the day on which I had administered the ordinance of baptism, I was thus accosted by my brother missionary, the Rev. J. Edmondson, the Wesleyan minister in this town: "My servant is in great trouble, crying from morning till night, because you did not baptize her yesterday. She tells me she was objected to because she did not express herself clearly on some essential points, but I can assure you, from the testimony of my predecessor, and from my own opportunities of judging, that I believe her to be a truly sincere and pious Christian. Such indeed is my opinion of her that I should be glad to receive her into the church under my care."

So much for the admission of members—now for discipline. Most of us have a church-meeting every week; and having one or two deacons (or those who act as such, by assisting us in the discharge of our pastoral duties) on almost every estate, numerous as our churches are, scarcely a single act of serious discrepancy can arise without our knowledge. Things indeed of the most trivial nature, and others less trivial, but which are connived at: at home, are brought for adjustment before our churches here. As soon as any one is convicted of being in the indulgence of actual sin, the preliminary steps of course being taken, he is instantly excluded, and the cause of that exclusion is publicly proclaimed. To show to the world our intolerance to sin, in whomsoever it is found, we have been apt to exceed the apostolic command; hence 'suspensions' are very little known amongst us, and of those who are the subjects of excommunication, scarcely one in ten turns back again into the world. So far as my own church is concerned, and I have a right to presume that others of the same standing are equally uncorrupt, I am persuaded that a purer church, under the

same circumstances, does not exist in any missionary station in the world. I might have gone further, and put it on a footing with the churches with which I am acquainted in England and America. But if the churches in Jamaica are inferior to them in piety and sound scriptural knowledge, what has been the cause, and who are to blame? Not the missionaries and their flocks, but British Christians, in so scantily supplying the field with labourers. I, for instance, have a church amounting to nearly 1500 members, with perhaps an equal or a greater number of inquirers. This, together with preaching at three subordinate stations, exclusively of regular weekday services at Spanish Town, with marriages and funerals, and chapel and school-house building, &c., &c. I can, therefore, scarcely be supposed to perform so many pastoral visits, or to possess so many opportunities for communicating private instruction, as a pastor at home, who has less than one-third of such duties to perform.

Our incessant and earnest cry to Britain, as missionaries, has ever been, "Come over and help us; for the harvest is great, and the labourers are few." One thing is certain, that there is neither might nor counsel against the Lord, and those of us who have been long labouring in this vineyard, feel persuaded that *He* is on *our side* whom no stratagems can baffle, and against whom no combinations can succeed. I have frequently heard, within these few months past, that many very uncharitable things have been said respecting us, but as some of the parties were young, all of them inexperienced, and most of them disappointed in their prospects, it has been thought the wisest course by those implicated, to abstain from all notice of them whatsoever, leaving them to the control of that benignant and Almighty Providence, which worketh all things after the counsel of his own will.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. W. H. Pearce, Calcutta, April 9 and 13, and June 5; J. D. Ellis, Chitpore, April 23; George Pearce, Seebpore, April 15; Andrew Leslie, Monghyr, April 4; Henry Beddy, Patna, May 4; Ebenezer Daniel, Colombo, May 4, and June 27; G. Bruckner, Samarang, June 24.

WEST INDIES.—Rev. W. Knibb, Falmouth, July 18; John Clarke, Jericho, July 21; T. F. Abbott, Lucea, August 2; T. Burchell, Montego Bay, July 26, and Aug. 22 and 30; J. Clark, Brown's Town, July 19, and August 22; Mrs. Coultart, July 18; W. Dendy, Bethelphel, August 29; Samuel Oughton, Montego Bay, August 23; T. E. Ward, August 22; A. Henderson, Belize, July 17, and August 31.

Rev. J. Burton, Nassau, September 17; Joseph Bourn, August 10; Ebenezer Quant, Turk's Islands, August 8, and September 12.

HOME PROCEEDINGS.

OXFORDSHIRE AUXILIARY SOCIETY.

The Twenty-first Anniversary of this Society was held at Chipping Norton, on Tuesday, October 4th, 1836. Rev. D. Wassell, of Fairford, preached in the morning, and Rev. J. P. Mursell, of Leicester, in the evening.

At the public-meeting in the afternoon, H. F. Wilkins, Esq., was called to the chair. The Secretary read the Report, and the addresses delivered on the occasion produced a deep impression on the assembly, both in regard to the increasing tokens of the Divine blessing on Christian missions, and as to the vast and urgent importance of all Christians combining their energies to put an end to slavery, in all its forms and degrees, throughout the world.

Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1836, not including individual subscriptions.

Aston Clinton, collection, &c., by Mr. Amsden.....	3 5 0	Paisley, Rev. Mr. Smart's congregation, by Mr. Hardie.....	10 2 0
Chenies, part of collection, by Rev. John Goodrich.....	7 0 0	Bristol, Auxiliary Society, on account, by R. Leonard, Esq.....	39 0 0
Cambridge, Auxiliary Society, by Edward Randall, Esq.....	63 18 1	Oxfordshire Auxiliary Society, viz.: Abingdon, by Rev. John Kershaw, subscriptions and collection.....	21 7 3
Olney, subscriptions, by William Andrews, Esq.....	12 6 0	Donations for Mr. Knibb's Waldensia chapel.....	21 0 0
Rugby, Ladies' Association, by Rev. E. Fall.....	5 0 0		42 7 3

DONATIONS.

Friends, by Miss Daniel, for <i>Byamville</i> Chapel.....	50 1 6
Thomas Gurney, Esq.....	25 0 0
Thomas Farnner, Esq., <i>Cunnersbury</i>	10 0 0
William Key, Esq., by the Secretary.....	1 0 0
Mr. John Anderson, <i>Spittal</i>	1 0 0
T. P. M.....	0 10 0

LEGACY.

Mrs. Taylor, late of <i>Greenock</i> , by Rev. George Barclay.....	4 13 1
--	--------

The Committee of the Baptist Missionary Society discharge a pleasing obligation in publicly acknowledging the great kindness and liberality shown to their brethren, the Rev. Edward Steane and C. E. Birt, who have just concluded a tour through Scotland on behalf of the Society. The ministers and Christian friends who have received and assisted their brethren in their journey, will accept the cordial thanks of the Committee. An account of the collections, &c., will appear in our next number.

TO CORRESPONDENTS.

A box of sundry articles of clothing, &c., kindly forwarded by Mrs. Horsey, and other Ladies at Taunton, for the Rev. Thomas Burchell, of Montego Bay, has been duly received; as also, a parcel from Mr. Francis, of Nailsworth, for the same destination.