

MISSIONARY HERALD,

CONTAINING INTELLIGENCE AT LARGE OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

CCXVII.

JANUARY, 1837.

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.

NOTICE.

The Committee beg leave to announce that, in compliance with the suggestions and recommendations of many friends of the Society, it has been determined to hold the Annual Meeting in future in *the first week of May*, instead of *the end of June*. In consequence of this change, the official year of the Society will close on the *31st of March*, instead of the *31st of May*, of which it is respectfully requested the Treasurers of Auxiliary Societies, &c., will take due notice.

Fen Court, Dec. 20, 1836.

FOREIGN INTELLIGENCE.

COLOMBO.

Extracts of a letter from Mr. Daniel to the Secretary, dated, Colombo, February 4, 1836.

In reviewing the state of missionary work during the past year, we have had many trials and many mercies. I will not allude again to my domestic trials; you can imagine them better than I can express them. But He does all things well, so we profess to believe; O for

grace to feel it so. As far as I have been concerned, it has been a year of greater itinerating labour than any previous one; and although the results have not been equal to the last, yet have we much to excite gratitude to God. I have baptized in the course of the year seventeen Singalese, a part of whom have been united to the church at Byamville, and a part to the Singalese church at Colombo. An aged Singalese member, during the course of the year, has been removed by death. He appeared to die in the faith and hope of the Gospel—his confidence entirely fixed on Christ, and the fear of death having no place in his soul. We have

been under the necessity of excluding two Singalese members, one of whom, for many years, has belonged to the church, the other of more recent standing. They, by the ill counsel of their neighbours, have been led astray from the path of duty. One has been restored, the other, I think, exhibits a spirit of penitence, but is not yet re-united to the church. We have several persons who appear inquiring the road to Zion, with their faces thitherwards; as was the case with our first English congregation, but they were suddenly ordered to Kandy, and thus our intercourse with them has been suspended. Mr. Sier's newly raised congregation in Slave Island continues to present features of encouragement: they are going on building their place of worship, and some of them are anxious to become members of Christ's church. He has, in addition to his services on Friday evening, begun a service on Sunday morning, and is about to commence a Sabbath-school there. In consequence of the Wesleyan missionaries, some time since, having commenced a Portuguese service in the Pettah at the same time that he preaches there, his Sunday evening congregation, which was large, has much diminished. Nor have any additions been made during the present year to the church there; although it has been found requisite to exclude two aged members. I think the Hanwella congregation, under the care of Carolis, has improved during the past year. Although the place of worship has been destroyed by the floods, more people seem to be inclined to assemble in the place where worship is now held, than in the former place. I exceedingly regret I am not able to get more frequently to Hanwella than I have lately done; but in consequence of the bridges on the road being broken down and left without repair, there is no going thither without such an expense as I am unwilling, except in cases of emergency, to incur. I hope, however, in a few weeks to go there, and do what I can for the people. Although, in consequence of the affliction of my family, the female school at our own house has been discontinued; yet, by the establishment of another boy's school in a populous village, the amount of the scholars is more than in the preceding year, some of the schools having augmented the number of the scholars. We have now thirteen schools, with about 600 children. All our village schools, and one or two in Colombo, form places of worship, where divine service is conducted stately, as often as we are able to supply them. In

this respect the establishment of a school in a village is a most important thing, as it not only communicates instruction to the youth in that village, but furnishes the most effective means we have yet been able to devise, by which the worship of God, and the preaching of the gospel can be regularly attended to in a village. In a country where spiritual death reigns around us, in the manner in which we witness it, we need the out-pouring of the Spirit of God in a very large degree. O let our friends aid us by their earnest prayers for this great blessing. In the course of the last year we have in our Singalese place of worship commenced monthly protracted prayer-meetings, to seek the supply of the Spirit's aid. We have had four or five of them, and we must wait to see the result in the great favour being communicated.

I read with joy the great work of God which is going on in the West Indies, and the abundant blessing which God is giving to the labours of our brethren there. I am perfectly sensible how tame and feeble all the accounts we can send you from this country must be, compared to the tidings they communicate. And when I read the accounts of their numerous congregations—their large body of communicants—and the hundreds which almost monthly they are receiving by baptism, and compare them with what we witness, while I bless God for their success, I cannot but feel dejected by the difficulties with which we are surrounded. Instead of seeing trooping multitudes coming from every direction to hear with joy and animation 'the divine word, we must, by roads inaccessible unless by walking, go under the arduous of a tropical sun into their villages to search them out; and after having been almost worn down in the effort to get near them, have to wait from time to time for their arrival; and, when a few are collected together, in a most difficult language you must have recourse to every expedient that parable, illustration, or reasoning can employ, to secure their attention, and convey to them some idea of the way of salvation, by Jesus Christ; and have often to see one and another leave the congregation before you can finish your message—and when you enter again the village, find very probably few of those who heard you once will again listen to the word of God. O let those who in their own land are indifferent in aiding the labours of a Missionary Society, spend a single year in the labours of an *East Indian* missionary, and then, if they have any love to Christ and souls, on their return to their own

country, they will not refuse their prayers, their contributions, nor their efforts, on behalf of the work.

In a more recent communication, dated the 27th of June, Mr. Daniel writes :

As far as our missionary work is concerned, I hope, although we meet with many trials of faith and patience, we perceive tokens of the divine approbation. Our regular labours, as specified in a former letter, are continually performed ; subject to those occasional interruptions which occur especially in this part of the world. As for instance, I have not recently visited the jail to preach to the English prisoners, since, with the exception of one or two, they are all removed ; other departments of labour are occupied instead of it. Mr. Siers has lately built and opened a place of worship in Slave Island, a populous part of the town, which for years previous to his visiting it, was entirely destitute of religious instruction. He preaches on Sunday mornings and Friday evenings, in Portuguese, and has lately added an English service on Saturday evenings, for the soldiers. As the place of worship is built on another person's ground, we are endeavouring to purchase it for the use of the mission. The governor has given £5 towards the erection of the chapel and the purchase of the ground. I think they will scarcely be able to do both without the aid of the mission, but rather than that it should be left in uncertainty, and the place should be lost, if after all their efforts they are not able to effect it, I shall not scruple to appropriate a small sum, say £5, of the mission money, for this purpose. Our place of worship at Byamville is now nearly completed. It is a substantial building, forty-five feet by twenty-five, outside. It will cost about £90. I want to build a house on the same ground for the residence of either an European or native missionary, for which, in addition to what I have in hand, I think £50 will be requisite ; what I cannot obtain from other quarters I must look to you to supply. The Lord has lately poured out a large degree of a Spirit of prayer on the Singalese part of our church, which I trust he is answering. Since the commencement of the year we have had six additional persons join the church—three at Byamville and three at Colombo. We have now eight persons who are candidates for baptism and church membership. I hope they will be led first to Christ and then to his church. I lately paid a visit to Hanwella ; but do not find things as I

could wish there. The state of the roads is such that we cannot visit it except at a very heavy expense, which has occasioned my journeys thither to be less frequent than they ought to be. The last time I was obliged to go by water, and was three days going twenty miles and returning, and was not able to preach to one-third of the people I could by journeyings in other directions, with one-fourth of the expense of travelling. It is on this account my journeys have recently been so few. When the roads were passable for a bardy, I could go in a short time, and preach on the road, with little expense ; but now, by hard rowing, to be two days going twenty miles, and finding but little to remunerate the labour, has induced me to turn my attention to other spots, where, with less expense, more good was likely to be done. I have, in connexion with one of our members, lately, in addition to my stated labours, taken several more distant itinerating excursions into the villages in the Jungles. As these excursions are often over the same ground (for this I find to be better than going to a spot once and never visiting it again), a description of one of them will be a kind of representation of others. I will just refer to the notes I made of one on my return home. In the journey to which I refer we had several objects we wished to accomplish ; viz., to inspect the schools in those parts, to see as many of our members as we could consistently with our other engagements, to inquire into their spiritual state, to go from house to house in the village of Byamville to converse with those who do not come to hear the gospel ; but above all, to preach the word of God, and distribute tracts in the villages around it. After preaching three times on the Lord's-day in three different places to the Singalese, and administering the Lord's Supper, we left home early on Monday morning. The weather was very hot, the ground dried and parched, and as we were obliged to perform the principal part of our journey on foot, the roads in the jungles admitting of no other conveyance, the proceeding in the middle of the day from village to village, was very laborious. In addition to other labours we preached the Gospel in thirteen different places, in some of which the Gospel had never before been made known. Our congregations varied in size, but in general were attentive, and heard with interest the divine word. Sometimes we preached in school bungalows—at others in private houses, the public road, or a rest house—and in many places under the shade of the cocoa-nut tree. After preaching, we

gave tracts to all who would read them, or were willing to receive them; but in one of the spots we visited, we could not find a single individual who could read. In some of the villages we had preached on former occasions, and I was glad to find a spirit of inquiry had been excited in the minds of some who had heard the word, and that their confidence in their superstitions appears to be shaken. We spent four days among the people, and returned home by Thursday evening. We experienced much kindness from some of them; they received us into their houses, and prepared some of their provisions for us, and in some cases refused to take any remuneration. They gave us the best lodgings their habitations could afford; and although it was homely and inconvenient, we fared better than our Master, who "had not where to lay his head." On our journey homeward, on being informed that near the road they were preparing for a devil's dance, to recover a person near dying, I went to the yaka dora, or devil's priest, and told him of his wickedness in deceiving the people, by his lying impositions; after which, going near the sick person, who was a poor old woman, apparently near another world, we endeavoured to show her the folly of the ceremony to which she was trusting, and directed her to Jesus Christ as the only Saviour. But her intellect appeared so much impaired, that it was with difficulty we could make her understand any thing we said. Devil worship is alarmingly prevalent in the villages and interior places of this country. To obtain deliverance from sickness and death people take their offering to a devil priest, who first of all, having clothed himself in a horrid manner, drinks spirits till he is intoxicated, then with dreadful yellings all the negroes dance before the house of the sick person, who is brought out of her bed to witness it. A mode of procedure far more likely to kill than to cure. But to such excesses of folly will people proceed in the service of the devil, while we are often unwilling to endure reproach for Him, who, in order to effect our salvation, bore the cross, and despised the shame.

BAHAMAS.

In a letter from Mr. Burton, dated Nassau, October 31, he thus addresses the Secretary:

The packages that have been forwarded have been highly cheering to us. I intend to write to the ladies who have sent the articles for the schools, to thank them

for their extraordinary instance of Christian love. I wish, however, that you would be so kind as to make it known that two ladies, one seventy-three, and the other fifty-five, have, with their own hands, made up a large collection, chiefly of useful articles, and sent them to persons whom they have never seen, and of whom they know almost nothing except through your *Missionary Herald*. It is a proof of attachment to our blessed Saviour's cause, that ought to be known, that it may be imitated. I trust the example has been useful to me, and to some of our Sabbath-school teachers. O that it may be useful to many others!

I have been greatly rejoiced also with the prospect of another missionary being sent into this part of the field. Dear Sir, let him come soon: the grain is very ripe; and appears to be perishing for want of being gathered. I long for the salvation of the East as well as the West; but as God has whitened this part of the field first, you cannot be doing wrong in following Him. Gather this in; and when His grace and His providence call you to the East, as now they call you to the West, you will be at liberty to give to that part the principal attention; here, you will not then be so very greatly needed. I hope you will pardon me for making these observations.

I know you will be thankful to hear that God is still blessing us. As a church we have of late had great cause for sorrow before God. We have had to exclude several for dishonouring the name of our Lord and Saviour Jesus Christ; but most of them have with penitence sought restoration to the church; and numbers more are seeking union with us. Public worship is well-attended: the prayer-meetings, and class-meetings, and inquirers' meetings are well attended. More than twenty of the Sabbath-school children have lately begun to show signs of spiritual life. And the desire to do something more, and still more, for the honour of the Saviour, is beginning to extend. O that the Lord may perfect that which concerns us; and not forsake the work of his hands.

Our readers will observe the renewed appeal and entreaty of our zealous, self-denying brother, that a new missionary may be sent soon. Repeatedly have we re-echoed this request in our pages—surely we shall not have to wait much longer before it be complied with. Amidst the pecuniary difficulties which surround the Society, the Committee have re-

solved to trust to the Providence of God for the support of a fourth missionary, if a few Christian friends would furnish them with the means of sending him out. A liberal offer of £50, from a highly esteemed friend in the Established church, has long been waiting our call; since the receipt of the letter, quoted from as above, a

second £50 has been offered by one friend, and £10 by another. A hundred pounds, in addition to these sums, will suffice; and it is earnestly hoped that this amount will be provided without further delay, that so this much needed object may at length be accomplished.

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

Sevenoaks, Collection and Subscriptions, by Rev. Thomas Shirley	33	15	4
Corwall Auxiliary Society, on account, by Rev. J. Spashatt	70	0	0
Downton, Collection, &c. by Rev. John Clare	16	10	0
Chelsea, Auxiliary Society, by Mr. Sker	27	0	2
Bedfordshire Auxiliary, by John Foster, Esq., Treasurer:—			
Sharnbrook	4	0	0
Gamlugay	12	4	5
Biggleswade (including Hitchpore £10)	40	17	4
	57	1	9
Lincolnshire, by Rev. John Craps:—			
Boston	23	12	6
Burgh	8	11	1
Grimsby	9	9	10
Horncastle	7	12	1
Killingholme	5	5	3
Lincoln	26	15	2
Spalding	4	9	1
Spileby	7	3	2
	92	17	2
Portsmouth, Portsea, and Gosport Auxiliary Society, by Mr. Robinson, Treas.	100	0	0
Sutton-on-Trent, Collection, by Mr. Lomax	4	0	0
St. Ninians, Auxiliary Society in Relief Congregation, by Mr. Johnston	5	0	0
Earl's Colne, &c., Subscriptions by Mr. Blyth	7	2	6
Bradford, Westgate Chapel Juvenile Society, by Rev. H. Dawson	12	0	0
Suffolk, by Rev. James Sprigg:—			
Ipswich, subscriptions	30	9	3
Crowfield	3	10	0
Shelfanger	3	14	1
Stradbrook	3	3	3
Stoke Ash	2	7	1
Diss	4	1	2
Eye	8	5	6
	55	10	4
Shropshire, by Rev. Eustace Carey:—			
Shrewsbury	18	19	7
Plealey	4	4	0
Pontesbury	2	1	10
Wellington	15	15	7
Broseley	5	5	0
Shiffnal	3	12	0
Wem	2	10	0
Whitchurch	1	3	0
Joseph Kennerly, Esq.	5	0	0
Audlem, <i>Cheshire</i>	1	6	6
	59	17	6

Lancashire, by Joseph Leese, Esq.:—			
Manchester, Collection at York-street Chapel	119	19	7
Do. Subscriptions	19	7	0
Staley Bridge, Collection	10	5	0
Oldham Do.	9	0	0
Eccles Do.	20	5	0
Juvenile Bazaar	12	17	0
Sabbath school	1	0	7
	192	14	2

Saffron Walden, by Rev. J. Wilkinson:—			
Collection	13	9	5
Juvenile Society	2	0	0
W. G. Gibson, Esq. don.	5	0	0
Do. T. & S.	2	0	0
F. Gibson, Esq. do.	2	1	0
Jabez Gibson, Esq. do.	1	1	0
Richard Day, Esq. do.	1	0	0
Miss Gibson do.	1	1	0
	27	12	5

Monmouthshire, by Rev. W. Gray:—			
Abergavenny	6	17	0
Abersyban	5	15	6
Bethesda	4	2	0
Beulah	5	16	0
Blackwood	1	14	0
Blanavon	1	14	0
Blainey	1	7	0
Ceerleon	4	15	0
Castletown	7	2	0
Llanwenorth	1	14	0
Nantyglo	6	2	7
Newport	11	18	9
Penycae	12	1	0
Pisgah	3	0	0
Pontrhydryn	2	7	0
Pontypool	13	10	6
Sihowy	6	12	8
Tredegar	25	12	1
	122	1	1

The Committee respectfully acknowledge the kindness of their friends in Monmouthshire in the cordial reception given to their deputation, the Rev. W. Gray, and are gratified to observe, that although Collections were prevented, in some instances, by the strenuous efforts now being made to pay off the debts on their chapels, the amount contributed has exceeded, on the whole, that of the last year.

DONATIONS.

Rev. Joshua Russell, <i>Melksham</i>	10	0	0
Randle Jackson, Esq., by the Treasurer.....	2	3	0

EXTRA SUBSCRIPTIONS

Rev. James Acworth, <i>Bradford</i>	10	0	0
Mr. Eade, by Rev. J. Spasbatt	0	10	0
Friends, by Mr. Bird	0	2	6
Miss Prauce, <i>Maidstone</i>	1	0	8

Collected in SCOTLAND, by REV. E. STEANE and
REV. C. E. BIRT.

Dumfries:—			
Collection at Rev. Robert Maclray's Chapel	10	4	0
Do. at Relief Church	0	10	1
A Lady, by Rev. Mr. Mac Diarmid	0	10	0
Collection at Rev. Walter Dunlop's Secession	3	9	0
Do. at Public Meeting, Rev. Dr. Duncan's Church	5	5	6
A Friend, by the Rev. R. Machray	1	0	0
Baptist Church, Dumfries. Public Meeting, Annan	1	1	0
Collection at the Independ- ent Chapel, Glenae	2	9	0
Baptist Church, and other Friends, at Sanguhar	1	6	0
			28 13 7
Kilmarnock:—			
Mrs. Col. Morris	1	0	0
Miss Greenshields	1	0	0
Mrs. J. Carswell	1	0	0
Messrs. J. and A. Stewart. Mr. J. Lymburn	1	0	0
Mr. A. Aitken	1	0	0
Mrs. Mackie	0	10	0
Mr. Lavers	0	5	0
Baptist Church	2	0	0
Collection at Rev. J. Ward's, including a Gold Ring ..	1	12	5
			10 7 5
Lainshaw:—			
W. Cunningham, Esq., for Jamaica	5	0	0
Irvine:—			
Collection at Rev. George Barclay's	3	12	6
Mr. Watt	2	0	0
Mrs. Watt	1	0	0
Mr. Mitchell	1	0	0
Mr. Miller	1	0	0
Mrs. Rankin	0	10	0
Rev. G. Barclay	0	10	6
Mr. Breckinridge	0	10	6
Miss Buchanan	0	10	0
Sums under 10s.	1	1	0
			11 14 6
Ayr:—			
Collection at the Rev. Mr. Laing's	4	7	0
Kilwinning:—			
Coll. at Secession Church	1	14	7
Mr. David Muir	1	0	0
			2 14 7
Saltcoats:—			
Coll. at the Parish Church	2	15	8
Donations by Friends	2	15	0
			5 10 8

Glasgow:—

Collection at the Rev. Jas. Paterson's	14	8	0
Do. at Dr. Wardlaw's	15	1	10
Do. at Mr. M'Leod's	7	19	0
Do. at Rev. Mr. King's ..	6	10	3
Do. at Mr. M'Laren's	8	12	6
Proceeds of Books	3	6	5
Hutcheson Town, Relief Congregational Society, (W.I.F.)	4	0	0
Robert Kettle, Esq.	5	0	0
J. S. Blyth, Esq.	5	0	0
P. Lethem, Esq.	2	2	0
John Barr, Esq.	2	2	0
W. P. Paton, Esq.	2	2	0
James Craig, Esq.	2	2	0
Anderson & Laurie	2	0	0
J. & A. Laurie	2	0	0
G. Smith & Sou	2	0	0
J. Frew, Esq.	1	1	0
W. Kelly & Co.	1	1	0
H. Brown & Co.	1	1	0
J. Campbell, Esq.	1	1	0
R. Tannahill, Esq.	1	1	0
Andrew Liddell, Esq.	1	1	0
John Kerr, Esq.	1	1	0
John Kirkwood, Esq.	1	1	0
J. Mitchell, Esq. (W.I.F.)	1	1	0
J. M'Leod, Esq., Argyle-st.	1	1	0
Mr. David Smith, jun.	1	1	0
A. Nasmith, Esq.	1	1	0
James Craig, Esq.	1	1	0
James Steven, Esq.	1	1	0
Alexander Morris, Esq.	1	0	0
John M'Leod, Esq.	1	1	0
John Niven, jun., Esq.	1	1	0
George Brookman, Esq.	1	0	0
Dr. Watson	0	10	6
Mr. W. Robinson	0	10	6
Mrs. W. Wardlaw	0	10	6
Mrs. Mack	0	10	0
A Friend	0	9	0
W. Young, Esq.	1	1	0
N. Stevenson, Esq.	1	1	0
Henry Paul, Esq.	1	0	0
M. Montgomery, Esq.	1	1	0
A. Mitchell, Esq. (W.I.F.)	1	0	0
Mr. W. Wilson	0	10	0
			111 10 6
Scotstown:—			
Miss Oswald	10	0	0
Paisley:—			
Coll. at Rev. Mr. Smart's	2	5	0
Baptist Church, Stoue-st.	5	0	0
Mr. Thomas Watson	1	1	0
Mr. James Coates	1	1	0
Mr. Robert Stevenson	1	0	0
Mr. Thomas Dick	1	1	0
A Friend, by Mr. T. Wat- son, jun.	1	0	

Mr. Thomas Callender.....	0 10 6	
Mr. W. Brand	0 19 6	
Mr. A. Macalpin	0 10 0	
Mr. G. Barr	0 10 0	
Small Sums	1 7 6	
Mrs. Durn	1 0 0	16 18 6
Greenock :—		
Collection at the Rev. Mr. Thompson's	8 13 0	
Baptist Sabbath Evening School (for educating a youth at Chitpore).....	5 0 0	13 13 6
Cumbræ :—		
Coll. at Milport, Mr. M'Kirdy's Missionary and Bible Association	3 0 0	4 8 6
Stirling :—		
Coll. at the Rev. Mr. Smart's Collected by Mr. P. Grant:	5 14 0	
James Kerr, Esq.	1 1 0	
James Geddes, Esq., <i>Bannockburn</i>	1 0 0	
John Wilson, Esq. do.	1 1 0	
James Wilson, Esq. do.	0 10 6	
Alex. Wilson, Esq. do.	0 10 6	
Alex. Middleton, Esq. do.	0 10 0	
Mr. James Lucas	0 10 6	
Mrs. Logan, <i>St. Ninians</i>	0 10 0	
Mr. John Low, <i>Calscrag</i>	0 10 0	
Sums under 10s.	6 5 3	18 2 0
Dundee :—		
A Well-wisher. (W.I.F.) ..	5 0 0	
Auxiliary, by A. Low, Esq. Collection at Ward Chapel, Dr. Russell's	20 0 0	
Do. at the Baptist Chapel, Meadows	10 4 0	
Do. at the Baptist Chapel, Seagate	3 10 0	
Do. at George's Church, Public Meeting	6 0 0	
Baptist Church Missionary Society, Seagate, by Mr. J. L. Low	10 17 7	
W. Baxter, Esq.	3 3 0	
Mr. O. J. Rowland	2 0 0	
A Friend, by A. Low, Esq.	0 10 0	
E. Baxter, Esq.	3 0 0	
	1 0 0	65 4 7
Perth :—		
Coll. at Baptist Chapel.	9 1 0	
Do. at Secession Chapel, Rev. Mr. Newland's	3 14 2	
Do. at Public Meeting	4 12 0	
H. Sandeman, Esq.	1 0 0	
S. Imrie, Esq.	0 10 0	
A Friend	1 0 0	
A General Baptist	0 10 0	
Small sums	0 4 6	12 2
Tullimet :—		
Baptist Church	4 5 0	
Inverness :—		
Collection at Independent Church, Rev. Mr. Kennedy's	5 5 2	
Do. at Secession Chapel, Rev. Mr. Scott's	5 0 0	
Do. at Public Meeting, East Church	0 4 2	
Miss Frazer	4 4 0	
Misses Murray	2 0 0	
A Lady	1 0 0	
G. Mackay, Esq.	1 0 0	
Mr. Arklay	1 1 0	
A. Robertson, Esq.	0 10 0	
Small sums	1 8 0	27 12 4

Nairn :—		
Collection at the Rev. Mr. Dewar's	2 11 6	
Mr. J. Donaldson	0 8 0	2 19 0
Forres :—		
Collection at the Rev. Mr. Stark's	5 15 9	
Alexander Smith, Esq.	1 0 0	6 15 9
Keith :—		
Collection at the Rev. Mr. Kennedy's	2 3 0	
Elgin :—		
Baptist Church	3 0 0	
Collection, Rev. Mr. M'Neil's ..	2 3 6	
Mr. Macdonald	1 0 0	
Mr. Urquhart	1 0 0	
A Lady	1 0 0	
A Friend	0 10 0	8 13 6
Huntly :—		
Collection at the Rev. Mr. Hill's	6 0 0	
Missionary Society, Male Branch	3 0 0	
Youth's Missionary Society ..	1 1 0	10 1 0
Insch :—		
Collection	2 17 0	
Monthly Prayer Meeting ..	1 0 0	
Juvenile Missionary Society ..	2 14 0	6 11 0
Inverary :—		
Collection at the Rev. Mr. Smith's ..	1 5 0	
Aberdeen :—		
Collect. at Baptist Church, Silver-street	10 0 0	
Do. at Baptist Church, John's-street	4 0 0	
Do. at Secession Church, Rev. Mr. Angus's	3 15 6	
Do. at Secession Church, Rev. Mr. Stirling's	3 3 0	
Do. at the Independent Ch., Rev. Mr. Thompson's ..	2 10 0	
Do. at the Independent Ch., Rev. Mr. Kennedy's ..	3 3 0	
Missionary Soc. on account ..	10 0 0	
Coll. at Public Meeting ..	6 9 0	
Mr. W. M. Combie, <i>Alford</i> ..	0 10 0	
Juvenile Missionary Box ..	0 5 0	
A Friend, by D. M.	2 2 0	
Do. by Rev. Mr. Penman ..	0 10 0	46 8 9
New Deer (by Mr. G. Leslie) :—		
Bible Association, for Ben-galee N. T.	1 10 0	
Friends	1 10 0	3 0 0
Montrose :—		
Collection at Secession Ch. Rev. Mr. Hyslop's	9 0 0	
A Friend at <i>Breckin</i>	1 0 0	10 0 0
Cupar :—		
Missionary Society, by the Rev. Mr. Burnet	10 0 0	
Collected by Mrs. Sherrck ..	4 2 0	
Bible Class by do.	1 0 0	
Collected at Baptist Church ..	6 5 6	21 7 0
St. Andrews :—		
Collection at Secession Ch.	2 12 0	
Auxiliary Missionary Soc.	4 0 0	6 12 6
Kirkcaldy :—		
Collection at Baptist Church ..	5 10 6	
Baptist Church	5 0 0	
Missionary Society, by Mr. Aikenhead	3 11 0	
David Landale, Esq.	0 10 6	
John Fergus, Esq. M.P.	1 1 0	

Mr. W. Lockhart	1	0	0		Mr. H. D. Dickie	1	1	0
A Member of the Baptist					Mr. H. Rose	1	1	0
Church	1	0	0		Mr. T. R. Robertson	1	1	0
Mr. G. Elder	0	10	6		Andrew Bonar, Esq.	1	1	0
Mrs. Cook	0	10	6		W. Whyte, Esq.	1	1	0
Small sums	0	6	6		J. S. More, Esq.	1	1	0
Bible Association, for Trans-					W. Young, Esq.	1	1	0
lations, by Mr. John					Mrs. Ross	1	1	0
Hutchison.	5	0	0		Alex. Smith, Esq.	1	1	0
				24	Rev. H. Grey	1	1	0
Kinghorn:—					Alex. Cruickshank, Esq.	1	1	0
Collection at the Baptist Church	1	10	6		A Friend	1	1	0
Edinburgh:—					James Cornwall, Esq.	1	1	0
Collection at Elder-st. Ch. 31 10 5					F. L. Roy, Esq.	1	1	0
Do. do. Public Meeting	4	17	6		Mrs. Murray Allen	1	0	0
Missionary Fund, do.	5	0	0		Miss Spottiswoode	1	0	0
Collection at the Tabernacle 24 0 11					James Glassford, Esq.	1	0	0
Do. at Baptist Ch., H. D.					T. Robertson, Esq.	1	0	0
Dickie	7	9	6		J. Walker, Esq.	1	0	0
Do. College-street	17	0	0		W. Robertson, Esq.	1	0	0
Do. Broughton-place	6	11	10		Rev. Dr. Paterson	1	0	0
Do. Charlotte-street Ch., by					Miss Campbell	1	0	0
Rev. C. Anderson (W.I.F.) 14 0 0					Mrs. Lyon	1	0	0
Friends by do. for Bibles,					Mrs. Hamilton	1	0	0
for Bible readers	6	0	0		Mr. D. Maclean	1	0	0
Rev. C. Anderson	5	0	0		James Cunningham, Esq.	1	0	0
John Robertson, Esq.	5	5	0		Mrs. Roy	1	0	0
Mrs. Wemyss	5	5	0		John Dunlop, Esq.	1	0	0
Wm. Alexander, Esq.	5	5	0		Miss Stewart	1	0	0
Miss Walker, Gloucester-place	5	0	0		Mrs. Henderson	1	0	0
A. Meggett, Esq.	3	3	0		— Morrison, Esq.	1	0	0
J. Gibson, Esq.	2	2	0		Mrs. Dr. Campbell	0	10	6
Mr. Archibald Wilson	2	2	0		Thomas Gardner, Esq.	0	10	0
James Walker, Esq.	2	2	0		Dr. Thatcher	0	10	0
H. M. Gibb, Esq.	2	2	0		A Friend	0	10	0
A. Falconer, Esq., Falcon					Small sums	1	12	6
Hall	2	2	0		Contents of Missionary Box,			
Dr. Abercrombie	2	2	0		J. K. Milne	2	0	0
Mrs. Henderson	2	2	0		Collected by Miss Wilson	0	0	0
Charles Spence, Esq.	2	0	0		Do. by Miss E. Robertson	2	15	0
Hon. Mrs. Speirs	2	0	0		Do. by Miss Alexander	3	8	6
J. F. Gordon, Esq.	2	0	0		Do. by Miss Speirs	4	6	0
R. W. Ramsay, Esq.	2	0	0					231 8 10
Andrew Snoddy, Esq.	2	0	0		Leith:—			
William Gourlay, Esq.	2	0	0		Auxiliary Society for Foreign Mis-			
Charles Branton, Esq.	2	0	0		sions	15	0	6
Mr. G. Wilson	1	1	0					759 12 9
Mr. J. Martin	1	1	0					

TO CORRESPONDENTS.

School books, to the amount of Twenty-five Pounds, are just about to be forwarded to various stations in Jamaica, having been liberally presented through the medium of James Livett, Esq., of Bristol.

'Amicus,' who writes from Goole, under date of December 3, will find his donation of Five Pounds towards the debt acknowledged in our Number for October, on the last page. It is stated as from *Liverpool*, because the first letter, announcing the kind intention of the unknown donor, was sent from thence.

Mr. Dyer has received, towards the Baptist church in Bavaria, Five Pounds from Mr. John Coward, *Liverpool*, and 5s. from Mr. West, of *Amersham*.

Mr. and Mrs. Henderson, of *Belize*, who are exerting themselves with great zeal and success for the benefit of poor negro children at *Belize*, would feel greatly indebted to any kind friends who would forward to Fen Court for them any small articles of clothing or for rewards in their schools.

Mr. Dyer occasionally receives letters from individuals who suppose him to be the Editor of the Baptist Magazine; and very often from friends who request his aid in procuring situations for young persons, &c., in various walks of life. To the former, he begs leave to say that his Editorial duties do not extend beyond the *Herald*; to the latter, he wishes to state that, if they do not hear in reply, it is solely because his efforts to serve them have not been successful. He is strongly inclined to think that an agency, for this express purpose, in the hands of a competent individual, would be of much benefit to the Christian public, as well as advantageous to the party undertaking it.

A package for Mr. Knibb's Schools, kindly forwarded by Ladies connected with the Rev. John Birt's congregation, *York-street*, *Manchester*, has been thankfully received: as also a package of caps from Mr. C. Jones, of *Birlingham*, near *Pershore*.

MISSIONARY HERALD,

CCXVIII.

FEBRUARY, 1837.

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.

CHITPUR CHRISTIAN BOARDING SCHOOL.

IN our last Quarterly Paper we inserted, as a specimen of the advantages which might be hoped to follow from this seminary, a brief account of Shem, one of the pupils, written with his own hand. The interest excited by that letter induces us to publish the remaining two, from youths considerably younger than Shem; but who, it is trusted, have experienced, like him, the power of renewing grace.

Peter Sardar writes thus:

I was born in the year 1823, at a village named Lakhyahtapur, which is about 30 miles south of Calcutta. My father was a husbandman, and with all my friends worshipped idols. My name was Durga Ram Sardar: and afterwards, when I was grown enough, I saw that my countrymen worshipped many gods and goddesses, and amongst them I may mention Káli, Durgá, Shib, Panchánan, Lakhyi, Kártik, and Sarasati. When I was six years old, my father, named Harishchandra Sardár, taught me some work; and by this time I had one sister. Some days after this my eldest uncle, Rám Mahan Sardár, came up to Calcutta, and received some Christian tracts from one of the missionaries. He read them at home, and having considered that this was the only way of going to heaven, and that there is none other name under heaven given among men whereby we must be saved, he became a Christian. And some days after that my dear and kind father died, and soon after my uncle also died. About the year 1830, my mother sent me to the Chitpur Christian Boarding School; and it was not only that she sent me, but I was desirous to go, in hope of

receiving learning, food, and my clothes, and thought that hereafter I should be a good and wise man. About one year after this the master of the school, named Rev. G. Pearce, gave me one month's leave; but, alas! three days before this my affectionate mother died, so I was left an orphan. And soon after my dear little sister and my uncle died of a sickness called oláutha, or cholera. I came back to school, and could now read in Bángáli the Conversation between a Mother and her Daughter, the Child's first Reading-book, and the First Catechism. One year after this I learned to read the English spelling-book and the Bángáli New Testament. The Lord Jesus Christ was now kind to me; and I began to love and serve him, and the Holy Spirit made my heart clean, and also made me to understand his holy words, and I loved to read his Holy Bible; so I read them over day after day, and prayed. But before this I had one fault, that I was sleepy at the time of preaching; but afterward, through the blessing of God, I had faith in Jesus Christ, and in April, 1833, was fitted, through the Spirit, to be baptized. Now I feel more happy than I was before, and am thankful to God for his kindness in bringing me from ignorance into a place where the gospel of the Lord Jesus is taught. Since that I have continued in the school, and have read many books, particularly the Bible, and the Companion to the Bible, together with history, natural philosophy, &c., &c. About five months ago my kind teacher lent me Abbott's Child at Home, where I read the history of a little boy thirteen years old, named Casabianca. His father was the commander of a ship of war called the Orient. The little boy accompanied his father to the seas, when the ship was engaged in a terrible battle upon the river Nile. In the midst of the thunders of the battle, while the shot were flying thickly around,

and strewing the decks with blood, the brave boy stood by the side of his father, faithfully discharging the duties assigned to him. At last his father placed him in a particular part of the ship to perform some service, and told him to remain at his post till he should call him away. As the father went to some distant part of the ship to notice the progress of the battle, a ball from the enemy's vessel laid him dead upon the deck. But the son, unconscious of his father's death, and faithful to the trust reposed in him, remained waiting for his father's orders. The battle raged dreadfully around him. The blood of the slain ran at his feet, the ship took fire, and threatening flames drew nigh. Still this noble-hearted boy would not disobey his father in the face of blood, and balls, and fires; but he stood firm and obedient. The sailors began to desert the burning and sinking ship, and the boy then cried out, Father, may I go? But no voice of permission could come from the mangled body of his father; and the boy, not knowing that he was dead, would rather die than disobey. So that the boy stood at his post till every man had deserted the ship, and stood and perished in the flames. Now I hope that those who read this will pray for me, that as this little boy obeyed his father, so I may always obey God, and serve the Lord Jesus with all my heart. And my desire now is to do good to all my countrymen, and to all that know nothing of Christ. I will finish this with a song of praise to the Lord for bringing me into light, from the gulf of ignorance and darkness.

Jesus sought me when a stranger,
Wandering from the fold of God,
He, to save my soul from danger,
Interposed his precious blood.

PETER SARDAR.

Chitpur, 10th April, 1836.

Mark Dhara adds:

I was born at Khari, a village 30 miles south of Calcutta, and I do not recollect when my father and mother died. I had two uncles who were fond of worshipping idols, and when I was very young they taught me to do the same. I worshipped them for many years. I and my uncles and all my neighbours, believed that if we served Kali, Krishna, and Durga, we should obtain salvation. And they thought that we are right in doing these things, and also that when we die we shall go to Baikanta or heaven, a place where gods and goddesses live. Thus we were confined in many sinful and superstitious actions, when we heard about Jesus Christ from the Christians of Lakhyihantapur,

where missionaries came from Calcutta, and preached, and gave good instructions to the people, and showed them their errors, and told them in what way they might be saved. When my friends heard these glad tidings of salvation, they directly came to Calcutta to the house of Rev. W. Pearce, to hear something more of Christianity. And soon after they became Christians, the Rev. G. Pearce and Mr. Carapit went with them to Khari, and preached the glad tidings of salvation, and many became Christians, when all the heathens insulted and abused them very wickedly, and they counselled together that they would not allow the Christians to dwell there; and wherever they shall find them, they shall treat them with cruelty, and they shall take away all their property. And when my relations repented for all their sins, and believed in Jesus Christ, they knew that there was no profit in worshipping idol gods and goddesses, for they did not come to save us, and they did not die for our sins; but Jesus Christ our Lord died for our sins, and purged our sins upon the cross, that our souls might be saved from hell. I came to the Chitpur Christian Boarding School in the year 1830, and I am thankful to God for his bringing me to this school, and that I can now read and understand his word. Through God's blessing, in March, 1834, I was baptized by the Rev. J. Ellis, my dear teacher. I am thankful to God that he has separated me from the heathens who worship idols of wood and stone, and put me in such a place, where I receive much good instruction and many good books. I pray to God for my good teacher, and that God may bless him and all his family. I bless God that he sent Jesus Christ our Lord into this world, and that I have heard the good news of salvation. Now I deliver myself to God, and pray to him that he would take away all my sins, and make me fit to go to heaven when I die.

MARK DHARA.

Chitpur, 16th April, 1836.

An esteemed correspondent from the North, whose communication we would gladly insert, if our scanty limits would allow, wishes to suggest to the superintendents and teachers of Sabbath Schools throughout our connexion, that the exigencies of the Chitpur Christian Boarding School might be supplied most appropriately, efficiently, and with much benefit to the youthful donors by contributions from the numerous and important seminaries under their care. He has,

himself kindly forwarded five pounds as the first contribution from a small school (only about thirty in number) under his care; nor can we doubt that many will be disposed to follow his example. We thankfully acknowledge that many acceptable offerings to the general fund of the Society are already annually presented from this interesting quarter; but they might, in all probability, be greatly augmented if an object, simple and defined, and in some degree analogous to their own circumstances, were thus distinctly brought before them. How small an exertion would be required to extend the operations, and consequently the usefulness, of the Christian Boarding School, to a much wider extent than they have hitherto attained!

DIGAH.

By a friend, who corresponds with our missionary brother, Mr. Lawrence, we have been favoured with the following extract from one of his letters, dated

Digah, Feb. 10, 1836.

Yesterday I returned home after an absence of just three weeks, during which time I travelled in company with brethren Beddy and Start, upwards of 100 kos, or nearly 200 miles, preaching the gospel in the towns and villages in our way. And, as you have requested me to furnish you with interesting facts illustrative of the religion, customs, &c. of the people here, perhaps the following account will be acceptable.

We were pleased to find, wherever we went, that some knowledge of the Christian religion had reached the people, and that there was a general disposition amongst the more thinking portion of the inhabitants, to inquire into the particulars respecting the gospel and history of Jesus Christ. At a place called Daud-nagar, we had, besides good congregations in the bazars, many persons visiting us at our tents, for the purpose of religious conversation. If no farther good was effected, we may say that, through public preaching, private conversations, and the distribution of books, we left them with a better knowledge of the gospel than they possessed before our visit.

At another place called Sarsárám, we met with a very kind reception. Here the inhabitants are chiefly musselmans; but, unlike most of their caste, they behaved with much deference and respect. We

were introduced to one of the principal men in the place, who is called the Sháh Sahib. The sháhs are the descendants of the ancient dervishes, who were generally poor, but greatly venerated by all classes. The kings, and great men of the country, put great confidence in them, generally made them their almoners, and paid them to instruct the ignorant in religious knowledge. But the sháhs, unlike their ancestors, are mostly rich, having enriched themselves with the property which was originally entrusted to them for charitable purposes; and now, instead of being teachers, they frequently employ a moulti to instruct the people. Thus the sháh at Sársárám is a great man, and has a college in his house, which is superintended by a learned moulti. To this man we were of course introduced, he being, as they said in compliment to us, their Pádré. Brother B. and myself had the first interview with him on Saturday, when we conversed chiefly on general subjects. We found him an intelligent and rather clever man, one whom the musselmans call a learned man—an M.A. There is moreover a great deal of mildness and suavity in his manners. On the whole, he is a pleasing contrast to most of his people. We appointed the sabbath morning for the time to have some religious discussion together. We all three went accordingly, and soon after our arrival a very large crowd of Mahometans collected in the court-yard, where we sat beneath the shadow of a large tree. The young sháh, or sháh's brother, honoured us with his presence. We had to wait a little time, whilst the moulti was reading prayers. At length he made his appearance, clad in a long flowing gown, which gave him a very stately appearance. After the usual salutations, he seated himself, and began by asking us what kind of discussion we wished to be carried on. We of course replied, a discussion on religion. He then said, "There are three kinds of discussion;" and, if I recollect right, the first, he said, is "that in which the parties only contend to show off their own learning; the second, that in which they only contend for victory; and the third, that in which there is a fair discussion of the subject on both sides, with a view to arrive at the truth." We assured him that it was the last in which we desired to engage.

Knowing that it would not be so well for more than two to be engaged in argument at the same time, we had agreed that Mr. Start should conduct it on our side. The moulti, ascertaining who was to be his antagonist, placed himself opposite to Mr. S., and commanded all to be

silent. He then proposed, as it was a subject of so much importance, that we should all engage in prayer to God for his aid, that we might be assisted to know and receive the truth; to which we assented, and, whilst the musselmen were engaged in prayer, partly in secret, and partly in a whisper, we secretly lifted up our hearts to our God on behalf of those by whom we were surrounded. We found that this act had a very beneficial effect on the people; it made them more serious, and disposed to listen to what was said. After this, Mr. Start demanded of the moulvi proof that Mahomet was a true prophet, and that the koran is really the word of God. He evidently felt the difficulty of his task, and endeavoured to evade giving a direct answer; finding, however, that it was impossible to avoid it, he complied, and stated three proofs: The first was taken from the composition of the koran, which all Arabic scholars allow to be of the very first order; and, as Mahomet had never received any instruction, but was illiterate, he considered it an evidence of divine inspiration that he should be able to produce such a work. Secondly, he said the miracles which Mahomet wrought, were sufficient to establish his claim to be a true prophet of God. Thirdly, he asserted, that Mahomet was foretold by our Lord Jesus Christ, in the New Testament, the same as the Messiah was foretold by the prophets in the Old Testament.

Mr. S. in reply said, he did not think his arguments conclusive; for admitting that the composition of the koran is as excellent as he affirmed, he would ask whether it was not possible for Mahomet to employ some learned man to write it for him? As to his second argument, respecting miracles, the prophet himself expressly says in the koran, that he did *not come to work miracles*. As to his third argument, he would call on him to show in what part of the New Testament anything is said respecting Mahomet. The moulvi referred to our Lord's promise that the Spirit, the Comforter, should come. Mr. S. begged him to observe, that it was expressly promised that the Comforter should come to *them*, not to their descendants some long time after; that he should not come to them merely, but that he should be *in them*; and that he was not to be several hundred years after Christ, but the apostles were directed to wait in Jerusalem until he should descend upon them, &c. The moulvi endeavoured by sophistry and many words to defend himself, but he brought forward no other arguments. After three hours' discussion, we took leave with much good feeling on

both sides, engaging to meet the next day.

On Monday morning we went again, and commenced with prayer as on the preceding day. We then entered on a discussion respecting the character of our Lord Jesus Christ. The moulvi admitted that he is called the Son of God (he is the first musselman I have heard make such an admission; they generally affirm that in those passages which call Jesus Christ the Son of God, we have corrupted the gospel). But, although the moulvi made this confession, he endeavoured to explain it away as the Socinians do. After a long discussion on this subject, and on the death and resurrection of Christ (which the musselmen deny), we again took leave of each other, with apparently as much good feeling as before. Our desire and prayer to God is, that the moulvi and his people may be led to examine the New Testament more carefully, and experience the gospel to be the power of God unto their salvation.

Having told you about the discussion at Sarsáram, I must now say a few words about the place itself. It is one of the prettiest places I have seen in India. It is situated at the foot of a long range of hills, and is remarkable for the remains of many specimens of Musselman grandeur. There are two very large tanks built entirely of stone hewn out of the hills; in the midst of one is a splendid mausoleum in ruins, built by an ancient king; and in the middle of the other is a small island on which are the ruins of a palace.

I had nearly forgotten to say, that the sháh's brother paid us a visit on sabbath afternoon at our tent, and every day we were there, he sent us a dáli, that is, a basket of fruit, &c. from his garden; and on the sabbath, he sent us a dinner, dressed in the native fashion, which was really very good, but it unfortunately came too late—we had just dined.

The Hindoos, in general, have the most grovelling ideas of that state of reward to which they suppose the righteous will be exalted after death. A few days ago I was conversing with several pilgrims who had travelled many miles to offer a little water to a stone. I addressed them, "Well, my friends, what do you expect will be the reward of the toil and hardship which you are now taking upon yourselves?" One of them replied, "We expect to get great good in this life, and, after several births, we shall get to bikunt"—one of the names of their heaven. "And what do you expect to realize if you should obtain bikunt—what kind of place is it?" "It is a place," he said, "where there will be no more cold

or oppressive heat, no more hunger or thirst, but where we shall have plenty to eat and to drink, and may have buggies (gigs), and horses, and fine houses, just as you English people have now." I told him that the English, although many of them possessed abundance of this world's good were not happy; that multitudes of them were very far from being so, and that we could not be happy in any circumstances until freed from sin; and endeavoured to show that heaven is a happy place, because it is holy; and spoke to them of Him who is "the way, the truth, and the life," of heaven. They assented to what I said, but it was with characteristic indifference. O that the Lord would open their blind eyes, and turn their hearts of stone to flesh!

MONTEGO BAY, JAMAICA.

Among the variety of intelligence from our stations in Jamaica, we must confine ourselves, for the present month, to that which relates to Montego Bay.

Soon after the arrival of Mr. Oughton, who, as our readers will remember, was sent out to assist Mr. Burchell, at the pressing instance of that laborious missionary, he addressed the Secretary as follows, under date of Aug. 23rd. last.

"It appears natural that I should acquaint you with the impressions which have been made upon my mind by the present condition of the mission in this island. You are aware, my dear Sir, that I had formed very sanguine expectations with regard to it, and it now is my pleasing duty to inform you, that those expectations have been more than realized. The people here are indeed an interesting race, and the prospects of success to the cause of the Redeemer, far exceed my most fervent imaginations. At Montego Bay, between three and four thousand assemble every sabbath, to hear the word of life; and, although the majority come from various distances, varying between five and fifteen miles, yet at six o'clock prayer meeting, the chapel is crowded, and, at 10 o'clock, the surrounding spaces completely occupied. The anniversary of the First of August was, indeed, an interesting occasion. On Sunday, July 31, it was computed that not less than 7000 persons were present. I preached on that occasion in the present temporary chapel, to an immense congregation, and Mr. Burchell, in the new and unfinished building, which was completely

filled. The next morning a prayer meeting was held, at which not less than 2000 persons were present, although it commenced at the early hour of 3 o'clock. I think I never heard petitions so delightfully characterized by simplicity and earnestness, as those offered on that interesting occasion; nor witnessed gratitude so exuberant and overflowing, as displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward. After the prayer-meeting, the whole congregation which had by that time increased to upwards of 3000, proceeded (en masse) to a river about a mile from the Bay, when Mr. Burchell baptized about 125 persons, and I administered the same ordinance to about forty-five others.

Although the number was so great, and the congregation so numerous, no accident happened nor confusion occurred. At 10 o'clock the same day, services were again held in both places, and attended by thousands of anxious auditors. At the conclusion, we admonished the people of the necessity of returning immediately to their homes, and by four o'clock, scarcely an individual was left in the town, excepting its regular inhabitants. Thus, my dear Sir, I have endeavoured to sketch a faint outline of the proceedings of that delightful day, and can only add, that this is no exaggerated statement, but that, in fact, the reality far, very far exceeded the description.

On Saturday, 24th September, the new School-rooms erected by Mr. Burchell, towards the expense of which a grant of £400 was made by government, were opened for the reception of the pupils. On this interesting occasion, the several schools at Mr. Burchell's subordinate stations, were united with that in Montego Bay, forming an aggregate of more than three thousand, rescued from hopeless and polluting ignorance, and instructed in connexion with the mission in this single locality. A number of testaments, sent out as presents to the children from the Surrey Chapel Sunday-schools, were distributed by Mr. and Mrs. Oughton, together with reward books and other articles of British manufacture. Various appropriate addresses were made by the several missionaries present; and the whole scene, which occupied about five hours, appears to have afforded high gratification to the friends of the

rising generation, as well as to the children themselves.

Mr. Burchell wishes us to express in the most emphatic terms, his grateful sense of the kindness shown him by the many Christian females who have sent him, from time to time, articles to be disposed of for the benefit of these schools; and at the same time to solicit a continuance of such kindness. The pressing and urgent necessity for schools for the negro children rests with great weight on the minds of our missionaries, and they have embarked in benevolent exertions of this kind to and beyond their strength. The scanty portion of public aid rendered in two or three instances has been wholly confined, as in this country, to the purpose of building; and as the Society has no school funds, the burden of maintaining school-masters, and providing for current expenses, falls on the missionaries themselves.

"My expenses for masters' salaries alone," says Mr. Burchell, "is £500 currency per annum, which falls entirely on myself to provide, either out of my own pocket, or by raising subscriptions. Last year, after all my exertions, I was left minus £123 10s. 5d. currency, exclusive of purchases and buildings. If benevolent friends in England could but see our necessities, and the prospects opening before us, they surely would not leave us to labour alone, and thus to spend our little all. I cannot forbear, however, as long as I have a shilling left. Go on I must. Still if I could obtain some assistance from the negro's friends in England, I should be able to go on for a longer time before I become bankrupt."

And yet these are the men who have been privately but industriously slandered as 'mercenary;' 'squandering the public money,' &c. It might have been thought, certainly, that while their days are consumed in harassing toil, and their nights frequently in sleepless anxiety, till, as an eye-witness assures us, Mr. Burchell is but the shadow of what he was in England, their reputation would have been left untouched, even if their labours had obtained neither commendation or sympathy. But on this point we will not enlarge. Our beloved brethren are not the first who have

had not merely to labour, but to suffer reproach in the service of their divine Master: and we pray that he who has honoured them with such signal success in the conversion of the souls of others, will enable them to possess their own souls in patience, and to commit themselves to Him who judgeth righteously.

In justice to Mr. Burchell, we close this article by his reply to the charge of extravagance and splendour in the building of his new chapel—a charge never made, that we are aware of, to himself, but sent home and privately circulated in this country. His letter is dated 25th November last.

"Even at present our chapels are mere skeletons, consisting of mere brick and mortar, common floor, skeleton of gallery, and roof without ceiling, not as yet one ornament. The brick work is on the plan sent out by yourself by brother Knibb. Unless the largeness of the buildings, and the proportions of length, breadth, and height, with the number and size of windows to give us light and air, may be denominated splendour, the charge is surely ill-timed. That they cost us an immense sum of money, we well know. At Montego Bay, there are £600 buried in the foundation. Not less than 60,000 bricks are beneath the earth, which cost, and for which I have paid £6 10s. per thousand! But who would charge me with spending that amount in a mere foundation, if I could have secured it without? My chapel, 90 feet by 60, and 33 in height, with a vestry of two stories, 30 by 14, and 22 in height, with deep galleries, and walls and fence round the premises, is estimated to cost £7500 currency.* Now this chapel will accommodate as many persons as one in Kingston which cost from £25,000 to £30,000. It will accommodate 700 persons more than East Queen Street Chapel, without vestries, and which is considered the cheapest ever built in Jamaica, costing £6,600, exclusive of fences. It will accommodate 1200 persons more than the Spanish Town Chapel (before the enlargement), and without vestries, and which cost £6000. The Methodist Chapel at Montego Bay, which will scarcely accommodate one-third of mine, without vestry, and exclusive of fence, besides using the lumber of the old chapel, cost them £3,500. The Moravian premises at Irving Hill cost (I understand) £4000 to accommodate not 500 persons. The Pres-

* About £5200 sterling.

lyterian Chapel at Falmouth, 70 feet by 50, about 25 in height, without galleries, cost £6000, and will not accommodate a congregation above one-third of mine: and I could mention others. The fact is, it would be impossible, even had I wished it, to build a splendid chapel of the dimensions of mine for the amount. I am

building the very best I can for the sum; but, when completed, it will not cost, in proportion to the number it will accommodate, an equal amount, per head, to some of the plainest chapels in the island. Let me, then, not be accused of 'squandering' money, but of employing it to the greatest advantage."

LIST OF LETTERS LATELY RECEIVED.

Ceylon.—Rev. E. Daniel, Aug. 5, 1836.

West Indies.—Rev. T. F. Abbott, Sept. 8, Oct. 12, and Nov. 1: F. Gardner, Oct. 16, Nov. 23: W. Dendy, Sept. 5, Nov. 1, and 14: T. Burchell, Sept. 8, and 20, Oct. 11, 18, and 25, Nov. 1, 8, 15: W. Knibb, Sept. 26, Oct. 4, and 25; S. Oughton, Oct. 11, and Nov. 15: B. B. Dexter, Oct. 7 and 11: J. Clark, Sept. 28, Oct. 17: Mrs. Coultart, Sept. 3: J. Tinson, Oct. 19: J. Clarke, Oct. 4 and 26: J. Philippo, Sept. 11: C. Taylor, Sept. 21, 22, and Oct. 27, 28: J. Hutchins, Sept. 30, and Nov. 14: E. Baylis, Oct. 6, and Nov. 18: J. Kingdon, Nov. 2: S. Whitehorne, Nov. 19.

Rev. Josh. Burton, Sept. Oct.: E. Quant, Oct. 25: J. Bourn, Nov. 23: Rev. A. Henderson, Belize, Oct. 15.

HOME PROCEEDINGS.

On Monday, Dec. 12th, the fourth Anniversary of the High Wycombe Auxiliary Society, was held, by permission of the mayor, in the Town Hall, G. H. Dashwood, Esq., (late member for the County), in the chair. Sermons on behalf of the mission had been preached in each of the Independent chapels on the preceding day, by the Rev. Eustace Carey, who, with the Secretary of the Parent Society, attended as a deputation from London. Although the weather was unpropitious, the large hall was crowded, and a liberal collection was made. Appropriate speeches were delivered by John Wilkinson, Esq., the Rev. Messrs. Judson and Haydon, of Wycombe; and also, by the Rev. T. Davis, of Chemies; Payne, of Chesham; Harsant, of Beaconsfield; and Cooper and Statham, of Amer-sham.

In consequence of an earnest application from our missionary, the Rev. H. C. Taylor, of Old Harbour, for help, in consequence of his growing inability, through age and infirmities, to supply the whole of his important stations—especially connected with the assurance, that the churches in Vere Clarendon, having nearly surmounted the pecuniary difficulties attending the erection of their new chapels, were both able and willing to take on themselves the maintenance of a pastor, could one be sent them—the

committee have sent thither Mr. James Reid, late of the University of Glasgow, and for several years laboriously and usefully connected with the City Mission there. Mr. Reid was designated to his important work, on the evening of Dec. 29, at the Baptist Chapel in Hope Street, Glasgow, of which church he was a member. A. R. D. M. Thompson, of Greenock, opened the service by reading the Scriptures and prayer. The introductory discourse was delivered by Mr. Alex. M'Leod, of Glasgow; Mr. Paterson (Mr. Reid's pastor), briefly stated the circumstances connected with his departure, and addressed the usual questions to the candidate, who was then commended to God in solemn prayer, by Mr. George Barclay, of Irvine, amidst the deep sympathy of the numerous audience. Another hymn having been sung, Mr. Paterson addressed the missionary from 2 Tim. iv. 5: "Do the work of an evangelist," and Mr. M'Millan, of Stirling, concluded the service in prayer.

Mr. Reid has since sailed for Jamaica in the Gen. Wolfe, from Greenock.

Mr. G. F. Anderson, whose return from Calcutta was noticed in our number for August last, has been called from all earthly labours and sorrow. He expired at Shaldon, on December 26th, having been favoured to experience, throughout his affliction, the rich consolations of that gospel which it was the desire of his heart to have made known among the perishing idolators of India.

Contributions received on account of the Baptist Missionary Society, from December 20, 1836, to January 20, 1837, not including individual subscriptions.

High Wycombe Auxiliary, by Mr. D. Hearne, Treasurer	34	5	0	Wingrave, and Aston Abbotts, by Rev. T. Aston	5	0	0
South Devon, Auxiliary, on account, by Mr. John Nicholson	15	0	0	Oxfordshire Auxiliary, by Mr. Hucklevale :—			
Walworth, Part of a Collection at York Street, by Rev. Geo. Clayton	33	10	3	Chipping Norton	12	7	4
Oxford, collected by Miss Collingwood, for Calcutta Schools	10	12	6	Bourton, for Waldensia Chapel and Schools	30	0	0
Spanish Town..Do.	9	8	6	Hook-norton, John Wheeler, Esq. Do.	5	0	0
	20	1	0	Banbury	1	1	0
Worcester Auxiliary, by Rev. T. Walters, Leominster	7	5	0	Blockley	2	12	6
Suffolk : by Rev. C. Elven and J. Eyres :—				Burford	2	0	0
Bury	20	5	0	Coate	2	2	3
Do for Turks Island Chapel	14	7	6	Do. for Waldensia Chapel	2	0	0
Stowmarket	1	7	5				
Wattisham	3	2	2	Cornwall, Auxiliary Society, by Rev. J. Spasshatt :—			
Bildeston	1	15	8	St. Austle Branch	12	9	4
Odey	2	0	8	Chacewater	9	8	11
	41	18	5	Falmouth	38	5	4
Holyhead, Baptist Churches in Anglesea by Rev. W. Morgan	20	0	0	Helston	13	11	8
Newbury, Collection and Subscriptions, by Rev. T. Welsh	44	7	2	Marazion	3	3	0
Cambridge, Ladies, by Mrs. E. Foster for female education	15	13	9	Padstow	3	10	0
Aberdeen, friends, by Mr. Mc. Donald	2	0	0	Penzance	12	9	6
Bedfordshire, by Rev. D. Gould :—				Redruth	41	5	7
Dunstable	27	11	0	Truro	43	17	10
Houghton	14	2	6				
	41	13	6	Previously remitted expenses, &c.	132	0	8
					178	0	8
					46	0	0

N. B. The liberal extra contributions for the removal of the debt have already appeared in the separate list.

DONATIONS.

C. M.	21	0	0
D. F. T. Jamaica	10	0	0
D. L.	5	0	0
Jason	5	0	0
B. to the Cause of the Almighty	1	1	0
B. of Birmingham	1	1	0
Mr. George Yonge, Jun.	1	1	0

LEGACIES.

Mr. John Burnley, <i>Batley, near Dewsbury</i> (Ex. Mr. Abram Batley)	19	19	0
Rev. Thos. Adam, <i>Cumbræes, N. B.</i> by Rev. Geo. Barclay	11	13	4

TO CORRESPONDENTS.

A box of books, &c., for Mr. Andrews of Montego Bay, has been received from Mr. Yonge, Jun., 156, Strand; a parcel of Sundries, from Mrs. Risdon, of Birmingham; as also a box of Sundries for Mr. Burchell, from Mrs. Trego, of Stonehouse, Devon, and another box for the School at Spanish Town, from Miss Stacey, of Tottenham.

Mr. Dyer has received the following donations for the Baptist Canadian Society during the past month :

A Friend, on recovery from affliction	10	0	0
John Foster, Esq., Biggleswade	10	0	0
James Proctor, Esq., <i>Manchester</i> , by Mr. W. Bickham	10	0	0
D. L.	5	0	0
Miss Grey (<i>Jersey</i>)	1	0	0

We are particularly requested to state that of the sum mentioned in our last as collected in Shrewsbury, one pound, five shillings was from the Castleforegate meeting house; and that one pound, at Pontesbury, was the produce of Missionary box and Peartree by Miss Roderick. It would, however, contribute to save both time and expense to the Society, if all our correspondents would explain to contributors that the proper place for such details is not the Herald, but the Report.

Friends in the country collecting for the Society, and desirous of being supplied with its monthly and quarterly publications, should arrange with their booksellers to have the parcels forwarded by means of the London houses with which they deal, sending to Fen Court the address both of the London and Country bookseller.

MISSIONARY HERALD,

CCXIX.

MARCH, 1837.

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 Committee have much pleasure in announcing that the Rev. JAMES HARRINGTON EVANS, M. A., of John Street Chapel, has kindly engaged to preach the Annual Sermon for the Society at the next Anniversary, on Wednesday, May 4th. Further particulars in our next.

P.S. As the Treasurer's account for the year will close on the 31st inst., it is necessary that all payments, intended to appear in the Appendix to the next Report, should be made in the course of the present month.

FOREIGN INTELLIGENCE.

MONGHYR.

From Rev. A. Leslie to the Secretary, dated Monghyr, April 4, 1836.

In the month of September last I visited the ancient city of Purneah, distant nearly 100 miles from this. As this city had never been visited with the gospel, you may be sure my message excited no ordinary degree of attention and surprise. The people thronged me in crowds; and although they never attempted to do me the least injury, yet the press was so great, that they injured my clothes with their oily bodies. I stayed three days among them, and was heard with great attention.

In the month of November I visited a large city called Soobah Behar, distant about 80 miles. Here we were heard with the same degree of attention, and by crowds as great; but we did not meet with the same mild treatment. The majority of the people being Mahommedans, their wrath was kindled against me on account of lowering their prophet. They threatened, in the centre of the market-place, to beat me, and seemed bent on doing me mischief. A respectable man among them advised us to take the advantage of the early rising of the moon, and be off secretly in the night, as there was no telling what they might do before morning, their rage was so great. He himself undertook to be our guide. We thought it prudent to adopt his advice, and accept his offer. Accordingly he, sword in hand, conducted us away over fields and ditches, and through a multi-

tude of bye paths, and did not allow us to stop until we were 6 or 8 miles distant from the city. In the same excursion we visited several large villages; and though nothing very particular occurred, yet I may venture to hope that the word was not preached in vain.

In the early part of January we paid a visit to the neighbouring city of Bhau-gulpore, distant 36 miles, where we spent a full and busy week in declaring the gospel among the inhabitants.

The latter end of this month and the beginning of February were spent at a place called Peerpointee, distant about 80 miles, amidst thousands and tens of thousands of people, assembled from all parts on the occasion of an annual religious festival. In addition to declaring the gospel to as many of the common people as we could, I visited the tents of all the grandees, by whom, with a few exceptions, I was favourably received. One raja, or native nobleman, made me a present of about 10 or 12 shillings, in lieu of a tract or two which he accepted. Indeed, he would not accept them, unless I would take his present.

At the close of February I took another journey to some large villages about 40 miles from this, where we were received in a very distressing manner. Had it not been for my presence, and the presence of two guards who accompanied me, I think it likely that a poor native Christian who was with me would have been made an instantaneous martyr for his love to the Lord Jesus. The people of all the villages in this direction are on fire against us, on account of the conversion of this poor man, who resides in Monghyr, but who has many relatives in the country around.

He has lately thrown up his caste; and as his caste is one of the highest, his conduct has caused a great deal of noise. The poor man has been persecuted in every possible way. First, he was compelled to flee from his house; next, the produce of a piece of land which he possesses was all carried away; next, the people carried away his wife and three children, they of course consenting: and, last of all, a plan was discovered to poison him and his mother, who has thrown up caste with him. The magistrate, however, compelled the spoilers of his land to pay him the price of the stolen grain. His enemies have since beaten and kicked him, and one day left him lying under a wall in the centre of Monghyr insensible. We have been all in a sad turmoil. I have never approved of applying to the magistrate in almost any case; but the spirit displayed at this time was so fierce, that I felt it my duty to acquaint him. He took his steps; and I believe has bound some of the ringleaders over to keep the peace, as well as fined them.

This man, his mother, a Mahomedan woman, the widow of dear Maisa, my hill-convert, and her sister, are all candidates for baptism, and all give evidence of a real conversion. Two other natives have also applied for admission; but not being fully satisfied about them, we have not accepted them for the present. A Mrs. De Souza, also, the daughter of pure Arabs, has been likewise accepted by the church for baptism. Thus we expect, before this month closes, to baptize six persons, all of whom were once heathens, and all of whom have, we humbly trust, been brought to the knowledge of the truth by the ministry in Monghyr. This is a little encouragement by the way; but oh, what is this? My spirits are sometimes so overwhelmed at our little success, that I am often ready to give all up. Nothing can possibly be so disheartening as missionary work in this country.

I am glad to say that all our converts stand fast. The man whom we set aside for unsanctified temper has been restored. His temporary exclusion has, I truly believe, been greatly blessed to him.

SAMARANG.

Extract of a letter from Mr. Bruckner, dated Samarang, February 4, 1836.

Since I wrote you last I have been enabled, by the Lord's infinite goodness, to make the gospel known to many who are nigh and afar off from this place, both

by words and tracts. It is true the excessive heat last year has prevented me now and then from going out. It appears, indeed, very hard work to give the gospel an entrance among Mussulmans, as they are shielded by their once adopted system to ward off every dart of truth which would fix upon their hearts; and I should despair of any success among them, were it not for the promised Spirit whom God will pour out upon all nations, and because the principles of the Mohamedan religion have not yet so possessed the hearts of all the people, that they would listen to nothing else; as I see is the case with the Arabs, who are numerous here, and very many of the Javanese and Malays, who are well instructed in the tenets of that religion. Their month of fast being just closed, it reminds me how tenaciously a vast number of people keep it a whole month long, and refrain from eating or drinking from morning till night in such a warm climate; and many of them are, in the meantime, obliged to work hard. What I frequently reason with them on this subject, that it is in vain to blot out their sins by their fasting, as is taught in their books, seems to have no effect on them.

Our Lord seems to bring his elements in motion against these places, as if to rouse these thoughtless people to a sense of needing Him. You will have heard that, two years ago, a dreadful earthquake took place about Batavia and farther up the country; that at that time even the palace of the Governor-general at Buitenzorg tumbled down; now, again, accounts have arrived from Amboyna of a dreadful earthquake, which happened there in the beginning of November last, of which the shocks lasted four days intermittingly. A great number of houses have been destroyed there by it, upwards of fifty people lost their lives, and a still greater number were bruised. This is merely the first report of this disaster. Fears were entertained about Banda, as the earthquake appeared to come from that island, on which there is a large volcano. About the same time several heavy shocks have been felt in the south-eastern parts of this island (Java), but have not caused any damage, as there are no brick houses where it happened. We need much of your prayers. The Lord be with you and us.

CEYLON.

The new chapel at Byamville was opened on Thursday, 28th of July last. The following account of the

service is given by our Missionary brother, Mr. Daniel, in the Colombo Observer, for Aug. 2nd.

Pursuant to the notice to which you alluded in your paper of the 22d Instant, the native chapel at Byamville was opened and set apart to the service of God on Thursday last. A numerous congregation both of natives and Europeans having assembled—the morning service commenced by singing a Singhalese hymn, and by reading the Scriptures and praying in the same language. After a second hymn had been sung, the Rev. T. Kilner, Wesleyan Missionary of Negombo—for the benefit of those who were unacquainted with the language of the country, delivered an appropriate discourse in English, from Isai. lvii. 15, which he afterwards with great facility translated into Singhalese for the instruction of the natives who composed the far greater part of the congregation. A collection having been made, the morning worship was concluded by singing and prayer.

After the friends who had come from a distance had partaken of some refreshment, the afternoon service was conducted by the Rev. H. Siers, Baptist Missionary, who delivered a sermon adapted to the occasion from Ps. cxxxii. 13, 14, and concluded with prayer. The weather was exceedingly favourable, and numbers attracted thither by the novelty of the scene heard the word of God with great attention, who had never before been under the sound of the Gospel. Among the Europeans who favoured us with their company, were Sir William Norris, Chief Justice, Lady Norris, Colonel Walker, Rev. J. Bailey, Mrs. Bailey, Mrs. Clough, Rev. T. Kilner, and Mrs. Kilner, J. Titterton, Esq. Sir John Wilson, Major-General, contrary to his intention, was compelled to be absent through indisposition, and Mr. Sergeant Rough, the Senior Puisne Judge, through unexpected circumstances.

Thus in a part of the country which till lately has been much neglected, a neat, commodious and suitable edifice has been erected for the worship of the true God, and the preaching of the Gospel; in which we hope the people around will hear for ages yet to come the tidings of salvation through Christ alone. While I would devoutly adore the Author of all good, for having enabled us to build a house for the glory of his holy name, it would be unpardonable on the present occasion to omit offering my best thanks to his Excellency the Governor, and the inhabitants of

Colombo for the pecuniary aid they have so cheerfully and liberally afforded—which although insufficient to complete the original design, has enabled us to proceed thus far in our intention. May the present generation, and many yet unborn have reason to bless them for the interest they have taken in their spiritual welfare.

I have to request that in addition to their contributions they will aid us by their prayers—that He, without whom “nothing is wise, nothing is powerful, nothing is holy,” would smile on the endeavours made to benefit the surrounding population, and by the pouring out of his Spirit from on high, cause his word to have free course and be glorified.

JAMAICA.

IN consequence of the decease of our late esteemed brother Coultart, Mr. Abbott has removed from Lucea to share with Mr. Clark the labours of the various stations in St. Ann's. Lucea must be supplied from Montego Bay and its vicinity, till another missionary can be sent out to reside there. In reference to this change, Mr. Clark writes thus, under date of 22nd of August last:—

I was rejoiced the more at the hope of brother A.'s coming, as I had an attack of fever last week, which left me very weak, and rendered it necessary that I should somewhat abridge my labours. I left Brown's Town on Friday morning, for the purpose of proceeding to Ocho Rios, to preach there that evening; but at St. Ann's Bay I met with a medical man, who told me if I was in my then state of health, it might be attended with great danger. I was therefore obliged to refrain; but a Wesleyan brother kindly supplied my place. On Saturday morning brother Abbott arrived at St. Ann's Bay; this was a great relief to my mind, as I had more work before me than I could well venture upon. This enabled me on Saturday to examine candidates for baptism, and to hold a church-meeting the same evening. It was an affecting time. The statements of some of the candidates, indeed nearly all, were deeply interesting; sometimes I could not refrain from tears. To my own soul, and I believe to all present, it was a season of refreshing from the presence of the Lord. Brother A. on the Sabbath morning conducted the early prayer-meeting, and preached morning and evening, and assisted in other duties. I administered the ordinance of the

Lord's Supper in the afternoon. We were but a little band, sitting around the table of the Lord; but I believe all felt the power of the gospel on their hearts. When the love of Christ was spoken of, tears were seen in almost every eye. I enjoy, my dear friend, services such as these with my warm-hearted but simple-minded negro brethren. And yet I have heard that not one out of ten of such are fit to be members of a Christian church. No one with us yesterday could have thought so. And these bumble followers of the Saviour have to contend with temptations of no ordinary kind; they have to make sacrifices, and yet they are faithful to their profession. It is not superstition working upon their minds—it is not the working of a compulsory system—but the influence of the truth as it is in Jesus.

I have been re-examining those individuals (principally) who were examined by my beloved friend Mr. Coultart. I could not find his memorandums, hence was obliged to examine them again. I had intended to baptize in a fortnight; circumstances, however, compel me to put off a week or two longer. The chapel here (St. Ann's) is progressing—we hope to open by Christmas. Brown's Town Chapel, though it can contain 1000 persons, is much too small. Something must be done, either by enlarging, or by building a new chapel at Ocho Rios. I hope to visit the people at the Pedroes soon—many were with us yesterday. In about three weeks I hope to preach in the mountains above Brown's Town, if I have sufficient strength.

Mr. Baylis, of Port Maria, it will be seen, has wants to urge, and mercies to acknowledge. We quote from a letter dated Aug. 10:—

We must soon have a new chapel at Port Maria, or we shall have no place in which to hold worship, for the one we have is going fast into decay. I have had it repaired till repairing is useless; and besides it is not large enough for the congregation: the people are doing what they can towards providing the means of building another, but as they are poor, they cannot do very much. I hope you will be able to afford us some assistance in this. I sometimes think that if some of the good people in England, who abound in wealth, knew how much good a few hundreds of pounds laid out in mission work would often do, we should not be so cramped in our labours for want of funds as we often are.

I have the pleasure of informing you that the good work continues to prosper with us. On the 19th of June last I baptized 135 persons at Oracabessa, and on the following sabbath 75 at Port Maria. Many more at both places offered themselves as candidates for the ordinance, but I thought it would be better for them to wait a little longer, till they are more fully instructed in the things of God. At Oracabessa we had, I think, a greater attendance than I have ever seen at a baptism in any place; at the water the crowd was immense, and yet good order was preserved. At the early prayer-meeting the chapel was crowded, and at the preaching there were hundreds more than could get inside. We had a good day at Port Maria, but the attendance was not so great as at Oracabessa, though we had more than the chapel could hold. May the Lord enable those who profess his name to stand fast in the faith!

The death of our highly esteemed brother Coultart is a serious stroke to the mission here, especially now, when we are so much in need of more labourers; but the Great Head of the church does all things well. Though we cannot see why he calls away his servants in the midst of their useful labours, yet no doubt he will make everything subservient to his glorious purposes. The death of Mr. Coultart was very unexpected. When he was here at the opening of Oracabessa chapel, he appeared to be in as good health and spirits as I ever saw him; but how uncertain is life, and how important that we should work diligently while it is day! I believe our departed friend did work to the full extent of his power, and there is no reason to doubt but he is now enjoying the rest that remained for the people of God. I endeavoured to improve his death both here and at Oracabessa. The people here were much affected by his death, as he was the first who brought the gospel among them. He used, many years ago, to come over from Kingston, a distance of 43 miles, and preach to the people in this neighbourhood, before any minister was settled among them. I feel for poor Mrs. Coultart. I hope the Lord will be her comfort and support.

From Beththephil (in St. James's) Mr. Dendy observes (Aug. 2):—

The 1st of August has again passed over our heads, and for this year in this colony a general holiday was allowed by legal enactment to the apprentices; consequently we were enabled to devote the day to meeting for religious purposes.

The 31st day of July being the regular

service-day at Beththephil, I determined to spend the 1st of August (Monday) at Salter's Hill, and the greater inducement to do so arose from the circumstance that a number of persons connected with both stations were waiting for baptism, which ordinance could more conveniently be attended to at Salter's Hill than at Beththephil. At the close of the services at the latter place a special collection for the chapel now building was made, in commemoration of the approaching anniversary, after which I proceeded to Salter's Hill, that I might be ready for the engagements of the following day.

On the 1st of August, before it was yet day, I was awake by the sound of voices proceeding from a number of persons in the chapel, who were engaged in singing a hymn of gratitude and praise, after which they implored the divine blessing on the proceedings of the day.

At 7, A.M., our chapel was full, and the interesting rite of baptism was administered to eighty-eight persons, forty-six of whom are added to Salter's Hill church, and forty-two to the church at Beththephil. The numbers might have been larger, but I am anxiously desirous that religious character be established before admission is made to the churches under my care. In this matter I think that we are as careful as churches in England. I know that some persons in England are surprised at the numbers that are added to our churches, and are ready to suppose that they are too hastily admitted. Shall we, however, limit the Holy One of Israel? Have not Christians in England prayed that converts to Jesus might become as numerous as drops of morning dew, and if God hears and answers the prayers of his people, does it become them to find fault? Ought they not rather to rejoice? Has not God recently, in this colony, emancipated 300,000 of our fellow-creatures from temporal bondage; and can HE not as easily, through the instrumentality of his own word, through the agency of his Spirit, say to a hundred or a thousand, "Thy sins be forgiven thee," and thus release them from the thralldom of their own transgressions and the bondage of Satan?

At ten o'clock the chapel was not only full, but there were some hundreds outside, when we commenced service; the address was founded upon Exod. xx. 2: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." After the service a special collection was made towards the erection of a school-room.

Having mentioned the school-room, I now give you a statement of the number

of scholars connected with my stations:—

	Day Sch.	Sun. Sch.
Salter's Hill	221	336
Beththephil	39	249
Greenwich Hill . . . . .	..	62
Total	250	647

I would remark, however, that many of the scholars in our day-schools are apprentices (the remainder are children who were under six years of age the 1st of August, 1834), and consequently can only attend to be instructed in their own time; besides this, as I have not yet obtained suitable masters, I am personally devoting two days in the week to each of the day-schools. I find this work arduous, connected with my other duties; but its importance appeared in such a light, that I could not do otherwise, until I procure, as I hope shortly to do, competent and efficient assistance.

The following communication from Mr. Clarke, of St. Thomas in the vale, exhibits, in a pleasing light, the readiness of our poor negro fellow-Christians to do all in their power towards providing for their own spiritual necessities. It adds another testimony to those already borne, as to the earnest care shown by our dear brethren, to admit none but suitable persons into their churches. Mr. Clarke's letter is dated from Kingston, Dec. 30.

As I am now at this place for a few days in order to administer the ordinance of baptism to some persons belonging to brother Gardner's church, I take the opportunity of drawing for my half year's salary of £100. I draw by this packet on account of the premium, which is better than it has been for some time, and better than it may long continue. I should have written by last packet, had I not purposed then to have waited another packet before drawing; but, as the usual time is come, I hope you will excuse me not advising by the previous packet.

Through much mercy I continue well and strong for labour; my dear wife and daughter are also well. Our teacher has recovered a little, but I cannot think of engaging her again in the school, as I fear the exertion would be too much for her. I have applied to the Rev. Mr. Trew of the Mico Institution, and hope to get some assistance for the parish, in the way of teaching, from him.

The chapel at Jericho was opened on the 24th instant, by our good brother, Mr. Gardner, who preached on the occasion

from Neh. x. 39. "We will not forsake the house of our God." He considered, first, The nature and import of the resolution; and secondly, suggested reasons why the resolution should be adopted by those present. He observed on the first head, that the resolution implied regularity of attendance at the house of our God—sincere attachment to its ordinances—an engagement to seek its prosperity, and a determination to render it proper support. On the second, he gave the following reasons why all should adopt this resolution as their own: Because the house of our God is the place where he chooses peculiarly to dwell—it is the place of sacred and all-important instruction—it is the scene of God's richest mercies and greatest blessings—it is the place to which those have resorted in all ages, whose example is worthy of imitation—it is the place in which many have had foretastes of the bliss of heaven, and have been prepared for the employments and enjoyments of that world in which there is no temple. He then concluded with an earnest and impressive exhortation to induce all to resolve, "We will not forsake the house of our God."

On the afternoon I preached from Ps. cxxxii. 13, 14; and on the sabbath from Ps. cxxii. 6. The attendance on the Saturday was small in consequence of most of the people being detained at home to receive their Christmas allowance of cloth, &c.; but on the Sabbath, the attendance was very great, and about as many remained outside as the chapel contained within. The chapel as it now is, holds about 1200, and we supposed that at the fewest 2000 were present on the occasion. I hope the number will keep up, and I think it will, as I have seen full as great a number on favourable days, when I preached under the pimento and mango trees near to my dwelling.

I began preaching at Jericho 2 years ago, on the Christmas day, and now see a chapel erected, and nearly paid for; 70 feet long, and 45 broad, with walls of stone, 21 feet high: well may I say, "What hath God wrought!" I see also an affectionate people around me, who give according to their abilities to relieve my mind from the trouble I am always in when unable to meet the demands of my workmen.

One evening, a number of people came from an estate, to evening prayer. After prayer they came forward, some with a 1s. 8d., some 2s. 6d., some 3s. 4d., some 6s. 8d., until it amounted to £5. 1s. 8d., and many of these had given an extra subscription to the chapel, once, twice, or thrice before. They said they heard I

had some difficulty in paying the workmen, and it would be a shame to them all, if the work was stopped for want of money. They had consulted together at home, and had all resolved, that every female, not aged or sick, should give 1s. 8d., and every male, not old nor sick, should give 2s. 6d., and whoever could afford it would give more. One aged female African, who has long been free and industrious, by cultivating ground allowed her by her son, has brought, at three different times, the sum of £2. 13s. 4d.; besides her usual contributions. I faithfully tell them their duty in reference to giving, and leave it there; I believe this to be the right plan: and this is no doubt the plan which God can make sufficient to carry on his work.

The people have flocked to me by night and by day, to be examined for baptism. Many I have kept back; many I have examined three, four, and even five or six times, at intervals of some weeks. I have publicly read their names to the church twice, charging the members to act faithfully, in the fear of God, if they knew anything against any of them. I have made private inquiries, and have had the characters of those received, commended by those that knew them, as being such as became the gospel; and with all this caution and particularity, I have, within this year, baptized at my different stations, 630 persons—180 of whom were examined in the previous year, and given in my former account. I have many cases to try me, but so had my Master, and so had his apostles; and all we can do is, to separate those persons from us who walk disorderly; and so make it appear, that we will allow no evil that is known to be among us, without faithful admonition, rebuke, or separation.

BELIZE.

We regret that the press of intelligence from other quarters has prevented our inserting anything from this station for several months past. Our brother Henderson and his family have been visited with sickness, but all have been mercifully preserved, and the mission is favoured with considerable prosperity. The premises have been altered and enlarged at considerable expense for the accommodation of the various schools which, in addition to his other labours, are conducted by Mr. Henderson, aided by Mrs. H. and a female assistant. Early in the past year, Mr. H.

undertook a journey to Bacalar, a considerable town in the neighbouring Spanish settlement, where he was very kindly received, and had an opportunity of disposing of several copies of the Holy Scriptures in that language.

In the month of August last, the settlement of Honduras was thrown into great alarm by the appearance of Cholera, communicated by means of a vessel from the Havanna, bringing captured Africans for the service of the colonists. The ravages of this fearful disease had been extensive, though principally confined to the poor and dissipated classes of the population.

The last letter from Mr. Henderson was dated 15th October. We give the following extract from it.

At the time I last wrote you I was preparing the half year's account, since that time I have (besides being sick myself) had increasing demands upon my time, so that until to-day, I have not been able to apply myself to money matters. I do hope the visitation of cholera has been blessed to the souls of many. Some who appeared halting between two opinions, have been led to decide on the Lord's side; and others, showing little or no concern for spiritual things, have been brought to cry, 'What must I do to be saved?' Our place of worship is now beginning to be too strait for us. It is quite different in the schools, our numbers have decreased greatly since the prevalence of the disease from which we have not yet recovered, though the cholera has nearly left the place, and the remaining cases are much milder than at the outset. Of the scholars, we have lost seven or eight, some of whom gave pleasing testimony to the happy effects of the instructions they had received. It is our mercy to be favoured with health; not uninterrupted, yet so as not to interfere materially with our duties. Mrs. H. suffers most, and our assistant supplies her place when unable to attend. We had a bap-

tising three weeks ago and expect to be called upon again in the course of a few weeks.

SOUTH AFRICA.

In a recent letter from Mr. Davies, he observes :

As a church we are going on comfortably. We enjoy great peace and comfort among ourselves, and a few, I expect, will shortly be baptized. Our annual Missionary meetings took place last Lord's day, and the following evening. The Missionary Sermon was preached by our esteemed brother, the Rev. Mr. Haddy, a Methodist minister, from Zech. ix. 9, 10.

The public meeting, it is stated in the 'Graham's Town Journal,' was held in the Independent chapel, on Monday evening, 31st October. On this occasion the chair was occupied by the Rev. Mr. Heavyside, Acting Colonial Chaplain, and a report was read, briefly detailing the operations of the Society in various parts of the world, which was listened to with great interest. After reading and passing this report, the meeting was addressed on the subject of Missions by the Rev. Mr. Monro, independent—Rev. Messrs. Haddy and Gainer, Wesleyans—Rev. Mr. Heavyside, Episcopalian, and Messrs. W. and J. Smith, and R. God-lonton. Mr. Haddy took a very interesting view of the work of Missions in this colony—a task for which he was peculiarly well qualified, from his extensive experience amongst the Namaquas, and Amakosa and Abatamba tribes of Kafirs. He also dwelt upon the rapid progress of Mohammedanism in this colony, which he attributed in a great degree to a want of sympathy and zeal on the part of the professedly pious in relation to the religious wants of the coloured classes. We regret to state that the amount of subscriptions to this Auxiliary Society for the present year is somewhat below those of the past. But we are of opinion that this may be attributed, not to any declension in public liberality, but to that disorganized state of affairs arising from the painful calamities which the inhabitants have recently suffered.

LIST OF LETTERS LATELY RECEIVED.

East Indies.—Rev. W. H. Pearce, Calcutta, July 9, Aug. 31: J. Lawrence, Digah, July 30.

West Indies.—Rev. J. Tinson, Kingston, Dec. 14, 30: J. Kingdon, Dec. 16: J. Clark, Nov. 30: J. Barlow, Oct. 29: T. Burchell, Nov. 29, Dec. 27: J. M. Phillippo, Nov. 16, Dec. 27; W. Knibb, Dec. 26: J. Clarke, Dec. 30: E. Baylis, Dec. 27; Rev. J. Burton, Jan. 3; J. Bourn, Dec. 8.

South Africa.—Rev. W. Davies, Nov. 2.

Contributions received on account of the Baptist Missionary Society,
from January 20, 1837, to February 20, 1837, not including individual subscriptions.

Cardington, Cotton End, Collection, by.....	10	0	0
Loughton, Missionary Association, by Rev. S. Brawn.....	7	14	0
Speen, Friends, by Mr. Day (Sunday School, &c.).....	3	6	0
Salendine Nook, Penny Society, by Mr. Girdwood.....	10	0	0
Miss Spruden's Missionary Box.....	1	8	0
Chenstow, Friends, by Rev. T. Jones (Female Education, 15s.).....	4	11	4
Ipswich, &c Friends, by Mr. Pollard.....	3	2	6
Harlow, Ladies' Auxiliary Society, by Mrs. Finch.....	16	0	0
Woodstock, Friends, by Rev. C. Darken.....	5	0	0
Maddenham (Cambridgeshire), by Mr. Rose.....	10	3	11
Northamptonshire, Independent Association, by Rev. J. Robertson, Market Harborough, Rev. H. Toller, 5 0 0 Kettering..... T. Toller, 2 0 0			
	7	0	0
Buckingham, Friends, by Mr. Beunet.....	2	10	0
Bridgnorth, Collection and Subscriptions, by Rev. T. Morgan.....	21	18	5
Naunton, Weekly Subscriptions and Collections, by Rev. J. Acocks.....	10	10	4

N.B. The amount acknowledged in our last number as received from Newbury, included subscriptions and collections from *Ashampstead*, 2l. 15s. 0d. The contributions from *Stowmarket*, in our last, were printed, by error, as 1l. 7s. 5d., instead of 3l. 7s. 5d.

DONATIONS.

Mrs. Broadley Wilson, <i>Clapham Common</i>	30	0	0
Hon. Mr. Baron Gurney, <i>Jamaica Schools</i>	20	0	0
London Central Negroes' Friend Society, by Miss Stacey, For Rev. T. Burchell, <i>Montego Bay</i>	20	0	0
Rev. W. Knibb, <i>Falmouth</i>	20	0	0
Robert Simpson, Esq., <i>York Place, City Road</i>	L. S.	10	0
Mr. Joseph Parkes, <i>Dublin</i> , for <i>Montego Bay</i>		2	10
Mr. C. Davies, <i>Wallingford</i> , Ditto.....		2	0
Josiah Forster, Esq., <i>Tottenham</i> , for <i>Schools</i>		1	0
Friend, by Mr. B. C. Wilmshurst.....		1	0
<i>Towards sending a missionary to the Bahamas:—</i>			
John Foster, Esq., <i>Biggleswade</i>	10	0	0
Mrs. Wedd, <i>Watford</i>	5	0	0

TO CORRESPONDENTS.

A box has been received from friends at Ipswich, by Mr. Middleditch, containing Fancy Articles, &c. &c. for Mr. Hutchins, *Savanna la Mar, Jamaica*.

Received on account of Canadian Society:—

Mr. Joseph Parkes, <i>Dublin</i>	2	10	0
Chepstow, by Rev. Mr. Jones	2	0	8
1637	5	0	0
Friend, by Rev. John Dyer		10	0
R. and T. Freeman	1	0	0
Ditto Subscription	1	0	0
Miss Head, <i>Bradford</i>	5	0	0

Our kind friends, "a father, mother, and ten children," are heartily thanked for their interesting letter, and their liberal intention of making an extra "family donation" at the approaching Annual Meeting. The pecuniary exigencies of the Mission are such as to render it especially desirable that their laudable example should be extensively imitated.

MISSIONARY HERALD.

CCXX.

APRIL, 1837.

P.S. Subscribers in and around London are respectfully reminded that their Annual Subscriptions are considered payable on the First of April, and it is particularly desirable that the Collector should be enabled to make up his account as early in the month as possible.

ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY.

The Committee have sincere pleasure in announcing to their Friends, and the Christian public at large, that on

LORD'S DAY, APRIL 30,

Sermons, on behalf of the Society, will be preached generally in the Baptist Chapels in London and its vicinity. It was hoped that a list might be given in our present number, both of the places and ministers, but our information is not yet sufficiently complete. We are enabled, however, to present the following account of Chapels already included in the arrangement, and heartily thank our friends connected with them for the kindness with which they have responded to the application of the Committee. It is hoped that further additions will be made to the list.

Alie Street,
Bow,
Brenford, Old,
Do. New,
Blandford Street,
Camberwell,
Chelsea, Paradise Chapel,
Do. Second Church,
Church Street, Blackfriars,
Clapham,
Deptford Road,
Devonshire Square,
Dock Head,
Ebenezer, Shoreditch,
Eagle Street,
Eldon Street (Welsh)

Fetter Lane,
Greenwich,
Hackney,
Hammersmith,
Hampstead,
Hendon,
Henrietta Street,
Horston Street,
Jamaica Row,
John Street,
Keppel Street,
Kensington Gravel Pits,
Kent Road,
Loughton,
Maze Pond,
Northampton-st, Pancras

Peckham
Poplar,
Prescot Street,
Regent Street, Lambeth,
Romney Street,
Salters' Hall,
Shacklewell,
Stepney,
Toftenham,
Trinity Chapel,
Unicorn Yard,
Walworth, East Lane,
Do. Horsley Street,
Do. Lion Street,
Woolwich, Queen Street,
Do. Enon Chapel.

WEDNESDAY, MAY 3,

The Rev. JAMES HARRINGTON EVANS, M.A., of John Street Chapel, will preach the General Sermon for the Society, at Surrey Chapel, Blackfriars' Road. Service to begin at half-past Six.

THURSDAY, MAY 4,

The Annual Meeting of the Society will be held at Finsbury Chapel, Moorfields; GEORGE RAWSON, Esq., of Leeds, in the Chair. To commence at Eleven.

FRIDAY, MAY 5,

The Committee of the Society will meet at the Mission House, Fen Court, when the company of all Ministers of the denomination, who may be in town, is requested.

FOREIGN INTELLIGENCE.

CALCUTTA.

The health of our much-respected brother, Mr. W. H. Pearce, has been so much impaired by a residence of nearly twenty years in Bengal, that the Committee, in concurrence with the oft-repeated and urgent representations of Christian friends from the East, suggested to him, some time ago, the propriety of his visiting his native country for a season. It will be seen, from the following extract, that he has at length decided to act on this suggestion. He was expected to embark on the last day of the old year, so that it is possible he may arrive in time for the Annual Meeting.

I am truly thankful to inform you that, through the kindness of a gracious Providence, the lives of all the missionary families connected with our Society, both in this neighbourhood and in Upper Hindustan, have been mercifully preserved to the present time. Some, however, have suffered more or less in health, among which are Mrs. Yates and family, lately returned from Benares, and Brother Ellis, who is only just now convalescent from a severe attack of fever. The missionary band, too, has been reduced by the death of Mrs. Mackay, the amiable wife of Dr. Duff's associate in the Scotch mission, and by the demise of Mr. Reichardt, who, although now not connected as formerly with the Church Missionary Society, never abandoned his efforts for the good of the natives. We need many more labourers. Oh, that our denomination would supply some of them! Alas! We look and long in vain! Were it not for the arrival of several brethren, in connexion with Mr. Groves, we should be tempted to believe that English Christians did not know the overwhelming wants of India, or had made up their minds to leave her millions to their fate.

Several weeks ago I despatched your letters, stating that, by the advice of my medical and all other friends, I had been induced to determine to visit Europe for a time. You will, I hope, when you receive the communications, approve the measure. My health, during the late hot weather to the present time, has been far better than I expected, but the doctor begs me not to be misled by this improvement,

so as to neglect the only means of revigorating my constitution, now seriously affected by a residence in India of more than nineteen years. Observation and experience combine to make me feel the force of his statements; and I therefore do not hesitate as to my duty. Mrs. Pearce and myself, if spared, propose to leave Bengal about the latter end of the year, and may hope to arrive in England by the latter end of April or middle of May. We should probably leave at an earlier period, but a chronic affection of the throat and chest, which always prevents my preaching during some part of our comparatively *mild* cold weather, renders it a duty to avoid the danger which might be apprehended from the piercing cold of your opening spring.

Respecting the New Bengali Translation, he states:—

Our former edition of the New Testament in Bengali is entirely exhausted. It has been constantly used by all denominations; and the following extract of a note to Brother Ellis, from a Missionary of the Church of England, the Secretary of the Calcutta Bible Association, will exhibit the pleasing anxiety which is manifested to obtain it:—

“Kindly allow me to trouble you to ascertain if your brethren in the mission could make a further grant of the last edition of the New Testament in Bengali. If they can, it would be very acceptable, as the grant of 25 copies, which they kindly made before, was disposed of *instantly*, and the disposal of them, so far from satisfying the demand, or supplying the wants of those who were desirous of obtaining a copy, only tended to excite more and more the applications, on almost all hands, for a supply of the same.”

We are now steadily proceeding with the new and improved edition. The four Gospels and Acts are just completed, and Brother Yates and myself have fully determined, if health be spared to complete the work ere we are separated. We are directing our particular attention to remedy the two faults, which have been mentioned as existing in the former edition, viz. as being sometimes too periphrastical, and occasionally introducing a sense different from that commonly received, when the latter is as well supported. We fully hope that, so far we have been successful; and that, while, in such cases, we have not permitted the native *idioms* to be seriously injured, as great a closeness of translation and uni-

formity of rendering as can be justified, have been secured.

The male and female boarding schools, under the care of Brethren Ellis and G. Pearce, and their good wives respectively, are going on very satisfactorily. Brother Ellis's English school is also very flourishing; and brother G. Pearce has had lately an addition of several respectable families to his flock of Native Christians in the villages. Several have lately joined, or are about to do so, the English church under the care of brother Yates. We have also some prospect of additions to the native church in Calcutta.

SAMARANG.

Extract of a letter from Mr. Bruckner to Mr. Dyer, dated Samarang, June 24, 1836.

I wrote you last by my friend, the Rev. Mr. Medhurst, who left this island for England in the beginning of April last, and who is still on the mighty deep while I write this. Time calls me now again to communicate with you, although I have nothing of importance to report. One thing I would observe, that I have reason to praise the name of the Lord greatly, that he still is pleased to permit me to go on, to a certain extent, in my work, and that he has not yet laid me aside, like so many, who came, even after me, to labour in this part of his vineyard. When I reflect how many missionaries and ministers have arrived after me in these islands, and of whom by far the greatest number is already removed to the eternal world, my mind is called to wonder at and to praise the long-suffering goodness of our God and Saviour, who hath so long forborne with me. I have now become, indeed, the eldest minister of Christ in this whole Archipelago. It is true, I feel my strength flagging very fast, that I even cannot go out so frequently among the people around me as I used to do; yet I can still go out three or four times a week to give away tracts, and to speak to the people; but these poor creatures, though they appear sometimes to be affected for a moment, seem to feel little concern for a future world, as their minds seem to be quite engrossed with the difficulties of the time. And, indeed, I must say, that it is difficult for the greatest number of natives here around to find a living, as they have no proper means of subsistence at hand, and the taxes and labour imposed on them are too heavy; the consequence is, that great numbers of them remove from the

adjacent villages around to more distant places in the country, where they still find ground enough for cultivation; but even in the country the complaints of the natives are loud over the cultivation of sugar and coffee, to which they are held very strictly.

I find an opportunity to go every five days to a place some miles from this, where people coming from a distant market use to lodge at night. Sometimes they amount to a hundred. They come from the interior parts of the country. I speak then to them on the one thing needful. Most of them are generally attentive: sometimes I am laughed at by some. They have become very desirous for tracts, which they carry home to their villages, by which means the chief contents of the gospel become known in places where it cannot be made known by oral communication. One of these people, who had come from a distance of eighty miles, told me that he had been commissioned by several chiefs in his neighbourhood to bring them some tracts from me, with which I gladly supplied him. Another of them said he was determined to give himself up to Jesus Christ. A person who, two years ago, came out to this country from the Netherlands Missionary Society, who passed some days ago here; along, in the capacity of minister of the gospel in the Dutch church at Solo, told me that he had presented a New Testament, in Javanese, to the sultan of the island Madura, while he was there, who had received it very gratefully. He had been brought, by reading the tracts and the New Testament, so far as to express himself very favourably about Jesus Christ. But, when we consider that these chiefs have bound themselves, by a formidable oath to their dying parents, to maintain the lying system of the religion of Mohamed, and on which also their worldly greatness depends, we cannot, without the greatest wonders of Divine grace, expect that such persons will shake off the Mohamedan yoke, and take upon themselves the mild yoke of Christ. Yet we will labour, pray, and hope for the hastening of the time when even these islanders will look to the Lord Jesus as their only Saviour.

JAMAICA.

In our last number we introduced an extract from the correspondence of Mr. Baylis, of Port Maria, by remarking that he had 'wants to urge and mercies to acknowledge.' Mercies, we believe, he still has, and ever

will have to acknowledge; but wants have ceased to oppress, or cares to perplex his mind. It has pleased God again to diminish our little Missionary band, by removing this dear and faithful brother from his sphere of labour to the world of heavenly rest. *Even so, Father, for so it seemed good in thy sight.*

The first intimation of this unexpected and mournful event was contained in a letter from the Rev. Wm. Seccombe, the much-respected Wesleyan Missionary at the same station, between whom and our departed brother much friendly cordiality subsisted. We give his account, which affords another honourable proof of Christian kindness and attention in the hour of sorrow. The letter is addressed to Mr. Dyer, and dated Port Maria, Jan. 3.

It is my painful duty to communicate to you the mournful intelligence of the death of Mr. Baylis, which took place this day, about six o'clock P.M. On Sunday, the 1st instant, he preached and administered the sacrament of the Lord's supper to a great number of communicants, but was observed, during the service, to make several mistakes, especially whilst reading the scriptures and hymns. Two medical gentlemen were called in, but with little good effect. They declared it to be "a rush of blood on the brain." I have been with him (a few hours excepted) night and day, since Monday about noon, and can assure you that every attention was paid him. The man of God knew me when I first entered his room; and, on my saying, Mr. Baylis, God will help you now, he replied, turning his dear eyes to heaven, with an emphatic "O yes!" I bear him testimony who have known his labours of love, that he was a most indefatigable minister of Christ. The church of God, over which he was the pastor, and the community at large, have sustained a great loss.

Poor Mrs. Baylis will, I trust, be supported, and brought through by Him who is indeed the Father of the fatherless and the Judge of the widow in his holy habitation. At present she is in a very weak state, having been recently ill, and now, within a few weeks, called to sustain sorrow upon sorrow, first a child, and then a husband.

I take the liberty of writing you this letter, as neither of your own Missionaries has yet arrived, or will arrive, to send by this packet.

Notwithstanding the apprehension

expressed in the closing paragraph, Mr. Knibb arrived at Port Maria in time to forward similar intelligence by the same packet. He spent the following Lord's-day at the station, and wrote from thence on Saturday, the 7th, as follows:

I had scarcely finished my letter respecting Piedmont station,* when I was summoned to this place by the alarming illness of dear brother Baylis, and though I travelled as rapidly as possible, so deadly was the attack, that ere I reached he was consigned to the tomb. Thus have we lost a most laborious, self-denying, and faithful minister of Christ, who worked while life was granted, and when the hand of death was approaching, longed yet to engage in the blessed cause. A more strictly conscientious man I seldom knew—a more hard working missionary you have seldom had. But he is gone. On last Sabbath with difficulty he preached from "As for me and my house, we will serve the Lord," and in the afternoon administered the Lord's-Supper. On the Wednesday evening his remains were interred within the same chapel! Thus, in the midst of his days and usefulness, have you lost an enterprising and valued servant; the church, a faithful and energetic pastor; his fellow-labourers, a kind and affectionate brother; and his widow and dear orphans, the stay and support on which they so justly leaned. But all is right; He hath done all things well, and we should bow with humble submission to his sovereign will. To-morrow I shall endeavour to improve the event to the church and congregation, and shall endeavour to impress upon them the necessity of walking together in love until Providence shall raise them up a pastor after his own will, to break to them the bread of life. I fondly hoped that either brother Tinson, or some other brother, would have been here with whom I might have advised respecting the temporary supply of the station; but in this I am disappointed. It being sixty miles from Falmouth, I cannot do any thing, except communicate my thoughts to him and the brethren. The only feasible plan that has occurred to me is to request Mr. Barlow to divide his time between these stations and his own, and asking Mr. Whitehorn to give one Sabbath in a month, till the pleasure of the Committee be known. I shall state these views to brother Tinson, and if he approves, shall request him to take the steps to secure their adoption.

And now, my dear Sir, allow me to urge upon you the necessity of immediately sup-

* See the Quarterly Paper for the present month.

plying this station, while I point out what I think should be kept in view. The mission premises here are by no means healthy; they are badly chosen, and though our brother has spent more than £400 in repairs, they are fast going to ruin; the chapel cannot last very long. I really fear, if the congregation is large on Lord's-day, it will go, it leaks in every part, and is fast rotting to dust. At Oracabessa our brother has erected a *good substantial* chapel, which is clear of debt, except what it owes to this church; and there is equally a large, if not larger congregation, than at Port Maria, and I am informed that a healthy residence may be obtained in the neighbourhood. Bagnalls stands at equal distance from both places; therefore, in your appointment of a successor, would it not be well to allow him to seek a residence where he has a prospect of health, though he may not reside near Port Maria, at least until his constitution is in some measure seasoned to the climate.

The stations here are of growing importance, and when a chapel is built at this place, and *one* must be erected, they will be able to support their minister, if a faithful, affectionate, and laborious brother is sent, and I have no doubt but that an eligible and healthy residence may be obtained. But if he stops at Port Maria, in all probability he will die, as the heat and other circumstances are very unfavourable to a new-comer. Oh, that God may direct you, my heart yearns over the people, they are *children*, and if not fed (for they cannot yet feed themselves) they will starve; pity them, act for them, and God will, I am sure he will, send the means. Do not think that we do not feel for you, but remember we have a share of your burdens, and will lighten them when we can. Let me hear what you intend doing as soon as possible, that I may cheer the hearts of the poor people here; and send, if you can, a healthy strong labourer, for the field here is large, and the work is great.

I do hope that when our afflicted sister arrives, God will put it into the hearts of some of the rich disciples of Jesus to assist her. Her husband laboured hard, and to save the Society, lived hard—too much so, I think, debarring himself of those comforts which his incessant exertions rendered *necessary*; but to his reward he has fled, leaving a fragrance of character behind him, loved best by those who knew him most—but this widow and children are left to the care of that gracious Being who will doubtless preserve them, but who makes use of earthly agency to effect his kind designs. May the Father of the

fatherless, and the Husband of the widow, be their portion!

Well, my dear friend, thus we are daily falling around, but in what a noble cause! If God will but enable me to be faithful unto death, my soul shall praise him. Frequently am I cast down by the state of my financial concerns, and frequently by the want of more love to the blessed Saviour; but I do love him, I love his work, yet wonder that he can condescend to employ me in it! But blessed be his name, he does do it, and with equal compassion deigns to bless my efforts. Yes, it is a noble work; then haste, haste some beloved brother to the conflict, on the wings of mercy come, laden with the graces of the Spirit, come, a desolate church waits for thee, a willing people wait to greet thee, thy brethren will hail thy arrival; bring with thee love to poor, debased, benighted, deeply-injured Africa. Come to their rescue, and may Jesus bless those who send you, and bless you in coming. Come, prepared to live or to die, leaving all in the hands of Him, who, as the Great Shepherd, will bless and protect you. O thou Father of mercies, "Let Ethiopia stretch out her hands unto God!"

We may hope that by the time this Number leaves the press, Mr. Reid will have arrived at Kingston, and that his arrival may facilitate the temporary arrangements for supplying the stations thus left destitute. But a labourer, such as brother Knibb describes, is urgently wanted. 1 Chron. xxix. 5.

BAHAMAS.

Extract of a letter from Mr. Burton, dated Nassau, Jan. 3, 1837:

God has of late been giving us a gracious portion of his mercy in the church; more, I think, in the last two or three months, than we ever had before in the same space of time. Our Sabbath-schools are yielding us some increase to the church, through the great blessing of God. O that the Lord may sanctify us daily, and promote our holiness!

I am earnestly hoping that it may please God to bring us an additional labourer, in one of the two vessels that are daily expected from London. If he has not left yet, pray send him away. Brother Bourn is now at Andros Island. At present our visits to the out islands have to be determined chiefly by the sins and weaknesses of the people.

Our readers will perceive in the above extract that Mr. Burton once

more renews his cry for help. We are happy to state that there is now a prospect of affording it. A few friends have found it in their hearts to contribute for this special purpose, and the Committee have resolved, in consequence, to send out a fourth missionary for this interesting field without delay. Mr. Thomas Applegate, who has long desired this 'good work,' has been accepted for the station, and will sail, with Mrs. A., as soon as opportunity is presented. May the Father of mercies be their guide and their protector!

The following communication from Mr. Quant, dated Grand Key, Oct. 25, gives a lively narrative of his visit to the Coicos, adjoining islands, which none of our brethren had visited before.

I left Turk's Islands Sept. 13th, at midnight, and in the morning we were in sight of the other land, and came to the settlements about three o'clock, when I went ashore at a place called the Haulover. I felt very unwell, arising partly from the stench of the small fishing-boat in which, through the impossibility of obtaining better accommodations, I had been induced to make this trip. I was well enough, however, to go ashore; the apprentices were at work in their masters' fields, but in the evening assembled at a small meeting-house built by themselves, where I endeavoured to break unto them the bread of life. Many of them were professed Baptists, and they allowed me to reprove them for their sins, point out any thing amiss in their lives, and promised amendment. Truly they needed all this: but one or two couples being married, and much ignorance prevailing; yet I believe, indeed I feel confident, there were some amongst them who were serving and fearing the Lord; and who, amid all the disadvantages, and consequent ignorance, were willing and anxious to walk before the Lord in sincerity and truth. Still I could not on some accounts feel justified in forming a church there till I had secured a further acquaintance with them. On account of the badness of the season the people were almost in a starving condition, and it was very common when any of them exchanged the "*hnd-de*," or "how do ye do," to reply, "*hungry*." Happily I had provided myself with stores, or I must have shared the general feeling. Here too the mosquitos were distressingly annoying; I had never before, since leaving England, witnessed any thing that answered my appre-

hensions of their fury; but here my worst fears were more than realized. Dogs, sheep, pigs, calves, and even cows and horses, are destroyed by them; and I do believe, if any person were exposed to their fury for two or three hours, without any means of defence, they would, by their united efforts, put an end to his existence. I believe I killed hundreds every minute, about my face, neck, and ears, until I obtained an asylum in a room filled with smoke almost to suffocation; and this is the only way the poor creatures have to secure themselves—they must literally become smoke-dried to get any peace.

From the Haulover I proceeded to another settlement called Greenwich, where I held a short service, and spent the night and the following day; sailed up a beautiful little creek, on whose banks there formerly were many large and splendid settlements, when cotton was cultivated here, and slavery was in its glory; but now they are mostly broken up, their owners dead or removed, and the places all going to ruin and decay. I stopt at one, which is about the centre of the Lower or Grand Coicos, for several days. The estate is called Belle Vue, and is a convenient rendezvous for the scattered families who are interspersed over this tract of land. Here too a society of Baptists is formed, who meet for worship in an old building, formerly belonging to some resident planter, but long since forfeited to the crown. Their leader, or the person who conducts the service in our absence, appears to be a good man; he reads pretty well, and will give a good common sense explanation of a chapter in his way; and in his station I should think he is of great service. I was sorry I could not form a church here either, the only objection was the people being in an unmarried state, but this I hope will soon be obviated, as while there I published fifteen couples for marriage, and intend to return as soon as I can to marry them. At this place too, I met with a white young man of English birth and parentage, who appears, by his own account, to have been a sad profligate, but who I hope now is a returning prodigal; at present I wish to say but little about him, knowing something of the deceit of human nature, and how prone we are at all times to be mistaken; yet I think him a very interesting character. By his own account, while a boy at school, he determined upon going to sea, and unknown to his parents ran away from school, and entered on board a man of war. For three years his parents mourned over him as lost; and as no tidings could be heard of him concluded mischief had befallen him, and that he was no

more: after three years he returned, came to his father's door at Rochester, in Kent, but they knew him not. After continuing some short time at home he again wished to go to sea, and obtained his parent's consent; again went on board a man of war, fitted out for the Mediterranean, and engaged under Sir E. Codrington in the battle of Navarino; here he was employed as a 'powder monkey,' running backwards and forwards during the whole of the action, and in the heat of the fire carrying powder from the hatches to supply the different guns; and though great slaughter was made in their vessel, he escaped uninjured, reckoned himself a lucky fellow, and thought no more of the goodness of God manifested in his preservation. Subsequently he was paid off at Portsmouth, but not till he had imbibed the practice of drinking and swearing, and almost all other sinful practices, to which, alas! our seamen are addicted: being paid off he followed his father, who had obtained command of a prison ship at Bermuda, thither, where his bad conduct and profligate habits made his best friends his enemies, and even steeled the heart of one of the kindest of fathers. After all attempts to reclaim him had been made without avail, he was turned adrift to seek a home for himself; he came to Turk's Island, and here, for eighteen months, pursued his old course, until, as he told me, he began to find the ways of sin were very crooked ways. From Turk's Island he went to the Coicos, where God was, I hope, pleased to employ his misfortunes, or rather the consequences of his sin, for his correction: he became known to our people there, who, observing a change in his conduct, encouraged him to attend this meeting, which I trust was of service to him, and now I hope he is a weeping penitent, humbly supplicating mercy of God, through the merit of Christ. Whether the change is that of the early cloud or morning dew that passeth away, or the good work that shall be perfected in Jesus Christ, is not for us to determine; but while there is evidence of the fruits of the Spirit being borne, there is reason for hope.

Having spent one Sabbath at Belle Vue, I proceeded to an estate, at the extreme end of this Coicos called Mount Pleasant: on the Monday I left for Wades' Green, another estate, and more central than the last; here I preached in the evening to a house full of people, and took my abode for the night with the proprietor, a very kind man. The next day rode to a village called the Kew, where there were formerly extensive sugar works, but which are now all in a ruinous condition; found

a few scattered negro huts, in one of which was an aged pilgrim, nearly, if not quite, one hundred years old. I gathered this to be his age from the account he gave of himself and of circumstances that took place before the first American war. He has been "keeping meeting" at the Kew for many years, but has never been married. 'Master,' he said, 'would lick (beat) nigger if he talked for (of) marry; but now the liberty come, he wished to get out of sin before he died. So I suppose I shall have this bridegroom of ancient days to unite to his blooming bride of seventy when I go again; he cannot read, yet was acquainted with many of the parables and much of the history of Christ: his experience of divine things was rich and sweet, though his expressions were simple. The facilities for travelling on these islands are so few, the distances so great, and the roads so bad, that visiting the different settlements is attended with much fatigue and danger. One day, having sailed six or seven miles, could go no farther by sea, but was obliged to walk to the next settlement, which was sixteen miles from the place where we landed. I found it a most fatiguing walk in the day; part of our road lay by the sea side, and in consequence of high water we were sometimes over our ankles in salt water; part of our road was over steep loose sharp rocks, where one false step might have proved the cause of a broken limb or loss of life, and part through overgrown woods, with here and there a patch of good road. On another occasion I wished to visit a place called the Increase, and sailed in a boat as far as the creek on which it was situated was deep enough to float our boat, and then we had to walk a mile or two. My guide was a tall, strong black man, above six feet high, and proportionably stout; after we had walked a few hundred yards we came to a creek which it was necessary we should pass, and he, to prevent my getting wet, took me on his shoulders; thus mounted we entered the stream, when, having taken a few steps, the bottom proved to be a loose sand, full of holes, into which my guide slipped up to the middle; and here he was stuck fast, with me mounted on his shoulders; by dint of hard pulling and tugging he got his foot released, but it was only to get it stuck fast a second time. After several most laborious efforts, which were enough to strain the poor fellow to pieces, we succeeded in reaching terra firma; after which I preferred getting wet-footed to being so mounted. I merely mention these circumstances that you may be aware that I shall not be able to visit these settlements so frequently as I should were it otherwise.

Contributions received on account of the Baptist Missionary Society, from February 20, 1837, to March 20, 1837, not including individual subscriptions.

Stepney, collected by Miss Davis.....	3	0	7
Docking, small subscriptions, &c., by Miss Jackson.....	4	12	0
Poole, subscriptions, by Rev. S. Bulgin.....	2	2	0
St. Alban's, on account, by Rev. W. Upton.....	10	0	0
Berwick & Tweedmouth, Juvenile Missionary Society, by Mr. Paxton.....	3	0	0
Berwick, Secession Church Missionary Society, Rev. Mr. Balmer.....	1	0	0
Twickenham, collected by Mrs. Litchfield.....	0	16	0
Beccles, contributions, by Rev. G. Wright.....	5	0	0
Cirencester, do. by Rev. D. White.....	8	0	0
Aldringham, do. by Rev. J. Swindell.....	5	2	0
Salem (Caermarthenshire), collection, by Rev. H. W. Jones.....	1	13	0
Canterbury, subscriptions and collection, by Mr. Christian.....	30	0	0
Lymington, do. by Rev. James Millard.....	8	0	0
Gloucester, do. by Mr. Reynolds.....	3	15	0
Dunkeld, Missionary Society, by Rev. John Black.....	4	10	0
Salendine Nook, Female Association, by Rev. J. McPherson.....	5	10	0
Watford, collection and subscriptions, by Mr. Smith.....	42	4	8
Halifax, contributions, by Rev. S. Whitewood.....	1	10	0
Dublin, collected by Ladies of the Baptist Church, by Mr. Parkes.....	15	8	0
Perth, Ladies' Society in Aid of Female Education, by Rev. R. Thomson.....	5	0	0
Banff, Mrs. Nicol and friends.....	2	10	0

DONATIONS.

Mrs. Sarah Hood Colls.....	50	0	0
M.B. for <i>Montego Bay</i> School.....	20	0	0
W. B. Gurney, Esq., <i>Chitpore</i> 2 years	10	0	0
Friend to the Baptist Mission.....	10	0	0
Friends, by Mrs. Pearson, for <i>Turk's Island</i> Chapel.....	4	0	6
George Tabor, Esq., <i>Bocking</i> , for Translations.....	2	0	0

LEGACIES, &c.

In virtue of a Deed of Appointment by the late Mrs. Susanna Dixon, from the Accountant-General of the Court of Chancery.....	1241	4	0
Mr. John Folliot, late of Norwich, by Mr. W. Hawkins, Executor.....	108	0	0

Towards sending a Missionary to the Bahamas:—

M. B.....	100	0	0
W. B. Gurney, Esq.....	50	0	0
Joseph Gurney, Esq.....	10	0	0
Thomas Gurney, Esq.....	20	0	0
W. L. Smith, Esq.....	10	0	0
Taunton, collected by Miss Bunt and Miss Crabb.....	3	0	0

TO CORRESPONDENTS.

Thanks are returned to Mr. Goodings for a number of Magazines; and to the Author of the 'Union Liturgy,' for three copies of that work.

A valuable box of sundries has been kindly forwarded to Mr. Burchell, of Montego Bay; from R. D. Alexander, Esq., and Friends, Ipswich; and another, for the same quarter, has come to hand from Friends at Dunstable, by the Rev. D. Gould.

Mr. Quant writes, under date of August 8:—

"I received the parcels of clothes, &c., from Attleborough, Bury, Tottenham, and Lion-street, Walworth, accompanied with very kind notes, for which the respective donors will receive my very grateful thanks. Their favours will cause many a heart besides mine to rejoice. All the things sent will be useful. Those that are too valuable to give away, or are unsuitable for the negro children, will meet a ready sale with the white inhabitants, and the proceeds we shall apply to our new chapel, which I am sure will be approved of by our kind friends at home, who have remembered us when far away."

MISSIONARY HERALD.

CCXXI.

MAY, 1837.

ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY.

WEDNESDAY, MAY 3,

The Rev. JAMES HARRINGTON EVANS, M.A., of John Street Chapel, will preach the Annual Sermon for the Society, at Surrey Chapel, Blackfriars' Road. Service to begin at half-past Six.

THURSDAY, MAY 4,

The Annual Meeting of the Society will be held at Finsbury Chapel, Moorfields; GEORGE RAWSON, Esq., of Leeds, in the Chair. To commence at Eleven.

FOREIGN INTELLIGENCE.

CALCUTTA.

From the Rev. George Pearce to the Secretary, dated Seebpore, April 15, 1836.

My dear Sir,

Four or five months having elapsed since I last sent you an account of my labours to promote the interests of our Redeemer in this heathen land, I sit down to give you the further information which this interval of time may furnish; and first I feel it my duty to record the goodness of God, in having continued to me and mine uninterrupted health.

Visit to Luckyantipore and Khari.

The cold season being the period of the year best suited to active exertion without doors, we devoted the whole of the month of January to a residence at our village stations of Luckyantipoor and Khari, and in excursions in the neighbouring country. Our visit was one which afforded us considerable opportunities of doing good, and one on which, on many accounts, we can look back with much satisfaction. Still we had in some instances to experience a drawback of disappointment and pain. There are no

pleasures on earth without alloy; and without doubt missionaries are made as sensible of this as any class of men whatever. The two stations contain about four hundred persons. The great majority of these reverence the sabbath, and attend public worship on that day. We were often delighted with the numbers that were present, and while they all bent prostrate at the time of prayer before the throne of grace, our hearts could not but be gladdened at the sight of so many precious immortal beings, rescued from the guilt of bowing before abominable idols, and giving the glory to the creature which is due alone to the Creator. At Luckyantipoor, on the sabbath-day, we had so many present, that there was not room for the people to kneel down, which is their uniform custom; and I was necessitated to bid them content themselves with covering their faces with their hands. How great a change is this, to what I have witnessed in my first visits to this part of the country! At Khari I had the pleasure of baptizing six persons, and receiving them into the church. At Luckyantipoor I baptized three others. My becoming acquainted with the piety of one of the latter is of so interesting a nature, that I feel it is worthy of being mentioned. He is a youth of about seventeen. He was not one of those who stood

proposed for baptism when I went down, nor had I been informed that he was a hopeful character; but going one day to a prayer-meeting, at a village where a few of our people reside, this youth was called on by Mr. Demonte, who presided, to engage in prayer. He did so; and in so simple, humble, fervent, and evangelical a manner, and with so much enlargement of thought, that both Mrs. P. and myself were much struck and delighted. This led to a further investigation of his character after the meeting, and on the following day; and the result was, that I felt quite satisfied of his being a sincere follower of the Lamb, and therefore baptized him.

Pleasing Incidents.

At this village, too, another pleasing incident occurred, which I will relate. On my first visit here, after coming down on this occasion, I observed, while standing in the chapel, a lad whom I knew, endeavouring to persuade his uncle to speak with me. I therefore inquired what it was that he wanted. His uncle replied, He wishes me to solicit that you would send him and his brother to the Chitpore school. On my saying that was a favour which it was not then in my power to grant, he burst immediately into tears, and it was with difficulty that his uncle could pacify him. On my asking him why he cried, he sobbingly said, What shall I do, for I must live all my days in ignorance, if I do not go to school? I then promised him to speak to Mr. Ellis in his behalf, and I have the happiness to add that he has since been admitted. He will, I have little doubt, do well, for he has been a promising lad, in respect to seriousness as well as intelligence, ever since I have known him.

The second day after our arrival at Luckyantipoor, three persons, the heads of families in a neighbouring village, came and expressed their desire to unite with our Christian people, which, after an examination of their motives, we permitted them to do. One of them is the brother of a widow woman, a member of the church now residing with us at Seebpore. He has been brought out of idolatry partly by her conversation when he has occasionally visited her. Before he joined us he suffered some persecution, for his landlord having heard of his intention to join the Christians, sent for him and gave him a severe beating, in order to deter him; but nevertheless in vain. The number of professing Christians at this station has considerably increased during the past year, and I trust

they will still increase very considerably. Since my return from this visit, the brethren have determined on putting up a larger and more substantial place of worship for the people at this station, and the erection of it is now going on. I hope the building of this chapel will have a salutary effect on the heathen around, for it will show them that we intend our operations in these parts to be permanent, which with them is a matter of great importance, when they leave caste and their connexions, and, by uniting with Christians, render it impossible for them to return to the bosom of their friends again.

Temporal Afflictions.

Our people at the Luckyantipoor station have suffered again, in almost the total loss of their harvest, through the sudden inundation of their lands soon after their corn was sowed. This of course keeps the most part of them in a state of the deepest poverty, which it is very distressing to witness. Still it is pleasing to know, that while the heathen, when pressed with poverty, often have recourse to acts of dishonesty for the supply of their wants, only a single case of dishonesty among our people at this station has been brought to my notice; and, even in this, the individual was only charged on suspicion, his guilt was by no means proved against him. Surely we may find here a proof of the influence of the gospel on their minds. During our visit we were enabled, by the kindness of a few Christian friends in Calcutta, to administer some little to their necessities, particularly in gifts of cloth and medicine. As the weather at the time was unusually severe, the cloth was peculiarly acceptable. The cloth was equally divided between the people at the two stations, amounting to about sixty pieces or garments. Allow me here to mention, that whenever I visit these stations, I find a great demand for medicine from the heathen, as well as from our own people. Donations of medicines, therefore, from friends at home would be greatly acceptable to us, and would be the means of doing much good. Medicine, beside the good to the diseased which it actually communicates, enables us to appear as the compassionate friends of the human race, and gives a feature to our religion which Hindooism does not possess. Medicine also enables the missionaries to resemble in one point their divine Master, who went about doing good to the bodies as well as the souls of men.*

* The medicines that are chiefly used in

Dangers from Wild Beasts.

At Khari the people have been more successful in respect to the harvest. The land is higher here, and not so liable to inundation. Still, the obtaining a harvest requires from them incessant labour and care, from the time the blade first appears to the period when it is reaped; for their lands, lying so near the jungle, are constantly visited at night by herds of wild buffaloes and wild boars, which, unless driven off, do immense mischief to the crops. To save their fields, scaffolds are erected, on each of which some one member of the family is obliged to remain during the whole of the night, watching and shouting at intervals, to deter the approaches of these injurious animals. The people, too, at Khari have been for some months past in a state of constant alarm, from the unusual ravages of tigers. One of their number has been cut off by them, while the deaths among the heathen have been appalling indeed. During the month of our visit to the south, not less than seventeen individuals were cut off by these monsters of the woods. We saw several buried that had been rescued from their grasp. The devastation continues to the present time unabated. Only last week, when I was at Kbari, I was called to dress the wounds of a poor creature that had been rescued by his brothers from the jaws of a tiger alive. He had nine most dreadful wounds, and presented such a ghastly sight, that I shall never forget it. I regret to add, that he died two days after. I have reason to be thankful that I have never been terrified by a sight of one of these dreadful creatures, in any of my journeys into these parts; and yet our route, in our last visit, lay necessarily for miles through jungle abounding with them, and so near the shore, that the boughs of the trees often touched the sides of the boat. But it is of the Lord's mercy that we are not consumed. You must not think us rash, for if it had been possible to reach the station by another route, we certainly would not have taken this; but we could not bring ourselves to abandon our visit. The village of Mokerjea Mehal is about a mile and a half from Khari. The jungle, since the last inundation, has so increased, that the road now lies through a part of the jungle, and along the side of it for half a mile. By this road our native

these parts are sulphate of quinine, calomel, laudanum, opium, assafoetida, rhubarb, magnesia, columba root, and epsom salts; with mercurial ointment and salves, as basilicon, &c.

preachers have to go two or three times a week, and it is indeed with their lives in their hands. That this statement is not exaggerated may be seen from the fact, that several of our people at Mokerjea Mehal have, through fear of the tigers, abandoned the place altogether. I mention all these things, partly to show you the goodness of God in the preservation of the people, and partly that you may have some idea of the difficulties connected with the prosecution of our work in these parts.

Both while at Luckyantipoor and at Khari I had several excellent opportunities of making known the word of God to the heathen, by attending the large markets in the neighbourhood. In all these excursions I was accompanied by the native preachers, and by turns we addressed the people. The addresses occupied generally from two to three hours, and the attendance and attention of the people were on each occasion exceedingly good. That the knowledge of the true God and of the gospel of Christ is gradually spreading, there can be no doubt. An impression in favour of Christianity is also widely spread abroad: the effects of it we shall witness from year to year, in one and another coming to join the people of the Lord. The people already are so numerous, that they require more efficient attention than it is possible to supply to them at so great a distance from Calcutta. They need, indeed, a European missionary, residing with them on the spot. The difficulty is the climate. Khari is a salt marsh, exposed to the malaria from the jungle. Luckyantipoor is a little better, not being a salt land; still it is more marshy than Khari, and fruitful in agues and fevers, particularly in the rainy season.

Native Female Boarding School.

But I must now give you some account of the Girls' Boarding School under the care of Mrs. Pearce. The number of scholars has increased to thirty since the commencement of the year, and very commodious buildings have been put up on our premises for their accommodation. All the scholars of the last year are able to read the Scriptures, and several of them have gained an extensive acquaintance with them. The new scholars only are now in spelling lessons. Scriptural knowledge is not the only kind which is taught the children, but it receives the most attention, as that which the children most need, and is most calculated to do them essential good. Besides the instruction of this nature which they receive

in the school on week-days, we have a Bible-class on the Sabbath, in which divine truth is explained more carefully, and more seriously presented to their attention. From these efforts very pleasing fruits have resulted. A spirit of seriousness has appeared among the children, and appears to be spreading; and, as the first-fruits of this institution, we were permitted to witness the dedication of three of the scholars to the Lord in baptism, two of whom are at present in the school, and the other has left it only a short time, having married. On this occasion a widow woman was also baptized, who may be considered as owing much to the girls' institution; for Mrs. Pearce has an adult female school in the middle of the day, for the benefit of the women who reside on the premises. These women are taught by the elder girls of the school, and the above-mentioned widow, with two or three others, have made such progress in reading, as to be able to take their place with the girls in the Bible-class on the Sabbath. By the knowledge thus acquired, together with what she has heard at the seasons of public worship, her mind appears to have been savingly impressed, and she has given herself to the Lord and to his people.

May I beg of you to commend this seminary to the benevolent attention of Christian friends at home, particularly to female Christians. They may be led to consider how deeply they are indebted to divine goodness for their exalted circumstances, and how proper a way it would be to express their gratitude, by promoting the education and conversion of degraded Hindoo females. It should be borne in mind, that this institution is expressly for the improvement of female children belonging to our native Christians, and to the nominal Christian population. Their being of this class affords us the certain prospect, generally, of the children remaining in the school a sufficient length of time to secure them an efficient amount of instruction to do them great and permanent good. Being the children of Christian parents and inquirers, they come to the institution without prejudice, nay, biassed in favour of Christian instruction. I may add, too, that Hindoo children are not a whit inferior to English in point of intellect and capability of learning. We have several children in the school, who fifteen months ago did not know a letter in the alphabet, but can read the New Testament with ease and fluency. I must not omit to insert here a little anecdote, which I heard last week from one of the parents of the children. He said, When my little girl was at home in the vacation,

I asked her one day whether she wished to stay at home, or go back to school. She made me no reply, but ran into the house and fetched her book, when she opened it, and read to me the following passage: "Je pita mata apan balakdigko na parai se pita mata apan balakdigger satru." The meaning of which is, "Those parents who do not teach their children to read are their children's enemies." The father, when he told me this, seemed delighted at the good sense of his child, and her love to the school. This girl had been in the school only three months when this occurred, and she is about eight years old. Will you present our best thanks to the ladies at Nailsworth, for the box of useful and fancy articles which they have forwarded, and which came safely to hand? I intend to write them in a day or two, but I have requested this favour of you, lest my letter should fail.

The number of persons baptized when the children of the school were baptized is five, four of whom I have described; and the remaining individual is a man from Dhan Katta, but who has resided with us for some time past. He had been a candidate for baptism about three months. Thus I hope this letter will afford you proof that our labours are not altogether in vain in the Lord. Our success does by no means equal our wishes, but it is calculated to excite our hope of better days. We have many difficulties, but we do not faint, and desire to be thankful that God is pleased, in any the least measure, to own to the conversion of sinners our unworthy efforts in his name. How happy should I be to learn that we were likely to receive an accession to our number of fresh labourers; but, alas! this, I fear, is a pleasure not soon to be experienced. Other denominations at home seem to be alive to the importance of India as a field for Christian missions, and year after year we see many come to erect the banner of the cross; but Baptist Christians seem to intimate, by not sending any more to the field, that there are enough in it already, and those who are in it are immortal.

PADANG.

Extract of a letter from Mr. Ward to Rev. W. H. Pearce, Calcutta, dated Padang, Nov. 25, 1835.

I am still engaged in the objects of the mission, with which I set out, the compilation of a dictionary and a version of the Scriptures. The former, after a great deal of time and labour, is at length in

course of arrangement, but will still be long ere completed; since I intend to adapt it to the use of the natives as well as to that of Europeans; and as a former work of the kind appeared to have comprised no more than a fifth of the language, it will be no small labour to finish it in the style in which I should like to see it. A version of the New Testament I completed some years ago, but the subsequent discovery of so large a portion of the language, before unknown to Europeans, shows the propriety of being in no hurry to print.

JAMAICA.

From Rev. T. Burchell, Montego Bay, Feb. 21:—

In this letter, I intend to give you an account of my missionary proceedings, during the last twelve, or rather fifteen months.

1st. *Montego Bay.* The congregations at this station continue truly encouraging, and exceedingly large, notwithstanding the great inconvenience occasioned by the delay of the builders in completing the chapel. Seldom are there less than 3,000 persons present, and often many more. Of late, I have been under the painful necessity of preventing the attendance of the Sunday school children, for want of accommodation even in the yard. Our Sabbath-morning prayer-meetings are delightful; and I have no doubt but the average attendance will be from 1,500 to 2,000, as soon as our chapel is opened, which I hope will be during next month. A spirit of harmony and love has prevailed among the members; and I think we have enjoyed much of the presence of God in our public services, whilst we have realized great prosperity, not only external, but I trust also vital. That we have had some painful cases which have called upon us to exercise the more painful parts of Scripture discipline, we cannot deny; but when you consider the number of members in the church, you will perceive that there are not many churches in England where there are fewer cases of exclusion in proportion to the number. A delightful spirit of inquiry has been awakened among the young; many are now inquiring the way to Zion: and it has been my pleasing duty to baptize 85 persons under the age of twenty-one years. During the past year: many of whom were under serious impressions prior to the disturbances in 1832. Thank God for Sabbath schools! for very many of these young converts date their first religious

impressions to the instructions there received.

Sunday school. This is becoming increasingly interesting every week. The attendance of the children is very pleasing—and varies from 500 to 700: there are nearly 1,000 connected with the school, but many cannot attend regularly, as they are employed on the estates as cattle boys, &c., and are therefore compelled to attend to their duties on their Sunday in their turns. Considerable progress has been made by many in reading; and it is delightful to witness their neat and cleanly appearance on the Lord's day. They come from the different estates walking two and two, and return home in the same order, with some adult person attending them: and often has my heart rejoiced, returning from some country station, as I have met these little companies of cleanly and cheerful children. Mr. Andrews is indefatigable in his exertions, and is much beloved by the children.

Day school—which we have designated the Montego Bay "British School;" under the care of Mr. J. R. Andrews. This school affords me the greatest encouragement; and the progress the children have made, would gratify every friend of the negro, and of education; nor can I bestow too great praise on Mr. Andrews for his unceasing efforts to raise the school to its present prosperity. He has spared no exertions, but has often gone beyond his strength to promote its interests. In March, 1835, we commenced the school. We had every disadvantage to contend with—rough materials—not one trained up monitor—and no convenient place, or accommodation for the school. Still under every disadvantage, the exertions of Mr. Andrews succeeded beyond my most sanguine expectations. Towards the close of 1835, I purchased premises for the school; which, with the enclosures, buildings, repairs, fitting up, &c., including the infant school department, and apartment for teaching the girls in needle work, &c. (not yet fully completed), have cost nearly £2,000 currency. These premises were publicly opened on Saturday, the 24th of September, 1836, on which occasion, the children from the various Sabbath schools connected with the church, 3,170 in number, assembled. A more interesting scene I never beheld; indeed it was too much for me; the excitement occasioned a fever, the effects of which I have not yet fully recovered. During the preceding night, the children from the country commenced their journey to the Bay; and many of the friends informed me, that as they were coming down early in the morning,

before day, they passed many groups of children resting and sleeping on the sides of the road, fatigued, and waiting for the dawn of the morning. At ten o'clock, as many as were able assembled within the walls of our unfinished chapel, when they were addressed by brethren Knibb and Abbott. After which, a few of the children who had been previously selected from each school were presented by Mr. and Mrs. Oughton with a Testament sent by the Sunday scholars of Surrey Chapel: a present of a book or some other article was then given to every child, by Mr. and Mrs. Thompson, of the Bible Society, Mrs. Knibb, Abbott, Dendy, Oughton, Burchell, and Shotton, assisted by some of the female members of our church. The children then left the chapel, and marched through the town, each school headed by a banner; and as they approached the neighbourhood of the school, they were preceded by a band, consisting of several of our friends, who form part of the militia band, who conducted them to the school premises, and the children of the British school took formal possession, the band playing "God save the king," and "Rule Britannia," when each of the children was presented with a bun. Great propriety and decorum prevailed—nor will the scene be soon forgotten: I had not the least expectation of such an assembly, or such a scene—never before was there such a scene in Jamaica. Blessed be God for the glorious act of emancipation! This school continues to flourish; there are above 220 scholars; and an average daily attendance of 170; and when the infant and girls' school apartments are completed, the number will increase: at present we have not room for more.

It is now truly interesting to spend a Sunday at Montego Bay. When I arrived, thirteen years ago, the Sabbath was market-day; all was noise, business, and confusion. There was nothing to indicate it the Sabbath day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What has God wrought! may Christians say. It is indeed the Lord's doing, and it is marvellous in our eyes. "Not unto us, O Lord! but unto thy name be all the glory."

From the Rev. S. Oughton, Montego Bay, Feb. 21:—

It gives me no small pleasure to be able to inform you, that the cause of Christ appears to be greatly prospering in

this island. I suppose you are aware that, in conjunction with Montego Bay (which I supply every alternate week), I have taken the *entire* charge of the churches at Gurney's Mount and Fletcher's Grove, at both which places the revival has been most remarkable. Mr. B. had not been able to attend to them for several months prior to my arrival here, in consequence of his numerous engagements; consequently appearances were most discouraging on my first entrance upon those stations. I am rejoiced, however, to be able to state that those discouragements no longer exist. The congregation has been continually increasing at every service. And the houses are now totally inadequate to afford accommodation to the hundreds of people who flock like doves to their windows, that they may hear the glad tidings of salvation. A very large number appear to be under deep concern for their souls; and I am continually being applied to by persons who desire to give themselves to the Lord and to his people, for his sake. I have used every precaution that I could adopt, to prevent their deceiving either themselves or me. I have examined them in the strictest manner, and made the most diligent inquiries into their moral character; but have received such satisfactory evidence of their sincerity and godliness, that I could not feel myself justified in refusing the greater part of them Christian baptism; and have accordingly baptized no fewer than 112 persons in connexion with those stations; and ere you receive this, shall in all probability have baptized 60 more. I have fitted up the place in a neat but *very plain* manner, and the poor people have come forward in the kindest manner, to assist me in defraying the expense, which is already partly paid, and will, I hope, in less than a year, be entirely discharged.

But, my dear Sir, what am I to do now? Every service I have not less than five or six hundred persons, who cannot possibly find accommodation within the chapel (although it is 60 feet square, and thickly benched); but they are obliged to sit for two hours, and sometimes longer, exposed to the scorching blaze of a tropical sun, and that, too, after having walked, in very many cases, from five to ten miles to worship, and having the same distance to return. There is an excellent piece of ground at both stations, one of which Mr. Burchell purchased some years ago, and the other since his return; but not one shilling in hand to erect a chapel at either, nor any present prospect of obtaining one. I understand also, that the houses in which

we conduct the service are attended with very heavy expenses to the Society, which occasions me great uneasiness, although I can see no means at present of avoiding the difficulty. O that British Christians, surrounded as they are by every blessing, could feel for our destitution! O that they could once quit the rich enjoyments with which they are so abundantly supplied, and look at the hundreds of poor negroes, contending with every difficulty that they might obtain the means of grace; and sitting with anxious countenances and tearful eyes on the bare ground, that they might hear the word of life! I feel convinced, that gratitude for their own privileges, and pity for these poor people, would constrain them voluntarily to come forward to the help of the Lord against the mighty.

We have established sabbath-schools at both stations, at which we have upwards of 300 children and adults, to whose instruction Mrs. O. attends, assisted by several of the poor negroes, who, having taught themselves to read, now devote their leisure to the instruction of those who are less privileged than themselves.

From Rev. J. Clark, Brown's Town, Feb. 15:—

The chapel here is crowded to excess; on a Sabbath morning many hundreds are unable to get admission. Were the place nearly double the size, I believe it would be filled. The congregation at the Mountain station is very good, varying (according to the weather), from 600 to 800. Rains are there very frequent, and very heavy. On Sabbath week, and on two or three other occasions, it poured down so heavily, that the shed afforded a very poor shelter for the multitude. Would that I could obtain assistance to enable me to build a chapel at this interesting though infant station. We commenced a Sabbath-school here (B. T.) a few weeks since. Circumstances prevented me from doing so before. I trust it will prove a blessing to many. We have 150 children in attendance, and 240 adults. On Sabbath afternoon last I catechised and addressed the children: it greatly delighted me to find them so well acquainted with the way of salvation by Jesus Christ, and the leading truths of the Bible.

At our church-meeting last Saturday evening, I had the pleasure of proposing fifty persons for church membership. You know what my feelings are on the subject of receiving members. I have been fearful lest I should receive any whom Christ has not received; indeed, to such an ex-

tent, that I have been in danger of going to the other extreme—of refusing those whom Christ has received; but have made it a subject of continued and earnest prayer that I may be directed aright. I have separately and repeatedly met the candidates for baptism; have closely examined and conversed with them all; messengers have been appointed to inquire into their general conduct; in short, I have adopted every means in my power to ascertain whether those who have been received are subjects of converting grace. Some may blame me for receiving so many, but I could not conscientiously refuse any of them; I dare not forbid water that they should be baptized.

My soul has often been refreshed and my heart encouraged in the course of the examinations. One man did not know he had a soul until he heard Mr. Coultart preach. The labours of Mr. Nichols have been eminently blessed. It is scarcely seven years since the gospel was introduced here. Before that time, the people themselves tell me (and their testimony is corroborated by many witnesses) that they indulged in every kind of vice, drunkenness, theft, fornication, &c. The gospel commended itself to their consciences: they have laid aside the works of darkness, and many, I trust, have put on the armour of light. Now well nigh 2000 people are in regular attendance at this and the mountain station. We have at present 63 members; 50 more will be baptized in a few days. There are about 700 inquirers (persons who attend class, and whose moral character is good). Many of these, I am happy to say, are under serious impressions. Several have applied for baptism; my only reason for deferring their baptism is, that I may know them better.

Some of our services of late have been uncommonly solemn. They have been to us "times of refreshing." A spirit of prayer has been enjoyed at our devotional meetings—the prayers short, pointed, and touching; rude, perhaps, in expression, but not the less fervent. We had a missionary prayer-meeting on the evening of the first Monday in the month; about 700 people were present, many from a distance of six and eight miles. I felt it good to be there.

We have a school in the town in connexion with the Mico charity. The schoolmaster is a very pious young man, a member of the Church of England. He attends regularly with us, and is a help and a blessing. We have an active labourer in the Sabbath-school, &c., in the young man I mentioned in my last.

Contributions received on account of the Baptist Missionary Society,
from March 20, to April 20, 1837, not including individual
subscriptions.

Tottenham Auxiliary Society, by Joseph Fletcher, Esq.	41	17	10	Spencer Place Auxiliary, by Rev. J. Pea- cock	8	5	4
Clapham, Society in aid of Missions, by Mr. T. Phillips	20	0	0	Ulford, collected by Miss Rose	10	0	0
Totteridge and Whetstone Missionary Association, by J. Wood, Esq.	5	14	0	Boxmoor, by Rev. F. W. Gotch	4	0	0
Elgin, Missionary Society, by Rev. N. M'Niel	5	10	0	Collected by M. G.	0	0	0
Camberwell, Ladies' Auxiliary Society, by Miss Gutteridge	85	11	6	South Devon Auxiliary:—			
Waltham Abbey, Friends by Mr. Pugh ..	5	17	0	By Rev. S. Nicholson	34	3	1
Waterford and Thurles, Contributions, by Rev. C. Hardcastle	8	10	0	By Mr. John Nicholson	2	0	0
East Lothian Society, by Mr. S. Brown ..	1	1	0	Woolwich Auxiliary, by Mr. Ranwell ..	30	3	1
Bridgend, collected by Mrs. Lewis	3	18	10	Colchester, collections and subscriptions, by Mr. Warmington	20	5	11
New Mill and Tring, Subscriptions and Collections, by Mr. Grover	16	14	6	Hull and East Riding Auxiliary, by John Thornton, Esq.:—	37	4	3
Bow, Auxiliary Society, by Rev. W. Norton	22	0	3	Hull	104	13	4
Weymouth, Subscriptions, by Mr. Tucker	5	15	0	Beverley	14	9	6
Jersey, collected by Miss Grey	2	9	6	Hurlington	10	9	10
Wimborne, Friends by Mr. Miell	2	8	10	Cottingham	4	15	0
Kettering, Auxiliary Society and Collec- tion, by Mr. Gotch	0	1	0	Driffeld	5	13	0
Burton Latimer, collection by Mr. Gotch	5	0	0	Bishop Burton	7	0	5
Kent Auxiliary, by Rev. W. Groser	15	0	0	Skidby	1	10	0
Portsmouth, Portsea, and Gosport Aux- iliary, by Mr. Robinson, Treas. 155 1 10					154	17	7
Previously acknowledged 100 0 0				Previously remitted	120	0	0
	55	1	10				
Newport, I. W., by Mr. B. H. Hinton ..	7	5	6	Beaulieu, by Rev. J. B. Butt	6	0	0
North of England Auxiliary, by Mr. Pengilly	15	12	4	Southampton, by Rev. B. H. Draper ..	24	18	0
Huntingdonshire Auxiliary, by Mr. Paul, Treasurer:—				Bewdley, by Rev. G. Brookes	3	0	0
St. Neots	12	16	5	Reading Auxiliary, in account by Mr. Williams	51	0	0
Huntingdon	17	2	4	Great Shelford, Friends, by Mr. Mares ..	5	16	6
St. Ives	63	9	0	Thorpe, collection, by Rev. W. Bolton ..	2	17	2
Bluntisham	33	18	4	Potter Street, Friends, by Rev. J. Gipps ..	4	10	0
Somersham	4	10	0	Stepney, collected by, Miss Davis	2	1	8
Ramsey	15	3	11	by Master S. Murch	1	5	0
	147	0	0	Margate, contributions, by Rev. D. Pledge	15	12	4
Previously remitted 100 0 0				Oswestry, Missionary Society, by Mr. T. Jones	3	10	0
	47	0	0	Andover, collected by Mrs. Davies	6	10	0
Buckinghamshire, &c., by Rev. E. Carey:—				Profits on Sale of Books, by do	2	8	0
Princes Risborough	9	16	9		8	18	0
Bickmansworth	4	17	6	Hitchin, collections and Auxiliary So- ciety, by Rev. T. Griffin	32	18	9
Haddenham	5	9	6	Ridgmount, by Rev. J. H. Brooks	2	7	0
Chesham	21	2	9	Exeter, Bartholomew Yard, by Mr. James Conmin	35	4	0
Gold Hill	2	6	7	Bristol, Auxiliary Society, by Robert Leonard, Esq.:—			
	43	13	1	Balance	100	17	8
East Kent Auxiliary, by Mr. Parnell ..	10	2	4	Translations	2	0	0
New Park Street Auxiliary, by Mrs. Evans, one third	10	6	11	On account present Year	180	0	0
Keppel Street do., by Mr. Marshall	6	10	9		282	17	8
				N. E. Cambridgeshire, by Mr. R. Smith	45	18	10
				Northamptonshire, by Rev. W. Gray	103	4	8

DONATIONS.

Thomas Randall, Esq., East Road, City Road	105	0	0
Friend at Birmingham, by T. Green, Esq	50	0	0
James Saunders, Esq., Annan	10	0	0
Friend to Baptist Mission	10	0	0
Rev. John Leifchild and Friends, for Mr. Knibb	8	0	0
Mr. Reynolds, Gloucester	5	2	0
Friend, by Rev. S. Sutton, Bahamas	5	0	0
Mr. Harrison, Hadlow	5	0	0
Janister Flight, Esq.	5	0	0
Mr. W. Saunders, Horningssea	5	0	0
Mrs. Thomas Rippon	5	0	0
Thank-offering from a Farmer	4	0	0
Friend, by the Secretary	4	0	0
D. F. T., Jamaica	2	0	0
Rev. Mr. Stewart, Sawbridgeworth	2	0	0
Rev. Joseph Green, Saham, Translations	0	10	0

MISSIONARY HERALD.

CCXXII.

JUNE, 1837.

ANNUAL MEETING.

IN conformity with the new arrangements announced in the Herald for January, the services connected with the Annual Meeting were held in the first week in May, and on the Sabbath preceding. We have much pleasure in expressing our conviction that the change has proved beneficial to the society, as well as highly satisfactory to the friends who were present.

On Lord's day, April 30, sermons on behalf of the Society were preached at about fifty chapels connected with our denomination, in and about London. Of these a list is given at the end of this number, with the various collections, amounting in the whole to about £590. From the cordial feeling expressed by some of our respected brethren, who were unable, from various circumstances, to unite in this combined effort for the present year, we have reason to hope that the list will be yet larger at our next anniversary. In these preliminary services, various ministers from the country kindly bore a part in connexion with their brethren in town. We are unable to furnish a complete list of these; but among them were the Rev. John Birt, of Manchester; C. E. Birt, of Portsea; Nicholson, of Plymouth; Shirley, of Sevenoaks; Hinton, of Reading; Lewis and Overbury, of Chatham; Clark, of Guilborough; Welsh, of Newbury; Bayne, of Aylsham; Trestrail, of Newport; Brock and Green, of Norwich; Hull, of Watford; Thompson, of Glasgow; and Smith, of Cheltenham. We trust that by means of these extended services, the objects, and operations, and claims of our mission have been brought effectually under the notice of a much larger number of individuals than before, and that this will pave the way for those more strenuous efforts which the present circumstances of the Society, both in the East and the West, so greatly demand.

On Wednesday evening, May 3, the annual sermon for the mission was delivered to a very crowded and attentive auditory, by the Rev. J. H. Evans, M.A., of John Street Chapel.

After prayer by the Rev. John Green, of Norwich, Mr. Evans selected for his text Luke xiv. 23: "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." He commenced by observing that the assembly was met on a great and solemn occasion, not only to spread the gospel in our own immediate neighbourhoods, nor yet through our own beloved country, though these were imperative duties, and demanded continued exertion—but to endeavour to extend the blessings of the gospel of our Lord and Saviour over the whole earth. After a few preliminary remarks on the nature of the gospel, its adaptation to the condition of men of every clime, and the absolute necessity of resting wholly on the promised influence of the Holy Spirit, which was the security and confidence of the church in all missionary exertions, he proceeded to describe, with great feeling and appropriateness,

I. The forlorn and destitute condition of man without the blessings of the gospel.

II. That there is a provision of divine mercy adapted to all.

III. That there is a commission of mercy to be proclaimed to every man, and,

IV. The gracious and glorious end for which this commission was given.

The preacher's description of the deplorable condition of man in his natural state, under every form of government, and in every clime, was truly appalling. The description of the apostle, Rom. i. 21—32 was shown to be verified by the actual state of man in every part of the world. Those who had gone forth to "preach among the heathen the unsearchable riches of Christ," could best describe their deplorable condition. Mr. E. noticed severally the *ignorance, cruelty, and destitution* of the heathen—then gave some affecting statistical information respecting them, and powerfully pressed on Christians the great duty of going forth among them to rescue them from this state. The entire population of the globe

was given as 830,000,000, and if from this were subtracted 30,000,000 of nominal and real Christians, there would be left 800,000,000 of human beings for whose spiritual instruction the whole Christian church had as yet only furnished 576 missionaries, 149 catechists, and 79 assistants, to which if we add 694 native assistants, the whole number of agents would appear to be 1498.

II. That there is a provision of mercy in the gospel, ample and sufficient to meet the exigencies of all. It was fitly stated to be "a feast." It was an *inexhaustible* feast, furnished by an infinite God, for wretched and dying man. It was free, and adapted to all. The preacher gave a striking description of the various tribes of the earth, united in Christ Jesus our Lord, and seated together at this feast.

III. The commission to be proclaimed implied, 1. Action—"Go out into the highways;" 2. That means must be used—"Compel them to come in." The various means were enumerated.

IV. The end for which the command was given: "That my house may be filled." When the kingdoms of the world shall all become Christ's, then the world would become a fit house for God, from whence might ascend the praises of his redeemed people with acceptance. All means were but subservient to this, and should eventually lead to this glorious consummation. But there was yet a house to be enjoyed above, where the triune God should be served without sin by his ransomed people.

Mr. E. concluded by urging the church to increased exertions in the great cause of missions—a cause with which, he aptly remarked, every true Christian, considering his obligations and responsibility, is identified, and which rests for success on the sure and infallible promise of the ever-living God.*

The Rev. George Comb, of Oxford Street Chapel, concluded in prayer.

The attendance of ministers and friends at the Annual Meeting, held in Finsbury Chapel, on Thursday, was very numerous. After the Rev. Benjamin Lewis, of Southwark, had given out a hymn, and the Rev. William Hawkins, of Derby, had engaged in prayer, on the motion of W. B. Gurney, Esq., GEORGE RAWSON, Esq., was unanimously called to the chair.

* We are happy to observe that this able discourse has since been published by Shaw, Southampton Buildings.

The Chairman said the anniversary meeting of the Society was held this year on an earlier day than on former occasions, for the accommodation of many Christian friends who visited the metropolis at this interesting season of the year. Much as he valued the many excellent societies which at this season reported their proceedings, he must say that the Baptist Missionary Society appeared to him entitled, on account of its age and efficiency, to hold the first rank among those benevolent institutions, and to receive the generous countenance and support of all denominations of Christians who were longing and praying that the word of the Lord might have free course and be glorified. Forty-five years had this society exhibited to the church of Christ the "work of faith and labour of love" in the wide field of Christian benevolence. Its beginnings indeed were small, but the great Head of the Church did not despise "the day of small things." The modesty and diffidence which characterized the early history of the society ought never to be forgotten. Without parade, the progress of its benevolent operations was for many years announced to the Christian public by the periodical accounts of the labours of its missionaries, who, by an early attention to that most important and interesting work, the translation of the Holy Scriptures, had facilitated the labours of their Christian brethren of various denominations in furnishing to the millions of India the great light of Christian truth. Their services in this department of missionary labour were for the benefit of the whole catholic church, as well as for the illumination of India. Every section of that church was therefore bound to express its obligations to them by cordial, affectionate sympathy, and by generous contributions. The labours of the society in the West as well as in the East, had been eminently faithful and successful. Tens of thousands of our suffering brethren of another colour had, by the honoured instrumentality of this society, been emancipated; and many of them introduced into the liberty and happiness of the children of God. Had the amelioration of the condition of injured Africans in this life only been the object of the society, oh! what a noble work had been achieved by its missionaries! While, however, he submitted the claims of this society to the countenance and support of the whole Christian church, he was most anxious to impress upon the minds of his Baptist brethren especially the paramount duty and urgent necessity of

their more steady and cordial co-operation with this society. Every Baptist church ought to be a Baptist Missionary Society, and zealously contribute its proportion of energetic co-operation to this institution. The members of every Baptist church ought to be frequently and familiarly acquainted with the advancing progress of Christianity in the world, and with the efforts of the agents whom the society employed to convey the gospel of Christ to the whole human family. His worthy and esteemed friends around him engaged in the work of the Christian ministry, would perhaps allow him to remind them how they might more effectually co-operate with this society. It appeared to him it was too much taken for granted that their flocks were duly acquainted with the progress of Christianity in the world. The missionary prayer-meetings did not allow sufficient time for communicating information upon the subject. In some cases he feared no information was given; and he himself had often heard long and laboured addresses, which had appeared to him as a poor substitute for encouraging statements and interesting intelligence which might be communicated of the successes of their missionaries in the dark portions of the earth. Why should not some portion of the Sabbath, once a month, be devoted to this object? By this means the attention of the churches would be excited and drawn out towards the spiritual necessities of the heathen world, whose moral destitution had been brought before them in such powerful language by their eloquent and holy advocate, last night (the Rev. J. H. Evans). It might indeed be said that this would not be preaching the gospel; but he thought that no better method could be adopted of announcing the good news of salvation, than by showing the power and influence of the gospel, in turning the most debased and degraded of our race "from darkness to light; from the power of Satan unto God." Of this he was quite sure, that if the Baptist churches did zealously co-operate with this society, its funds would be found abundantly ample, and the Committee would be enabled to extend its operations. If the members of Christian churches were made more acquainted with the operations of the society, their supplications would be more earnest and persevering on behalf of the missionary cause. He now invited the attention of the meeting to the report which their worthy secretary would read to them, and he would only add an earnest prayer that the blessing of God might rest upon the labours, not only of this society, but of all other

institutions formed for the purpose of extending the religion of the cross in the world.

The Rev. JOHN DYER then read the Report, and W. B. GURNEY, Esq., the treasurer, presented his annual account, showing a balance of £663 owing by the society, besides bills accepted, not yet due, to the extent of £2500.

The Rev. JOHN BIRT, A.M., of Manchester, rose to move,

That the report now read be adopted, and circulated under the direction of the committee, and that the facts therein narrated furnish new reasons for gratitude to Almighty God, and for unhesitating reliance on his care and kindness, and the promised aid of his Spirit, for the future.

Mr. Birt commented at considerable length and with great appropriateness on the deeply interesting Report which the Secretary had just read to the meeting. There was much cause of encouragement, in the contemplation of both the eastern and western Indies, and God was accomplishing a great but gradual work for their teeming population, by the labours of the society's missionaries. The education of the young was an important part of those labours. The young would diffuse an influence among their parents and seniors, not only by the instruction which it was known they imparted to them, but by advancing the general influence of education throughout the country in a perpetual stream, which would continually rise up to knowledge and light. He thought that they might encourage themselves by that portion of Scripture, "Out of the mouths of babes and sucklings thou hast perfected praise." They should enter deeply into the feelings of missionaries in all their self-denying exertions, both when they are wounded and when they rejoiced. God only knew how the hearts of missionaries, thousands of miles off, might be gladdened by the feelings of sympathy entertained at home; the thought of it would cause a softness to come over their grief and a higher ecstasy over their joy. If they cherished such sympathy, they would be grateful when from time to time facts were narrated such as those contained in the report. The encouragement for missionary exertions was the infallible promise of the great Head of his Church. The encouragement of Dr. Carey, when he said, "Attempt great things, and expect great things," and of all the subsequent missionaries, was derived from the same source—it was only in the covenant and promise of God. He agreed most heartily in every sentiment which fell from the chairman's lips, but in none more than in this, that Christ designed his church to

be one great missionary society. It was only in proportion as individual churches realised that great truth that they could expect missionary zeal at home or usefulness abroad. The universal diffusion of the knowledge of the Saviour and his universal dominion would come to pass when the whole church was maintaining in its highest possible degree its missionary character.

The Rev. W. M. BUNTING rose to second the resolution, and observed that Christianity was essentially missionary, and he believed that the first effect produced by reading the report they had just heard upon a truly Christian man, but who from some extraordinary circumstances was not familiar with missionary labour, would be a perception that the views of this society were those entertained by God himself. In no view were the aims and prospects of missionary institutions more coincident with the gospel than in the range of objects which they pursued. Who could read of missions in different parts of the world without being reminded of the Scripture declarations, "The field is the world. Go ye into all the world and preach the gospel to every creature: the gospel shall be preached for a witness to all nations, and then shall the end come." Was not the end coming? Was not the harvest advancing? Were not the fields white to the harvest? Immense was the work yet to be done. There were workmen to be raised up and sent forth, pecuniary resources to be procured, and above all, an increased spirit of faith and love to be diffused throughout the churches, before they could hope to see the completion of the Redeemer's plan. But when they found that Christian missions had already extended themselves into so many parts of the globe, and had taken more or less hold upon their greatly diversified population, they must acknowledge, that if complete success had not been attained, yet they were making an approach to it, and that so steadily and rapidly, as to bring the consummation near to the view of their faith. When they saw Scripture predictions fulfilled by missionary efforts, when they saw those societies which had been the means, under Providence, of bringing towards a completion the benevolent plans of mercy laid open in the gospel, they must feel themselves impelled, as believers in the divine records, to support philanthropic and evangelical institutions. It should be a universal proposition, that a sincere devotion to the interests of the gospel would manifest itself by a cordial adhesion to the claims of missionary societies. He should not think that he possessed the

religion he professed if he did not give his mite to the cause of Christian missions. He equally considered the question of his personal Christianity to be involved in the support of Christian missions connected with other denominations than his own. Their attention was often directed to the sentiment of Christ delivered to his disciples before he left them, viz., that all his true followers should be one with him, even as he was one with the Father, that the world might know that God had sent him. He wished that their nature prompted them to think uniformly on all subjects; but at the same time he did not conceive that the moral impression upon the world without, by uniformity in the church, would be greater than that which now existed. A moral impression must be produced upon the world by the spectacle of a substantial unity of spirit, a practical co-operation, and a coincidence in all the essentials of truth, among all those whom the infirmities of nature and the constitution of society separated and divided. Union on missionary occasions was perfectly safe. He never could see that there was anything in any of the leading systems upon which their common Christianity was professedly administered, to exclude three great essential points—vital truth, divine influence, and personal holiness. If he had no other reasons for loving missionary institutions, and rejoicing to join in their public proceedings, he had this: they afforded a better opportunity than could be met with on other occasions for rendering obedience to the law of Christ. They brought together large bodies of persons of different denominations, to associate in the great object in view without any compromise of principle. It would be admitted by all present that such co-operation was peculiarly expedient. If their differences were few and trifling, there was less difficulty in coalescing. He could not omit the opportunity of congratulating the meeting upon the companionship of the Baptist and Wesleyan missions in one most interesting sphere of labour. He congratulated the society upon the very important relief afforded to the objects of their solicitude and care by a late measure, to which he need not more particularly advert.

The resolution was then put and agreed to. The Rev. SAMUEL NICHOLSON, of Plymouth, said, that one object of these meetings was to gird themselves for the war. He was not about to offend the audience by statements with which they were doubtless already made familiar, relative to the character of Hindoo idolatry. They had not now to learn that it was distinguished by cruelty the most horrid,

and by licentiousness the most obscene and revolting that could be imagined. That of course they were called upon to encounter; not however with carnal weapons, for that was forbidden by the spirit of the religion which they professed. The religion of Jesus would not allow the employment of brute force even to prevent idol worship. They had however opposition to encounter, not only at the hands of the Hindoos—for that they might successfully resist—but from another source. The resolution he rose to move was the following:—

That this meeting deeply lament that in British India, a portion of the public revenue is still derived from the heathen temples, and that in various other ways, the sanction and support of the British government are given to idolatry and superstition, whereby our holy religion is dishonoured in the eyes of the people, and the consciences of many of our Christian countrymen are grievously wounded.

Let it not be regarded as a statement got up for the occasion. A remonstrance on the subject signed by thirteen chaplains, thirty-seven Christian missionaries, and by more than 150 civil and military servants of the East India Company, had been presented to the governor of Madras, by the bishop, who expressed his entire accordance with the sentiment it contained. He had therefore a *prima facie* case, to submit to the meeting—one that was well authenticated. If it were asked how it was that the British government supported the abominable, the unmentionable rites of Hindoo worship? he would reply, partly by requiring (greatly to the grief of their own consciences) the attendance of the civil and military officers and servants of the company at the worship of Hindoo idols, but principally, and more systematically, by levying a tax on the pilgrims who frequented the various places of Hindoo concourse for the purpose of worship. One of these was the temple of Juggernaut. It was stated upon indisputable authority, that the attendance on one occasion amounted to 150,000; 50,000 of whom paid the pilgrim tax; 100,000 being, on account of their poverty, permitted to enter without paying. The tax was so limited in amount, that the wealthiest Hindoo had only to pay 20s. British money. The levying of a tax by the government on any kind of traffic, civil or religious, legalized that traffic. Let it not for an instant be imagined that he wished the government to interfere to prevent that worship. He did not wish the government forcibly to prevent even Hindoo idolatry, still less should he desire such interference with the worship of his fellow-

countrymen, infinitely inferior in turpitude as it was to that of the Hindoos. Nevertheless he would maintain this principle, that whatever the government taxed it legalized. Thus, then was the sanction of the British government afforded to an idolatry in which cruelty the most horrid, and licentiousness the most loathsome, rose up and appealed to the Lord God of Sabaoth for vengeance. Further, the revenue thus collected did not merely defray the expenses attendant upon this idolatrous worship; it yielded—and this was another most unwelcome feature of the statement—a large revenue to the British government of India. In the course of twenty-two years this revenue, collected, not from all the Hindoo temples, but only from four, in reference to which authentic returns have been made, benefited the British Indian revenue to the amount of more than one million sterling, after defraying the expenses incident on the idolatrous worship. It would be anticipated by the meeting, and rightly, that the British government in India had defiled its hands, and disgraced itself before the country and before God, by undertaking the management of these funds. A portion of the money thus derived accrued to the treasury of British India, in consequence of the employment of a number of heathen missionaries, not missionaries to the heathen, except indeed that they are sent, like the heralds of mercy and salvation from our own land—no, but “pilgrim hunters” as they were called; for they received a fee for every devotee whom they persuaded to visit the scene of abomination. They were assiduous in the work, and were paid out of the government treasury; so that while Christian friends in this country were engaged in sending the heralds of mercy to the Hindoos, the British government in India paid these “pilgrim hunters” to bring souls into the region of spiritual darkness and of death. Not unfrequently the decorations for the notorious abomination, Juggernaut, were supplied by the government, and were regularly passed as items in the government accounts. The British government had professed itself—and in some sense sustained the profession—a friend to general education. He did not wish that the British government should place itself in an attitude of direct encroachment on the prejudices of the natives in their measures respecting education; but he would maintain fearlessly, that the government could not, without disgracing itself and incurring great guilt, concur in those measures which would go to perpetuate idolatry. Yet the govern-

ment did that. He held in his hand an authentic document, which enabled him to affirm that the government had established a system of education which included these provisions: "The government establish and support native schools; at the upper end of each school stands an image of Ganesa, the elephant-headed god, to which the boys make their offerings. When a boy is first admitted, he is required to bring his offerings, and also when he is put into a new book. Among the books that are read in the schools there are these expressions: 'Oh Ganesa, hear us! Oh, our Lord, hear us! Oh, thou cub of an elephant, we honour thee!'" He need not say that there the Scriptures were not read. He could inform the meeting upon good authority, that among the elementary books in these schools, under the direct sanction of the Committee of Education in British India, were, as an eminent Scotch minister had justly designated them such "vile trash" as these, "Puss in Boots," "Cinderella," and "Jack the Giant Killer." What was to be done? At present they must seek to have their minds pervaded and saturated with the principles pertaining to this matter; and whenever circumstances should so dictate to bring them out into action. At present, let these things go abroad through all the Christian community, that they might think upon them and resolve, when the proper time came, what they would do. But there was a powerful engine, which might be likened to the apostolic authority and discipline. The apostle, in referring to that authority, was evidently desirous of keeping it as much as possible in abeyance. He would rather be weak, that his Christian brethren might appear strong. He did not wish to employ the weapons which the Lord had given him, but if they must be employed, they should be employed. It belonged to the British government at home, to the Board of Directors, to remedy the atrocious evil of which they complained; and if his feeble voice could reach the ears of that board, he would call upon them, by all that was dignified in the name of Britons, by all that was tender in the ties of our common humanity, by all that was pure, and chaste, and holy in domestic enjoyments—and especially by the sacred title of Christians, to put down these evils. Let Christians renew and strengthen their appeal; but if they could not succeed in these milder efforts, they must employ, the mighty engine of popular opinion not only in London, but throughout the country. That popular opinion, which had begun

to break the chains of the slaves, rather than accomplished their perfect liberation, must be roused on behalf of the polluted idolaters of India; on behalf too of their Christian brethren in India, whose consciences were grieved and defiled; and still more on behalf of those whose consciences, lulled by opiates, were not affected by being, as servants of the company, compelled to attend, day and night, on scenes of pollutions and crime which a writer dare not name, even under the garb of a learned language. He appealed too, on behalf of the natives themselves, who naturally regarded the sanction which the government gave to these practices, as a proof that it did not disapprove of them. Let Christians hold in readiness their privileges as citizens, a privilege which they had never foregone, and which he trusted they never would forego, to petition Parliament, if need be, not once, but again and again, until no one should be able to affirm, without fear of contradiction, that the British government patronised the abominations of idolatry in India. He had much pleasure in seconding the resolution.

The Secretary then announced the Rev. W. H. PEARCE, missionary from India, son of the late Rev. Samuel Pearce. Mr. Pearce rose amid the deafening plaudits of the assembly, when the chairman begged to welcome him home to the land of his fathers, and expressed a hope that he would soon be restored to the full enjoyment of health. The reverend gentleman found, from his ill state of health, that he should be unable to make himself heard, and therefore resumed his seat.

The Rev. EUSTACE CAREY then rose to second the resolution. He dwelt at considerable length upon the inestimable character and successful labours of the late Samuel Pearce, and passed some high encomiums on the assiduity and zeal with which Mr. W. H. Pearce had discharged his duties as a missionary in India.

The Rev. J. DYER, at Mr. Carey's request, read an address presented to Mr. Pearce by the native church at Calcutta, of which he was pastor, prior to his return to England.

The Rev. E. CAREY resumed, and adverted to the changes which had taken place in the moral aspect of India within the last fifty years; and expressed his firm conviction, that if government were to withdraw their interference, the temple of idolatry would soon crumble into dust, and the fearful poison-tree would wither to its very roots.

The resolution was then put and agreed to.

The collection was then made, and several subscriptions were announced by the Secretary.

The Rev. J. M. CRAMP moved,

That this meeting rejoices in the speedy removal of the debt owing by the Society at the last anniversary, and in the increased pecuniary support which has since been afforded to the mission; while it trusts that far more vigorous efforts will yet be made to maintain and enlarge the operations of the Society, and to render them more commensurate with the demands that are made upon it from every part of the field at present occupied by its missionaries.

which was seconded by the Rev. R. KNILL, who thought that parents present, when they saw Mr. Pearce, must have felt an ardent desire that their children might become missionaries. Might they not hope that the return of Mr. Pearce would be the means of stirring up the solicitude of many a Christian heart, and leading many, who had never thought upon the subject before, to pray that they might become missionaries? He had himself been engaged in missionary labours since the year 1815, and had gone through many trials; but he had never heard missionaries complain or speak of their crosses. They kept their eye fixed on the cross of Christ, and knew no other cross. When he sailed for India, he was accompanied by six missionaries from the London Missionary Society, two from the Church Missionary Society, and one from the Baptist denomination. The captain of the vessel was a pious man, and informed him that when he first went to India, he was a thoughtless youth. While walking in the streets of Calcutta, he saw some people entering what appeared to be a place of worship, and followed them in. Dr. Carey was engaged in preaching the gospel, and the word came home with power to his conscience and his heart. He went out to drink and to swear, but he returned home to pray. He determined that if ever he became master of a ship, he would take out a coadjutor to Dr. Carey free of expense. He was doing so that voyage, and thereby saving the Society an expense of £200. The Society, however, must have funds for the purpose of carrying on its operations; but if mis-

sionaries could be found, there would be no difficulty in raising funds. He was surrounded by young ministers, and if half a dozen of them were to come forward and offer themselves as missionaries, funds would not be wanting. God would feed his faithful servants by a raven, rather than that they should starve. He had but one son now alive, but if his life should be spared, he (Mr. K.) would esteem it his highest honour to see him embark in the missionary enterprise.

The resolution was unanimously carried.

The Rev. J. WILLIAMS moved—

That W. B. Gurney, Esq., be treasurer, and the Rev. John Dyer, secretary, for the year ensuing; that Messrs. Thomas Dupree, George Rawson, and George Deane, be auditors; and that the committee consist of the gentlemen whose names are contained in the following list.

and made some animated and appropriate observations on the success of missionary exertions in the Polynesian islands.

The motion was briefly seconded by JOHN DANFORD, Esq., and unanimously agreed to.

W. B. GURNEY, Esq., moved—

That this meeting presents its cordial acknowledgments to the Christian friends who have kindly accommodated the Society with the use of their chapels on this anniversary, and earnestly desires that a blessing from above may rest on all missionary exertions, at home or abroad, by whatever section of the church of Christ they may be conducted.

He had lately examined the reports of several missionary societies, and he was surprised to find, that while the Baptists contributed to aid other institutions, but very few members of other denominations subscribed to this Society. He had no doubt it arose from his friends not having called upon them, and thereby furnished them with the opportunity. He hoped the ministers, on retiring to their respective spheres of labour, would bear that remark in mind.

The Rev. S. BROWN briefly seconded the resolution, which was carried unanimously.

The doxology was then sung, and the meeting separated.

The collection, exclusive of the donations announced by Mr. Dyer, amounted to £142 19s. 8d.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1837, not including individual subscriptions.

Surrey Chapel, after Sermon by Rev. J. H. Evans, A. M.	124	11	6	Chelsea, S. Packer	3	10	0
Finsbury Chapel, at Public Meeting, George Rawson, Esq. Chairman	142	19	8	Ditto, R. Upton	2	7	3
On Lord's Day, April 30.				Poplar, J. Upton	15	1	3
Hammersmith, Rev. T. Uppadine	13	1	8	Bow, W. Norton	8	18	10
Prescot Street, C. Stovel	21	14	0	Eagle Street, R. Overbury	14	0	0
Shacklwell,	5	7	6	Clapham, J. Edwards	9	2	6
				Alie Street, T. Dickenson	11	8	0
				Deptford Road, J. Kingsford	3	10	0

Keppel Street, G. Pritchard, J. M. Daniel	10 16 7	Collected by Mrs. Elvey.....	0 7 2
Romney Street, J. Hewlett	5 2 2	Edinburgh Auxiliary Society, by Mr.	
Trinity Chapel, B. Lewis	15 2 0	Dickie.....	10 10 8
Church Street, Blackfriars, J. Davis	8 11 0	Shoe Lane Sunday School.....	0 8 0
Petter Lane, J. Elvey	7 0 0	Staines, Friends, by Rev. G. Hawson.....	2 2 0
Stepney, W. H. Murch	18 8 8	Datchet, Collected by Mrs. Bailey.....	2 0 0
Blandford Street, W. H. Bowes	24 11 0	Richmond, Miss Holloway's Missy. Box	2 15 0
John Street, J. H. Evans, A.M	35 10 2	Do-man's Laud, by Rev. G. Chapman.....	4 0 0
New Park Street, J. Elvey	24 0 0	Harlington, Collected at Prayer Meetings	
Kensington Gravel Pits, J. Broad	13 9 2	by Mr. George.....	2 10 0
Loughton, S. Brawn	15 0 0	Walworth, Lion Street Auxiliary, by	
Hampstead, J. Castleden	5 0 0	Mrs. Chiu.....	45 0 0
New Brentford, by Mr. Wood	1 0 0	Thrapston, by Mr. Collier.....	10 10 0
Jamaica Row, J. Dovey	2 4 2	Suffolk Independent Association, by S.	
Maze Pond, J. Watts	20 19 2	Ray, Esq.,	21 12 0
Greenwich, W. Helsing	7 7 0	Manchester, York Street } W. I. 4 4 0	
Horsley St., Walworth, R. G. Lemaire	14 0 0	Sunday School, by Rev. } E. I. 2 2 0	
East Street, ditto J. Hamblin	2 10 0	J. Birt.....	6 6 0
Lion Street, ditto J. Chiu, S. Green	13 17 0	Prescot Street Auxiliary, by G. Morris,	
Regent Street, Lambeth, E. Davies	5 0 0	Esq.....	35 0 0
Providence Chapel, Hackney Road, J.		Liverpool Auxiliary, by W. Rushton,	
Smith	8 0 0	Esq.....	90 0 0
Tottenham, J. J. Davics	28 9 3	Ladies, Maze Pond, by Miss Heath. F. E.	15 15 0
Devonshire Square J. J. Davics	40 3 10	Church Street, Blackfriars, Auxiliary,	
Camberwell, E. Steane	53 2 9	by Mr. Hunt.....	29 10 0
Peckham, T. Powell	4 2 8	Reading Auxiliary Society, on account, by	
Hackney, F. A. Cox, D.D.	23 19 6	Mr. Williams.....	40 0 0
Northampton St., St. Pancras, J. Hall	2 10 0	Newcastle Tyne, Friends, by Mr. Banks.	1 10 6
Eldon Street, Welsh Chapel J. Hall	1 18 3	Allie Street, Sunday School, by Rev. P.	
Salters' Hall, S. J. Davis	28 8 6	Dickerson.....	1 5 0
Alfred Street, Kent Road, J. Young	3 7 0	Keusington, Missionary Box, by Rev. J.	
Unicorn Yard, D. Deuban	10 5 2	Broad.....	0 15 0
Old Breatford, - Robinson	3 9 9	Norfolk and Norwich Auxiliary, by John	
Ebenezer, Shoreditch, J. Gundry	1 1 0	Culley, Esq., Treasurer :-	
Hendon, J. Gundry		Aylsham.....	10 4 7
Henrietta Street, W. A. Salter	13 8 3	Bacton.....	1 4 6
Woolwich, Queen St., A. Freeman,		Dereham.....	26 1 0
J. Cox	5 4 2	Fakenham.....	16 10 0
Ditto, Enon, J. Galpine	2 0 0	Foulsham.....	22 11 3
		Ingham.....	25 12 0
		Lyn.....	12 0 0
		Martham.....	5 0 0
		Norwich, St. Mary's 122 5 0	
		St. Clement's 52 10 10	
		Orford Hill 47 4 6	
		Other Friends 33 0 0	
		-----255 0 4	
		Salehouse.....	1 10 0
		Worstead.....	6 3 6
		Yarmouth.....	14 13 0
		-----300 10 2	
		East Somerset and Wilts Auxiliary, by Mr. Anstie,	
		Treasurer :-	
		Corsham.....	3 12 6
		Frome.....	59 17 3
		Chippenham.....	7 15 3
		Melksham.....	29 1 0
		Bradford.....	5 7 11
		Tiverton.....	3 7 0
		Trowbridge.....	5 0 0
		Westbury.....	1 1 0
		Beckington.....	2 3 4
		Laverton.....	6 10 0
		Penknapp.....	3 14 0
		Crockerton.....	1 8 8
		Warmminster.....	5 7 8
		Bratton.....	8 8 8
		Devizes.....	30 10 1
		-----172 19 10	

DONATIONS.

G. B.	1 1 0	Mr. W. W. Evans, Assistant Secretary..	2 2 0
Rev. W. Norton, <i>Bms</i> , for Printing Ben-		Mr. W. Cozens.....	10 0 0
galee New Testament	1 1 0	Friend to the Missionary Cause.....	14 0 0
Rev. Joseph Price, <i>Alcester</i> , for do.	1 0 0	Mr. John Hunt, <i>Boston</i>	1 0 0
Benjamin Shaw, Esq.....	5 0 0	John Robertson, Esq., <i>Bristol</i> , for Rev.	
S., <i>Edmonton</i>	1 0 0	W. Knibb's School.....	50 0 0
John Taylor, Esq., <i>Wilderness Row</i> . L.S.	10 10 0	Manchester, Two Friends, after reading	
A Family Offering.....	1 0 0	<i>Amelia Gale</i>	2 12 0
R. C.....	10 0 0	William Manfield, Esq., by J. Gutteridge,	
George Kitson, Esq.....	10 0 0	Esq.....	10 0 0
George Rawson, Esq.....	5 5 0	Thomas Walker, Esq., by do.....	10 10 0
Mr. Harrison, <i>Hadlow</i>	5 0 0	Thomas Bickham, Esq., for <i>Chitpur</i>	5 0 0

MISSIONARY HERALD.

CCXXIII.

JULY, 1837.

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.

CHITPUR.

The Secretary has much pleasure in publishing the following letter, which he lately received from a highly respected friend, conducting a seminary for young ladies in the neighbourhood of London. He cannot but hope that others may be disposed to follow so excellent an example.

We have thought the Chitpur Christian boarding-school a suitable object of interest to those who are likewise receiving a course of instruction in a Christian boarding-school; and herewith we transmit to you the sum of £1. 5s., being the amount of one quarter's collection, in small monthly sums, of 2d. 3d. and 6d. per month, contributed, for the most part, by the children and young people of this school.

The object we propose to ourselves is, to support *one* boy at the institution referred to, whose name we should like to know: we do so in the prospective hope, that he may become a Missionary to his countrymen, to turn them from idols, to the living and true God. Believing that one of the most effectual modes of serving the cause of Christ abroad, is to promote the instruction of the natives themselves, with a view to their becoming preachers of the gospel of our Lord Jesus Christ, we desire to identify ourselves with the spiritual interests of the boy whom we support; that we may remember him in our petitions at the throne of the heavenly grace, in the earnest hope, that he may not only be saved himself, but subsequently become the means of saving others also.

DIGAH.

From Mr. Lawrence to a Member of the Committee.

As it respects missionary efforts in this

neighbourhood, things remain much the same as they have been for some time past. There has been preaching in the bazaars and chapels as formerly, excepting that I have been occasionally interrupted during the past month by domestic affliction. Nothing, whatever, of an encouraging nature, has transpired amongst the natives; I have, therefore, concerning them, no pleasing intelligence to communicate. The gospel meets with their malignant opposition and ridicule, or is heard with stoical apathy. The prince of darkness sits enthroned in the hearts of all around us, and exerts his destructive influence almost as much upon the Europeans as upon the heathen. With a few exceptions, the words of the apostle are literally true of all classes of the inhabitants of this station. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way. There is no fear of God before their eyes."

Nov. 11th. I have not yet been able to procure a boat to go up the river as I intended, and I fear I shall not obtain one before the latter end of this month. Hadjipore fair is now approaching, and Europeans keep their heathen neighbours in countenance, by getting up horse-races, balls, &c. on the occasion; in consequence of which all the boats are hired or engaged for their accommodation. I did intend to visit another fair this year of a similar description, held at the same time, near Buxar, but I think I must now make up my mind to go and take my old standing at Hadjipore. On the 14th and 15th, the Kartik Puja, as it is called, will take place. Kartik is the son of Shib and Durga, and god of war. He is represented as a handsome young man riding on a peacock, holding in his right hand an arrow, and in his left, a bow. A clay image of this god is worshipped on the 14th at night, once at every watch, and the following day it is thrown into the river. No bloody sacrifices are of-

ferred to it. Married persons desirous of offspring, are amongst the principal worshippers of Kartik, whose power is believed to be unlimited in conferring that boon. The beauty of Kartik is quite proverbial amongst the Hindoos, who, when they wish to describe a handsome man or boy, generally say, "he is Kartik personified."

The foul blot of the English government, in giving open encouragement to the rites and ceremonies of idolatry and Mahometanism is not yet wiped away. The Christian servants of government, both civil and military, are required to attend these abominable festivals, with a view of showing them respect! And in some instances, they are actually required to present offerings and do homage to idols!

In August last, a number of gentlemen in the ecclesiastical, medical, civil, and military branches of the service united with the "free merchants" in presenting a petition to the governor of Madras, beseeching him to use his influence with the supreme government, to enforce the injunctions of the court of directors to withdraw the influence of government from the support of idolatry, and to grant relief to tender consciences of the public functionaries, who, in despite of these orders, are still constrained to assist at the performance of these idolatrous rites. Strange to say, the governor, so far from concurring in the prayer of the petitioners, is understood to have refused it, and to have referred the matter to Calcutta in dudgeon. When will the governors of this world learn wisdom, and rule in righteousness?

Yesterday I baptized three soldiers,

making six altogether, of the 31st regiment. We have now a church of fourteen members, not all Baptists, but I have reason to believe, all sincere followers of the Lord Jesus Christ; and it is probable that more will join us shortly. The society which was in the regiment when it came to Dinapore, has recently, through internal contentions and want of proper discipline, been entirely dissolved. Previous to its dissolution many of the more pious and devoted members were so disgusted that they withdrew, and a few came to me and begged that I would consent to become their pastor, "for they were like sheep without a shepherd, and were afraid that, if left to themselves much longer, they should soon be devoured by the wolves, who had entered in amongst them in sheep's clothing." Some of those who wished to unite in church-fellowship were not Baptists, but having seen the baneful influence which names and distinctions of sects have upon soldiers, and the great improbability of their remaining steadfast in their profession and walking worthy of the gospel without some one to guide them, for they are almost all like children, I determined to form a church into which all should be admitted, without distinction of name or sect, who should give satisfactory evidence of repentance towards God, and faith in our Lord Jesus Christ, and to call it the church of Christ in his majesty's 31st. regiment. Greater responsibility will now devolve upon me, and more of my time and energy will be required, if I continue at this station. O! that I may have grace to discharge my engagements conscientiously and efficiently.

JAMAICA.

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STATIONS. In what County and Parish Situated.	Ministers.	Station commenced.	Church formed.	Increase from Mar. 1.			Decrease 1836 to 1837.			Number of Members.	Number of Inquirers.	SCHOOLS					
				Baptized.	Received.	Restored.	Died.	Dismissed.	Withdrawn.			Excluded.	Teachers.	No Scholars.			Lies of Marrages.
														Day.	Evening.	Sunday.	
SURRY COUNTY.																	
Belle Castle, St. Thos. East	J. Kingdon	1831	1831	...	...	...	...	...	...	...	...	...	...	...
Morant Bay		1831	1831	...	...	...	...	...	...	...	...	...	...	...
*Long Bay		1835	1835	...	...	...	...	...	...	...	...	...	...	...
East Queen Street, Kingston	F. Gardner	1816	1816	73	17	54	42	5	17	2911	1453	Whitehorne	289	111	34		
Port Royal, Port Royal		1822	1826	...	...	...	...	...	...	156	80					
*Clifton, St. David's		1836	1836	...	...	...	...	...	...	...	...
Hanover Street, Kingston	J. Tinson	1826	1826	30	3	10	11	4	8	540	...			40	9		
Yallahs, St. David's		1830	1830	52	16	5	7	5	5	348	...				7		
Mout Charles, St. Andrews	Whitehorne	1824	1827	...	...	...	...	...	...	...	...
*Braudon Hill		1835	1835	...	...	...	...	...	...	...	...
*Scott's Hall, St. Mary's		1834	1834	...	...	...	...	...	...	...	...
MIDDLESEX COUNTY.																	
Spanish Town, St. Cath.	J. Phillippo	1819	1820	244	16	11	9	7	13	1901	600	{ J. Kirby	203	16	422	77	
Passage Port				64	...	...	...	...	...	500	...	{ E. Newell			156	
*Sligo Ville				...	...	...	...	...	...	350	...	M. Mc Vicar	31	64	65	
*Kitsondale				...	...	...	...	...	...	200	...	et alii				
Jericho, St. Thomas	J. Clarke	1824	1830	292	4	15	7	1	49	1081	874		18	171	66	16	
Mount Hermon		1834	1834	124	8	1	6	3	6	230	422		18	67	140	5	
Springfield, St. John's		1834	1834	32	...	...	...	...	...	60	195		7	10	100	10
Guy's Hill, St. Thomas		1834	1834	...	...	...	...	...	...	...	...
Moneague, St. Ann's		1834	1835	6	5	1	...	...	...	34	147					8
Old Harbour, St. Dorothy	H. C. Taylor	1824	1825	363	3	7	15	...	8	10	785	F. Mosely	50			26	
Ebony Chapel, Vere		1829	1829	81	...	...	...	...	...	12	320					
Four Paths, Clarendon		1834	1834	323	11	4	1	...	...	519	580					18
Port Maria, St. Mary's	Vacant by the death of E. Baylis.	1827	1828	...	...	...	...	...	...	521	...					
Oracabessa				...	...	...	...	...	...	336	...					
*Bagnal's Vale	E. Baylis.			...	...	...	...	...	...	...	...
Saint Ann's Bay, St. Ann's	T. F. Abbott	1829	1830	10	12	...	...	...	...	56	570				164	3
Ocho Rios		1829	1830	...	...	...	...	...	...	74	455				130	
*Coutart's Grove		1835	1835	...	...	...	...	...	...	...	152					
Brown's Town	J. Clark	1830	1831	78	1	...	...	...	...	1	117				211	64
*Bethany		1836	1836	...	...	...	...	...	...	...	240				56	
CORNWALL COUNTY.																	
Stewart Town, Trelawny	B. B. Dexter	1829	1829	48	...	1	7	...	9	329	520					80	
Rio Bueno		1829	1829	31	...	2	5	...	9	320	486					50	
Falmouth	Wm. Knibb	1829	1827	228	3	13	19	...	22	1402	812	T. E. Ward	198		515	40	
*Refuge		1831	1831	...	...	...	...	...	...	...	213	J. M. Lachlan	99		251	
*Waldensia		1836	1836	...	...	...	...	...	...	...	...	16	T. Levermore	54		112
Montego Bay, St. James	T. Burchell	1824	1824	418	23	41	37	...	23	2432	1311	F. Andrews	221		712	69	
*Shortwood		1830	1830	...	...	...	...	...	...	...	...
*Mount Carey, Hanover		1835	1835	506	I. C. Hayles	110	93	617	6
*Bethel Hill, Westmorland		1835	1835	492	Misses Reid	35		221	12
Gurney's Mount, Hanover		1829	1829	110	11	...	...	...	...	1	360	503			259	30
*Fletcher's Grove		1835	1835	...	...	...	...	...	...	...	...
Salter's Hill, St. James	W. Dendy	1824	1825	174	9	10	18	6	9	939	990	W. Dendy	237		336	90	
Bethtephil		1835	1835	42	2	5	6	...	7	306	346	W. P. Russell	52	30	251	43	
*Greenwich Hill		1834	1834	...	...	...	...	...	...	...	...
*Marion Town		1835	1835	...	...	...	...	...	...	...	...
Sav-la-mar, Westmorland	J. Hutchins	1829	1829	21	2	1	1	...	2	238	450						
Fuller's Field		1827	1828	4	...	...	...	...	...	22	150					
*Mountain Side		1836	1836	...	...	...	...	...	...	...	...
Lucea, Hanover	Vacant by removal of	1831	1830	84	...	...	...	...	...	401	490					
Green Island		1831	1835	12	...	...	...	...	...	71	312					
*Mount Zion	T. F. Abbott	1835	1835						
				2950	160	205	212	44	46	213	16820	16146					
													1622	451	1549	1881	

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The Evening Schools consist chiefly of Adults; and the Sunday Schools also include classes of Adults.

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ferred to it. Married persons desirous of offspring, are amongst the principal worshippers of Kartik, whose power is believed to be unlimited in conferring that boon. The beauty of Kartik is quite proverbial amongst the Hindoos, who, when they wish to describe a handsome man or boy, generally say, "he is Kartik personified."

The foul blot of the English government, in giving open encouragement to the rites and ceremonies of idolatry and Mahometanism is not yet wiped away. The Christian servants of government, both civil and military, are required to attend these abominable festivals, with a view of showing them respect! And in some instances, they are actually required to present offerings and do homage to idols!!

In August last, a number of gentlemen in the ecclesiastical, medical, civil, and military branches of the service united with the "free merchants" in presenting a petition to the governor of Madras, beseeching him to use his influence with the supreme government, to enforce the injunctions of the court of directors to withdraw the influence of government from the support of idolatry, and to grant relief to tender consciences of the public functionaries, who, in despite of these orders, are still constrained to assist at the performance of these idolatrous rites. Strange to say, the governor, so far from concurring in the prayer of the petitioners, is understood to have refused it, and to have referred the matter to Calcutta in dudgeon. When will the governors of this world learn wisdom, and rule in righteousness?

Yesterday I baptized three soldiers,

making six altogether, of the 31st regiment. We have now a church of fourteen members, not all Baptists, but I have reason to believe, all sincere followers of the Lord Jesus Christ; and it is probable that more will join us shortly. The society which was in the regiment when it came to Dinapore, has recently, through internal contentions and want of proper discipline, been entirely dissolved. Previous to its dissolution many of the more pious and devoted members were so disgusted that they withdrew, and a few came to me and begged that I would consent to become their pastor, "for they were like sheep without a shepherd, and were afraid that, if left to themselves much longer, they should soon be devoured by the wolves, who had entered in amongst them in sheep's clothing." Some of those who wished to unite in church-fellowship were not Baptists, but having seen the baneful influence which names and distinctions of sects have upon soldiers, and the great improbability of their remaining steadfast in their profession and walking worthy of the gospel without some one to guide them, for they are almost all like children, I determined to form a church into which all should be admitted, without distinction of name or sect, who should give satisfactory evidence of repentance towards God, and faith in our Lord Jesus Christ, and to call it the church of Christ in his majesty's 31st. regiment. Greater responsibility will now devolve upon me, and more of my time and energy will be required, if I continue at this station. O! that I may have grace to discharge my engagements conscientiously and efficiently.

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				Baptized.	Received.	Restored.	Died.	Dismissed.	Withdrawn.			Excluded.	Teachers.	No. Scholars.			Lies of Marriages.		
														Day.	Evening.	Sunday.			
SURRY COUNTY.																			
Helle Castle, St. Thos. East	J. Kingdon	1831	1831	..	..	..	..	..	..	..	..	..	..	..
Morant Bay		1831	1831	..	..	..	..	..	..	..	..	..	..	..
*Long Bay		1835	1835	..	..	..	..	..	..	..	..	..	..	..
East Queen Street, Kingston	F. Gardner	1816	1816	73	17	54	42	5	25	17	2911	1453	Whitehorne	289	111	34			
Port Royal, Port Royal		1822	1826	..	..	..	..	..	..	..	150	80						
*Clifton, St. David's		1836	1836	..	..	..	..	..	..	..	..	..
Hanover Street, Kingston	J. Tinson	1826	1826	30	3	10	11	4	8	7	540	..			40	9			
Yallahs, St. David's		1830	1830	52	16	5	7	5	5	5	348	..			7	7			
Moult Charles, St. Andrews	Whitehorne	1824	1827	..	..	..	..	..	..	..	..	..
*Brandon Hill		1835	1835	..	..	..	..	..	..	..	..	..
*Scott's Hall, St. Mary's		1834	1834	..	..	..	..	..	..	..	..	..
MIDDLESEX COUNTY.																			
Spanish Town, St. Cath.	J. Phillippo	1819	1820	244	16	11	9	7	13	1901	600	{ J. Kirby	293	16	422	77			
Passage Fort				62	..	..	..	..	..	..	500	{ E. Newell			125			
*Singo Ville				..	..	..	..	..	..	..	350	M. Mc Vicar	31	64	65			
*Kisondale				..	..	..	..	..	..	..	205	et alii						
Jericho, St. Thomas	J. Clarke	1824	1830	299	4	15	7	1	49	1051	874			18	171	66	46		
Mount Hermon		1834	1834	143	8	1	6	3	6	230	..			18	67	140	15		
Springfield, St. John's		1834	1834	32	..	2	2	1	..	5	60	195		7	10	100	10		
Guy's Hill, St. Thomas		1834	1834	..	..	..	..	..	..	..	..	..
Moneague, St. Ann's		1834	1835	2	5	1	..	..	..	5	34	147						
Old Harbour, St. Dorothy	H. C. Taylor	1824	1825	363	3	7	15	..	8	10	785	210	F. Mosely	50	..	..	20	
Ebony Chapel, Vere		1829	1829	81	..	20	9	..	12	320	150								
Four Paths, Clarendon		1834	1834	323	11	4	1	..	..	1	519	583					18	
Port Maria, St. Mary's	Vacant by the death of E. Baylis.	1827	1828	521	..							
Oracabessa				336	..							
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Saint Ann's Bay, St. Ann's	F. F. Abbott.	1829	1830	19	12	50	570					164	3	
Ocho Rios		1829	1830	..	14	74	455					130		
*Coulart's Grove		1835	1835	..	..	..	..	..	..	..	152	..						
Brown's Town	J. Clark	1830	1831	78	1	..	..	..	..	1	117	605					211	64
*Bethany		1836	1836	..	..	..	..	..	..	..	..	246					56	
CORNWALL COUNTY.																			
Stewart Town, Trelawny	B. B. Dexter	1829	1829	48	..	1	7	..	9	329	520						80		
Rio Bueno		1829	1829	34	..	2	5	..	9	320	486						50		
Falmouth	Wm. Knibb	1820	1827	228	3	13	19	..	22	1402	812	T. E. Ward	198	..	515	71			
*Refuge		1831	1831	..	..	..	7	..	..	..	213	J. M. Lachlan	99	..	231	..		
*Waldensia		1830	1830	..	..	..	..	..	..	..	160	T. Levermore	54	..	112	..		
Moutge Bay, St. James	T. Burchell	1824	1824	418	23	41	37	..	23	2432	1311	F. Andrews	221	..	712	60			
*Shortwood		1830	1830	..	..	..	4	..	..	..	610						205	22
*Mount Carey, Hanover		1835	1835	..	..	..	..	..	..	..	506	F. C. Hayles	110	93	617	6		
*Bethel Hill, Westmorland		1835	1835	..	..	..	..	..	..	..	493	Misses Reid	35	..	221	12		
Gurney's Mount, Hanover		1820	1829	110	11	..	3	..	1	360	503						259	35	
*Fletcher's Grove		1835	1835	..	..	..	..	..	..	..	..	..					156	..
Salter's Hill, St. James	W. Dendy	1824	1825	174	9	10	18	6	9	939	990	W. Dendy	237	336	617	01			
Bethphill		1835	1835	42	2	5	6	..	7	306	346	W. P. Russell	52	30	251	49			
*Greenwich Hill		1834	1834	..	..	..	..	..	..	..	..	..					84	1
*Marion Town		1835	1835	..	..	..	..	..	..	..	..	..
Sav-la-mar, Westmorland	J. Hutchins	1829	1829	21	2	1	1	6	2	238	450								
Fuller's Field		1827	1828	4	..	..	1	..	..	..	22	150						
*Mountain Side		1836	1836	..	..	..	..	..	..	..	..	..
Lucea, Hanover	Vacant by removal of T. F. Abbott to St. Ann's	1831	1830	84	..	..	..	..	..	..	491	490						
Green Island		1831	1835	12	..	..	..	..	..	..	71	312						
*Mount Zion		1835	1835							
				2950	160	205	212	41	46	213	16820	16146			1622	471	549	1880	

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ST. ANNS.

Our readers may remember that Mr. Abbott, formerly of Lucea, removed to this more easterly part of the island, on the decease of our lamented friend, Mr. Coultart. On arriving at his new station, he writes as follows, under date Oct. 12.

St. Ann's Bay, Oct. 12th, 1836.

I arrived here with Mrs. Abbott and child, on the 6th instant, and preached at Ocho Rios, last Sabbath. I expect to go to the Pedro mountains to-morrow, to purchase some land, on which I hope, at no very distant period, to erect a plain substantial chapel, though at present, for want of funds, we must be content with a shed.

The claims of St. Ann's Bay and Ocho Rios churches being great, I shall not be able to visit the Pedros so frequently as is desirable; yet it is highly necessary to pay some attention to our numerous friends in that district, many of whom reside 18 or 20 miles hence, and cannot, therefore, often come to the Bay.

Our temporary place of worship in this town, and the one at Ocho Rios, are crowded to excess, whenever we have public service in them, and prospects of usefulness at each place are truly encouraging.

If it please my heavenly Father to continue to bless me with health and strength, I pray that I may be more than ever disposed to devote myself unreservedly to his service, and that I may daily live under a deep sense of the awful responsibility of having the care of souls.

Death has this year entered our mission circle, and taken away two eminently holy and devoted men, and a most interesting child, who were loved by all who knew them. O that we who are still spared, may be as ready as the dear departed, to meet the king of terrors; then living or dying we shall be the Lord's.

On the death of Mr. Baylis, Mr. Abbott went over to Port Maria, to visit the bereaved flock. Of his journey he gives the following account.

St. Ann's Bay, Jan, 30th, 1837.

I have just returned from St. Mary's, and hasten to address you respecting the interesting churches in that parish, now destitute of a spiritual instructor, by the removal of our lamented brother Baylis. Yesterday, at 7, A. M., I conducted a prayer-meeting at Port Maria. Immediately after breakfast I proceeded to Oracabessa, Mrs. Baylis accompanying me, and preached at 11, A. M. to not less than 900 persons, from Ps. xxiii. 4; and at 2, P. M., from 2 Cor. v. 1; the feeling manifested by the church and people, was solemn and deeply affecting.

They mourn over the loss of their faithful and now-sainted pastor, not as those without hope, but as a mother over the corpse of her first-born; and their unaffected expressions of grief, convinced me how greatly they loved him. One said to me, "We feel, Sir, not only that we have lost a minister, but a father, for he did more than preach the gospel to us; he gave us advice in all seasons of perplexity, and strove to promote our domestic peace, and temporal welfare;" others, in their peculiar dialect, exclaimed, "him too good to we,—him labour too hard for we," and their appearance, and that of the chapel, all clad in decent mourning, showed how highly they respected his memory. They entreated me to request you to send a minister for them as soon as possible, and, my dear sir, I do sincerely trust you will speedily comply with this request. I urged on them the necessity of continuing to render pecuniary aid to the mission cause, by laying by a sum weekly, as God prospers them, so as to liquidate the debt on their chapel, and, that being accomplished, to aid their sister churches in supporting a minister, and this they expressed the utmost readiness to do.

You will admit, dear Sir, that 800 hearers at Oracabessa, as many at Port Maria, and, I believe, more than half that number at Bagnalls, who annually raise a sum that would, were they out of debt, be sufficient to support a minister, and defray contingent expenses, deserve a minister. Port Maria is 30, and Oracabessa, 23 miles hence, and the roads are exceedingly had, it will therefore be impossible for me, having three stations in this parish to attend to, to go thither as frequently as the people wish, or as I could desire.

I cannot omit mentioning a pleasing incident that occurred during my journey. There not being any accommodations for sleeping on the mission premises, at Oracabessa, brother Baylis usually returned to Port Maria, after the services of the Sabbath. I, however, had on my way, to and from Port Maria, to spend a night, and part of two days at a lodging house, where I met with much kindness, and all the supplies for myself and horses that I needed. On asking the landlady, a member of brother Baylis's church, for her bill, which, according to the usual rate of charging in Jamaica, would have been something considerable, she replied, as nearly as my memory serves me, to the following effect: "No, my minister, after the good word I have heard, I could not charge you any thing," and clasping her hands, added with great energy, "O no, I should be a very wicked woman to make

any charge." I interrupted her by saying, that although I had to incur extra expenses in travelling so far from home, yet I could not expect that she should bear them, as I had no doubt she contributed as much in proportion to her circumstances as the other members of the church; to which she replied with a warmth of feeling that I shall not soon forget. "My minister, though I am an ignorant person, and cannot read much, yet I can read enough to know, that if we are Christians, we ought to entertain even strangers, and much more the ministers of Christ—I feel more than rewarded in the pleasure of serving you, and know that I have not done, cannot do enough for the servants of that Saviour who has done so much for me." Much more of the same import fell from her lips, during a half-hour's conversation, and I parted with her fully satisfied of this, that however much I might be disposed to shrink from applying her commendations to myself, I could not err in believing, that she had given all she could, or was required, to a professed disciple, in the name of a disciple, and that she will not lose her reward.

Feb. 1st. Just as I had written the foregoing, I was attacked with a fever, and compelled to take to my bed, from which, the fever having abated, I now rise to close this for the post. I cannot add more at present, than earnestly to implore you to remember *Lucea*, and *Port Maria*. Do not abandon these flourishing stations. If you do not speedily send us help, you must expect to hear shortly, that some of us are laid aside through over exertion, or perhaps numbered with the dead.

More recently still, we have received the following intelligence from one of our valuable female missionaries, Mrs. Clark of Brown's Town, which has hitherto been in connexion with St. Ann's Bay. We insert this the more readily, because it supplies useful information, such as is frequently called for by the Christian ladies, who so materially help the cause of negro education, by preparing articles to be sold abroad, for the benefit of the schools.

Brown's Town, May 8th, 1837.

As Mr. Clarke is at present more than usually engaged, he has wished me to acknowledge the receipt of a case containing lamps, and sacrament cups. Also a small box of articles, specified to be for the benefit of the St. Ann's schools. We have accordingly divided them between the various St. Ann's stations, those now under the care of Mr. Abbott, as well as

our own, for which please to return our warmest thanks to the friends of Badcox-lane, Frome, who have thus kindly assisted us in the cause of education.

It has been intimated to me, that our good friends at home wish to know what kind of articles meet with the most ready sale. Our congregations principally consist of plain, working people, who have little or no time to make apparel for themselves or their children to appear on the Sabbath in the house of God. Any kind of plain clothing they would be glad to purchase. Such as children's frocks, chiefly with *long sleeves*, (as most of them wear only this one garment) and some of the commonest kind of cloaks, such as the charity cloaks worn in England. They have here seldom anything of this kind to shelter them from heavy rain and dew: little check shirts for boys, would also sell, and coloured cotton handkerchiefs, which the women tie round their head instead of a cap or bonnet. There were a few of these in a box which I brought out from Miss Hanson, for Mrs. Coulart, which I sold immediately. I feel much more pleasure in selling the people these kind of things, than in tempting them to lay out their money for little fancy articles, which can be of very little or no service to them.

We do not feel it our duty to establish a day school at Brown's Town, as there is a Mico school already in the town, which is very judiciously conducted. We wish rather to commence one in the mountains, where there is an immense population, without the means of obtaining instruction at any other time, than the short period which we can spend with them every alternate sabbath when there is preaching there, or by sending them to Brown's town, which is more than 12 miles from the Booth, and a great many of the people live several miles beyond that, so that we feel deeply the importance of doing something for them. It would be painful to see them brought up in sin and ignorance as their parents have been; if the parents had the time, they are not able to instruct their offspring. We are stationed where we have them within our reach, and must we pass by on the other side, and leave them to themselves for want of means to help them? I hope this will not be the case.

We have been trying for some time to obtain a little house, but cannot succeed. There is no alternative but having a small place put up, on part of the land on which the booth is erected: we want to be a place suitable for a school; at which we could spend part of our time in

attending to the people, and occasionally have evening service. If we could possibly raise the means to do this it would be of material advantage. We know of a pious female who would be competent to teach and take charge of the children, and also, of a young man, a member of the church, who would go to assist two or three days in the week; both are persons of colour: Mr. and Mrs. Coultart entertained a high opinion of the female we have in view. She has an afflicted mother, who would rejoice to see her only child thus engaged. The poor mother is not likely (to all appearance) to survive long and I do feel desirous of engaging one under such circumstances, who is herself anxious to be preserved from the strong temptations to evil, to which an unprotected female is in this country awfully exposed, and which, if some of our English friends could but witness, would melt their hearts to pity and relieve.

Our mountain station is, indeed, an interesting one: but our accommodations are so rough, that our health is at risk. On the last Sabbath we were in the mountains, the rain descended in torrents; I was three times compelled to break up a Testament class, of about 20, or 25 males and females, whom I was endeavouring to instruct. The slight thatch which covers the booth, shelters us from the sun, but is no protection from the heavy rain which falls in the mountains. Although I had a thick travelling cloak and umbrella, they did not preserve me from getting wet. As soon as I could get to the little room under the booth, I found it somewhat better, but the rain penetrating in many places. We have no place near that we can go to change our raiment, or to sleep; whatever the weather may be, we must go in the morning and return in the afternoon of the day. The people are very anxious to receive instruction, and we both feel deeply interested in them.

At Brown's Town we have much to encourage us to further activity in the Redeemer's cause. Our Sabbath school continues to increase, and among the adults there appears to be considerable progress made in reading. I devote as much of my time as I possibly can, and feel it to be a great privilege to be thus employed.

On the Sabbath day, after the morning service, I meet a great number of females, many of whom are too old to learn to read, and some who can attend at no other time. I read Watts's Catechism to them, which they repeat after me, and from frequently questioning them, many have a good knowledge of it: I am also endeavouring to teach them some hymns

in the same way. On Monday evening I have about ten who can read in the Testament, and are anxious to understand what they read. On Wednesday evening I have a larger class to read the Scriptures to, and to try to instruct in the way of salvation. I have 62 on my list for this class, but all cannot regularly attend. I commenced this class with only four, meeting them in my bed-room, having at that time no other place, but increasing numbers have now obliged me to occupy the school room: here we meet in peace, shut up from the gaze and interference of the world; they are happy meetings, and I trust that they have the approbation of the Most High, and will be followed with his divine blessing.

If I had not already taken up so much of this letter, I should have felt much pleasure in making known to you, several things of an interesting nature. I may, I think, venture to mention one: it left an impression on my own mind, which cannot be easily effaced. A few weeks since, two black women, who are field negroes, came, and asked to see me. I enquired of them what they wanted; they replied, 'we come to beg Missis to talk to we about we poor souls. I asked if they had been at chapel on the past Sabbath, and had heard what the minister said to them? The tears rolling down their black faces, they said, yes, Mrs. it be that make we come: Massa say, if we don't have new heart we can't go heaven, and Mrs., we know we don't have new heart, we come to ask Mrs. how to get; we try to pray for it same as Minister tell we, but we heart so dead, so bad, wont let we pray to Jesus: we want the new heart, Mistress. After talking to them and reading a few passages of Scripture, I told them to come again soon—they have been; they appear to act consistently: at the last interview, one of them told me, 'her tongue very hard, trouble her very much, it make her go and try to pray to God to make it soft, that she may not again speak hard words to her children, or any person.' I cannot now mention any other case, but beg to be forgiven for writing so long a letter.

DESIGNATION OF A MISSIONARY.

OUR appeal for help to send an additional missionary to the Bahamas having been kindly answered, the committee have appointed Mr. Thomas Applegate to these islands. Mr. A. was educated at Stepney College, and has subsequently been exercising his ministry, with acceptance and success, in connexion with a recently formed church at Shefford, Bedford.

The designation took place at Westbury Leigh, Mr. Applegate's birth-place, on

Thursday, May 18, on which occasion the Rev. — Harris, Independent minister of Westbury, commenced the service by reading the Scriptures and prayer. Mr. Winter, of Bristol, delivered the introductory discourse, and Mr. Walton, of Trowbridge, asked the questions, which were answered in a very concise and satisfactory manner. Mr. Russell, of Melksham, offered the ordination prayer, and Mr. Gough, of Westbury Leigh, the missionary's former pastor, delivered the charge. Mr. Ross, a missionary lately returned and from Berbice, concluded the impressive interesting services of the day by prayer.

The congregation was very large, and a liberal collection was made at the doors in aid of the funds of the mission.

EAST KENT AUXILIARY.

The Annual Meeting of the East Kent Auxiliary was held at Folkestone, on Wednesday, May 31, Mr. Parnell, of Ashford, the treasurer, in the chair. The attendance was good, and a spirit of Christian zeal appeared to animate the brethren assembled. A statement of the operations and necessities of the mission

was made by the Secretary, who alluded to the returns of the number of members as given in the letters from the associated churches read in the course of the day, and suggested whether the Society might not hope, in future, to receive from the district a sum equal to a penny a week from each member. The proposition was received with much cordiality, and the following resolution, proposed by the Rev. J. M. Cramp, of St. Peter's, and seconded by his worthy father, the Rev. T. Cramp, was unanimously adopted.

Resolved, That the contributions of this Auxiliary shall, by the blessing of God on our endeavours during the ensuing year, be raised to an amount at least equal to one penny per week from each of the members of the churches belonging to the East Kent Baptist Association.

We shall be rejoiced and encouraged to find this example taken up and acted upon throughout the kingdom. The plan has one great advantage—it is simple and definite. Were it universally adopted, the committee would be enabled very considerably to extend their exertions both in the East and in the West.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. W. Yates, Calcutta, Oct. 29; W. H. Pearce, Feb. 13, April 27; G. Pearce, Dec. 23; J. Thomas, Jan. 25; E. Daniel, Colombo, Jan. 23; Rev. H. Bedy, Patna, Oct. 3; J. Williamson, Sewry, Oct. 19.

WEST INDIEE.—Rev. J. Clarke, Jericho, February 22, April 13; J. M. Philippo, Feb. 25, Mar. 14, J. Tinson, Feb. 25, May 2; B. B. Dexter, Feb. 21, Mar. 14; Mrs. Baylis, Jan. 30, Mar. 15; W. Knibb, Feb. 3, Mar. 20, April 21; H. C. Taylor, Feb. 20, Mar. 20, April 5; J. Rcid, Mar. 28; J. Hutchins, April 4; T. F. Abbott, Jan. 30, Mar. 14; J. Kingdon, March 28; Mrs. Coultart, Feb. 23, April 1; W. Whitehorne, April 7; W. Dendy, Feb. 7, May 5; T. Burchell, Feb. 20, 21, April 24, 25, May 2; Mrs. Clark, May 8; S. Oughton, Feb. 21; J. Clark, Feb. 21;

J. Burton, Jan. 12, Feb. 11, Mar. 8, 15, April 29, May 3; E. Quant, Feb. 19, April 6.

SOUTH AFRICA.—Rev. W. Davis, Dec. 14.

Contributions received on account of the Baptist Missionary Society from May 20, to June 20, 1837, not including individual subscriptions.

Liverpool, Auxiliary Society by Wm. Rushton, Esq.	130	0	0
Clipston, Collection, &c. by Rev. T. Gough.....	23	0	0
Hemel Hempsted, Collections, &c. by Rev. T. Hopley	22	3	0
Kenninghall, Friends, by Mr. Roper.....	5	2	6
Northamptonshire, Sundries, by Rev. W. Gray	7	0	1
Gravensend, Friends, by Mr. Mills	0	12	8
Leicester, Charles Street, by Mr. Garryer	18	18	6
East Kent, Auxiliary, by Rev. J. M. Cramp	37	12	0
Canterbury, Collection, by Rev. J. Dyer	5	12	9
Eythorne, ditto, ditto	3	12	9
Lutterworth, Friends, by Rev. J. G. Hewlett.....	4	0	0
Broughton and Wallop, by Rev. H. Russell	21	1	11
Baptist Free School, Took's Court, by Mr. Kendrick	4	7	1
Bessel's Green, Subscriptions, by Mr. Knott.....	2	1	0
Rye, Friends, by Rev. A. Smith	2	0	0
Bucks Association, by Rev. P. Tyler	24	3	0
Trowbridge, Subscriptions, by Mr. Wearing	19	14	0
Westbury Leigh, Collected at Mr. Applegate's designation	14	16	0
Bath, Subscriptions, by Rev. O. Clarke	6	0	0
Watford, Auxiliary Society, by Mr. Young	7	5	9
Hackney, Auxiliary Society, by Mr. Luntley	34	9	10

DONATIONS.

Gurney, Thomas, Esq.....	50	0	0
Alliquis, for a Missionary to Ceylon.....	5	0	0
Southwark, Negroes' Friend Sec. by Mrs. Kitson, For Falmouth	5	0	0
Montego Bay	5	0	0

Mr. Ward, <i>Greenon</i> , for a Missionary to <i>Ceylon</i> 2nd. don.	10	0	0
Friend, by Mrs. Kitson	0	5	0
Paxton, Mr. John, <i>Berwick</i>	3	0	0
A. Z.	2	10	0
Rev. Richard Knill, for <i>Ceylon</i>	1	0	0
Proceeds of various articles of Jewellery	7	1	0
Cason, Mr. W., <i>Eye</i> , for <i>Piedmont</i> Chapel	1	0	0
<i>Turks' Island</i> ditto	1	0	0
Risdon, Benjamin, Esq. <i>Bislingham</i>	10	0	0
Watkins, Mr.	0	10	0

LEGACY.

Harris, Mrs. Jane, late of <i>Ware</i>	45	0	0
(Executors Messrs. John Radmall, and Wm. Meeres.)			

The kind friend who forwarded the contributions from Kenninghall, (a village in Norfolk), acknowledged in the above list, sent with them the following letter. We publish it, in the hope that others may "go, and do likewise."

"Being, a short time since, presented with 5s. by a female friend, to forward to you to aid the foreign mission. I thought it good to detain it in my own possession for a time. At a convenient season I named it in public (though I was forbidden to mention the name) and I continued to speak of it, in season and out of season, till the 5s. increased to £5, which you will receive with this note. I am, at this moment of writing, interrupted by a friend coming in (knowing I was going to write you), with half a crown to add to the above-named sum; we are a poor people, and our prayers are upon it, and following it."

TO CORRESPONDENTS.

It is earnestly requested that the Treasurers of our Auxiliary Societies, and other friends who may have received money for the mission, will forward the same to Fen Court without delay.

We have much reason to be thankful for the many valuable contributions of useful and ornamental articles, for various foreign stations, from our female friends, since our last announcement; viz.

Two boxes from Mrs. Edwards, and friends, Nottingham, for Mrs. Burchell; one box from Camberwell, for Mrs. Knibb; one ditto from Mrs. and Miss Grey, Jersey, for Mr. Phillippo; one ditto from Mrs. Clements, and Miss Sarjeant, Leytonstone, for Mr. Burton; one ditto, from ditto for Mr. Henderson; a parcel, for Mr. Henderson, from M. K. W., Camberwell; a box from Mr. Middleditch and friends, Ipswich, for Mr. Hutchins; a parcel from Mrs. Pritchard, of Deal, for Mr. Knibb; a box, for ditto, from the Ladies of Mr. Innes's Congregation, Edinburgh; two boxes from Mr. Adey and friends, Leighton Buzzard, for Mr. Burchell and Mr. Knibb; a box from Mrs. Williams and friends, Reading, for Mr. Phillippo; another from the same friends, for Mr. Denny; and a box from friends at Dunstable, by Mr. Gould, for Mr. Burchell.

Parcels of Magazines, Reports, &c., have been received from Samuel Jackson, Esq. Dorking; Mrs. M. Thomas; and Miss Huntley. A parcel of elementary books for Canada has also been received from Mr. J. F. Winks, of Leicester.

"Please acknowledge for me, in the Herald, the receipt of a box of fancy articles from Mrs. Batten, Mrs. Weymouth, and friends at Plymouth, and two boxes from Watford; (will write them early.) Please also express my sincere thanks to the friends at Birmingham, for their pecuniary aid. I was not aware who were the donors till about ten days ago; would write them immediately, but I hope to see Mr. Sturge before long; they will, I trust, excuse the delay. Be kind enough also to correct a very false impression that has been made and circulated by some, 'That we are overstocked with the articles, and are not in need of more.' The wreck of the Etheldred was a great loss to us last year; and my annual responsibilities, on account of day schools, exceed £500 currency, for which I receive no assistance from the Society. My application to friends at home, has been for help by presents of fancy and useful articles, (which have been very productive) so as not to divert the pecuniary means from the funds of the Society. I feel sincerely thankful to any friend who has so kindly assisted us; nor could I continue my present operations, much less extend them, were such aid withdrawn."

From Mr. Burchell.

Our kind friends at Swansea are referred to the letter of Mrs. Clark, inserted in our present number.

Mr. Dyer begs to state to his ministering brethren through the country, that he has no share in the management of the Aged Ministers' Society. He merely, for the sake of convenience, receives and transmits the subscriptions of the members. Those, therefore, who have questions to ask, or suggestions to offer, will be pleased to communicate directly with the secretary, Mr. Edward Thomas, St. James's Parade, Bath.

To the Committee and Friends of the Baptist Missionary Society.

HONOURED FATHERS AND BRETHREN,

Spared by a gracious Providence to reach the land of my fathers, after a residence of nineteen years in India, my first duty is to call your attention to the present state and prospects of the vast British possessions in Hindustan, and to the necessity of making, without delay, such extended efforts for the conversion of its inhabitants as their present new and interesting circumstances urgently demand.

It may appear scarcely necessary to remind you, that the population of India, subject to British influence, is at least *one hundred and thirty-four millions*—a number more than five times the total amount of inhabitants in England, Wales, Scotland, Ireland, and all the neighbouring islands;—that this vast mass of human beings has been for many ages immersed in the grossest intellectual darkness and the deepest moral depravity;—that while all are in some sense dependent upon our Government, by far the greater part are our fellow subjects, and have therefore a peculiar claim on our benevolent regard;—that the missionary may travel among them with perfect safety, making known in any way he thinks proper the glorious news of redemption by Christ;—and that, in proportion as prayerful and persevering efforts have been made for their salvation, God has granted his effectual blessing. These facts you all know, and it may therefore appear superfluous to allude to them particularly; I will therefore only dwell a little on the last remark, that in proportion to the amount of persevering and prayerful effort already made, has *positive success* been realized in India.

It is true that India has not been so productive as some other parts of the heathen world. This, however, is easily accounted for. If you advert to the system of idolatry which there prevails; if you recollect that it is

supported by an educated and numerous priesthood—is rendered attractive by elegant temples and gaudy festivals—is made venerable by sacred books, and by a faith too ancient for its introduction to be calculated—is fortified by prejudices so powerful, by the common belief of multitudes so countless, and by excommunication from social intercourse so dreadful,—you need not have wondered if to the present day scarcely any extensive and decided effects had been discernible. The gospel was preached for fifteen years to the inhabitants of Tahiti by many Missionaries, ere one person professed himself a disciple of Christ; but since then how great has been the progress! In a country like India, where the obstacles are so much more formidable, it would have been no matter of surprise, had the diligent exertions of those who have yet laboured in the field been useful only in the preparatory work,—that of communicating a general knowledge respecting the Gospel among its inhabitants. Had no converts yet been furnished, the delay would only call for more fervent prayer and more strenuous endeavour.

But the result of missionary labour in India, though it has confessedly been trying to the faith of the church, has *by no means been so discouraging as is frequently supposed*. The apparent as well as the real success has been increasing every year. Not to travel out of your own operations, and instance Tinnevely, Travancore, and Ceylon, encouraging stations of other denominations, I may refer in illustration of this remark, to the experience of my missionary associates in Calcutta. In the year 1817, you will recollect that five European brethren, (whom I joined in 1818,) formed a union for the more effectual prosecution of their important duties in that city and neighbourhood. From that time to the present, other associates have joined us; but never more than sufficient to make up our previous

losses by death or other causes. The number of European Missionaries has been equal ; but has their success during the same period been always the same ? Far from it. If we divide the years which elapsed from December, 1817, to December, 1836, into three equal periods, we find the following result :—Up to the middle of the year 1824, when our beloved fellow-labourer, Mr. E. Carey, was compelled through ill-health to leave India, we were privileged to baptize only *four* natives, and including their families, and enquirers, the total number of professing Christians in connexion with us, was but *ten*. During the next period, the number baptized was increased to *thirty-six*, and of professing Christians to *one hundred and eighty* ; while from 1831 to December, 1836, when I left India, the number baptized was *one hundred and twenty*, and of those who had renounced idolatry, and regularly attended Christian worship, nearly *five hundred* : several of whom stood proposed for baptism. Adding all together, you will find that the “little one” has almost literally become “a thousand.” The apparently unsuccessful labours of the first period produced fruit in the second, while they also continued to increase the amount of usefulness in the third. The increase each year is now equal to what it was during the first ten or twelve, and through the ripening influence of past labours, as well as of present efforts, and above all, the increasing number and higher qualifications of the native preachers who are rising around us, there is every reason to hope that the progress of the Mission, with the same number of European labourers, will very soon be equal in one year to what it now is in ten or twelve. Let not then the Christian church allow itself for one moment to despair of the conversion of India. In so large a country, extensive and lengthened labour will of course be necessary in laying the foundation of the Christian temple ; but in due time it certainly will arise, and then the grandeur of its dimensions, and the number of its worshippers, will amply repay every sacrifice which it may have required.

I am constrained to mention two other con-

siderations, which urge the necessity of acting *without delay*. These are, first, the present circumstances of the brethren now labouring in India, especially in Calcutta and its neighbourhood ; and secondly, the interesting yet critical state in which, at the present moment, the people you wish to benefit are placed.

I mention, first, the peculiar circumstances of your Indian Missionaries, especially the “Calcutta Brethren.” The brethren designated by the latter term, you are well aware, do not all reside in Calcutta, nor are their exertions at all confined to that vast metropolis and its immediate neighbourhood. Messrs. Yates, Penney, and myself resided to the South East of the city ; Mr. Carapiet one mile, and Mr. Ellis four miles distant to the North, all on the same side of the river Hughli ; while Mr. G. Pearce occupied a station at Sibpur, two miles to the West of us, and Mr. Thomas another* at Salkiya, further distant from us to the North West. Besides this, the exertions of the brethren have been long extended to the stations of Lakhyantipur and Khari, thirty-five and fifty miles to the South of the city, where one of them would gladly reside, did not experience and medical advice lead to the conclusion that such a step would soon be fatal to European health. Now if I mention the various duties devolving on the brethren I have left, you will readily perceive that they are far too numerous and important for their limited strength, even when that is increased by the valuable aid of Mr. De Monte and several native assistants.

Not to dwell on the pastoral duties of the English Church in the Circular Road—the daily superintendence of the numerous pupils in the Benevolent Institution—and other engagements which bear indirectly, though very sensibly, on the conversion of the natives, and require all the strength of two brethren ; even

* Other changes, in addition to the removal of Mr. Thomas to Calcutta, to superintend the Press during my absence, have probably taken place ere now ; but as they were not completed when Mrs. P. and myself left, I prefer describing the state of things before our departure.

the direct Missionary labours to which they are called are far beyond their ability.

At the end of last year they had under their pastoral care distinct *churches of native brethren* in Calcutta, Chitpur, and Haurah, as well as at Lakhyantipur and Khari.

They were occupied in *daily services to the heathen* in the native languages, in Calcutta and its vicinity, as well as at fairs, markets, and other assemblies, held at numerous villages near our distant country stations.

They had under their care two most promising *boarding schools*, on the plan of the American brethren at Ceylon, containing respectively nearly fifty boys and forty girls, all the children of native Christians, who are boarded and clothed, as well as educated, at the Institution.

They superintended a very flourishing *seminary for Hindu youth*, in which there were no less than two hundred and fifty boys and young men, receiving an excellent education in English, as well as Bengali.

They had also under instruction two distinct classes of catechists, *as students for the native ministry*: some, converted in middle life, who are diligently instructed in their own language; and others, pious youths who have been educated at the Boarding School in English, and are afterwards supplied with additional instruction on theological subjects. The first class are designed for usefulness in villages, and among the great mass of the population; while the latter will be prepared to labour, and defend the truth, if necessary, in the city, among the better educated part of their countrymen. Both classes, of course, are instructed to preach fluently in Bengali.

The efforts of the brethren in the *translation of the Scriptures* are important and responsible. Missionaries of all denominations have adopted their version of the Bengali Testament, and have affectionately urged them to further exertions in this department; and they have now to carry through the press a new version of the Old Testament, just translated, and are pledged to the publication, as soon as possible, of the whole Scriptures, with marginal refer-

ences, in the same language. They are also preparing a version of the New Testament in Sanskrit, the learned language of the Hindus, and in Hindustani, the dialect most extensively spoken by the Mohammedans, throughout Hindustan.

Anxious to aid the usefulness of the Religious Tract Society, and the American Sunday School Union, they are engaged in *translating and carrying through the press various Tracts and larger religious works*, to be printed at the expense of those excellent institutions.

In addition to the above, the brethren have the management of a large *Printing Office*, in which upwards of a hundred persons are employed in casting types, and in printing and binding useful and religious works, in various languages. At this establishment thousands of Gospels, and above two hundred thousand Tracts and School Books, have been lately printed every year; and by means of its labours considerable pecuniary aid is afforded to the benevolent operations of the Mission.

No one but those who have nursed all these undertakings from their infancy, and have seen their happy influence on the progress of the Gospel in India, can conceive the bitter regret with which the brethren contemplate the possibility of any of them being interrupted or discontinued. I am sure, however, that all of you would be deeply grieved to see efforts the most promising relinquished, and the anxious endeavours of many years abandoned just at the moment when they are attaining evident usefulness. Yet it is my duty to inform you, that *each engagement hangs merely on the life and health of a single individual*; so that, should it please God to remove any one of the brethren from his post by sickness or death, that department of labour for which he is chiefly responsible must, in all cases, be lamentably crippled in its efficiency, and in most cases entirely abandoned. To carry on the present exertions of your Calcutta Missionaries, several of whom you are aware, have passed the meridian of life, or are considerably debilitated by the influence of the climate, additional labourers must be sent *without delay*.

But the support of present engagements only will not satisfy my brethren or myself. We earnestly long to have the scale of our exertions greatly enlarged. More preaching to the heathen is required, and should be supplied. Intelligent native youth flock to receive Christian instruction, and ought to be educated. The preparation, constant revision, and gradual improvement of biblical translations, demand redoubled assiduity. Existing native churches and professing Christians require constant care, to secure their moral and spiritual improvement, and should receive more unremitting attention. Branch stations in other villages must be established, and further exertions for the scriptural and general education of native preachers are of paramount importance. For all these purposes additional Missionaries from Europe are urgently required, and cannot surely be denied us!

Nor do the Calcutta brethren alone require assistance. Mr. Leslie, your devoted Missionary at Monghyr, is very anxious for the conversion of the people inhabiting the Bbagalpur Hills, and is desirous to have an associate at Monghyr, who, during his visits to these people, may pay attention to his native church. This would allow Mr. Leslie to spend the cold season among the Hill people, whom he considers, like the Karens of Burmah, "a people prepared for the Lord;" and furnish the means of instructing at Monghyr some of their youth, who might as school masters (and native preachers if converted) be diffusing a knowledge of the Gospel among their countrymen during the other parts of the year, when their climate would be fatal to a European.

It is also highly important for the Society to establish a well-supported station in the *upper provinces of India*. It has, throughout this vast district, only three Missionaries, each occupying a distinct station, and having, therefore, little or no support from his brethren. Each one has also the care of an English church and congregation, which however contributive to general usefulness, must necessarily divert much time and attention from native work. The light diffused among the heathen by a sin-

gle Missionary in such circumstances is almost lost in the surrounding darkness, and on his death or removal by sickness is often entirely extinguished. It is surely time that after so many years the Society should have one station at least in Upper India, in which preaching to the heathen, efficient day schools for their youth, boarding schools for the children of native Christians, and systematic exertions to prepare for future usefulness a body of native preachers and catechists, should all be attended to and from whence, as is the case at Calcutta in the *lower provinces*, branch stations at convenient distances might be established and efficiently superintended. You will not wonder that for this purpose we ask three or four Missionaries. Our blessed Lord always sent *two* of his disciples together, even into Judea, where the inhabitants spoke the same language, believed in the same scriptures, and were expecting everlasting life through a promised Saviour. Surely where a language is to be acquired, the divine authority of our scriptures to be proved, and the very idea of *eternal* life to be first introduced to the attention of a people, three or four Missionaries cannot be deemed too many. I may mention too, that the *success* of such a combination of effort in different parts of India; as well as reason and scripture, show its expediency, and call upon you without delay to avail yourselves of it.

I must add, secondly, that the *peculiar circumstances in which the native population are at this moment placed*, demand prompt and extended efforts for their salvation.

It is evident to all acquainted with the state of Native Society in Calcutta, that a great and interesting change in the Hindu mind has been long going on; but it has been lately far more clearly and rapidly developed than before, and now requires corresponding exertions on the part of Christians to give it a right direction. A new era, it is evident, is now bursting on India. The labours of former years are producing an extensive and beneficial influence; and an impetus has been communicated to the native mind which can never be repressed. In some places, the institutions

of caste are generally, though not openly violated; and in others, they have already fallen into contempt. A taste for European science and literature has been excited, which in its influence promises to be most important. Such ridiculous statements with regard to geographical and astronomical facts are given in the sacred books of the Hindus, that every youth who acquires only elementary scientific knowledge, soon suspects them to be false; his religious opinions being derived from the *same works*, doubt is gradually excited, which the increasing knowledge of every day tends to strengthen, till before his education is completed, Hinduism is discovered to be utterly an imposture. Hence the pupils who receive an English education are all becoming, or have already become, complete unbelievers in the popular religion, and must either settle down as Atheists and Deists on the one side, or as Christians on the other. Many thousands of youth are taught at the expense of different Missionary institutions: these are all instructed in the great principles of Christianity, and some almost every month acknowledge the Saviour. But many young people are in very different circumstances. Four colleges in Calcutta, and twenty-three colleges and superior schools in other large cities, have been established at the expense of government, in twenty-three of which, at least *five thousand* native youths are now receiving an English education of a superior order. No instruction in the principles of Christianity, however, is afforded in these institutions; so that, as they begin to see the folly of Hinduism, they become acquainted with no better system of religion, and are thus exposed to the influence of infidelity and vice. Among the youth of this class, the writings of Paine and Voltaire have been diligently circulated by sceptical Europeans, and works of the most licentious character have been sold by unprincipled natives. Rejecting, with its puerile mythology, the moral precepts of Hinduism; uninfluenced by the truths of Christianity, and led to deny even those of natural religion, these young men are in a most dangerous state; and on the efforts

of the Christian church at the present moment must depend, under God, whether they shall pass from the darkness of heathenism into the light of Christian truth and holiness, or be precipitated into the gloomier depths of infidelity, sensuality, and eternal death.

I may add, that their salvation or destruction will not take place *alone*—it must involve that of many others. The late Governor General, Lord William Bentinck, and his successor Lord Auckland, having very judiciously encouraged the English language, in preference to the Persian, in public business, the desire for education in this language throughout India is greater than was ever known before. As an illustration, I may mention, that at the latter end of last year, when a new college was opened at Hughly, a few miles above Calcutta, *fourteen hundred* native youths enrolled their names as English students within a few days. Several native princes, with their chief officers, are already learning our language, and are frequently applying to Calcutta for instructors. To supply the demand from all quarters, numerous teachers are required; and the pupils who are now under instruction in Calcutta, in the government, as well as the Mission schools, being the most advanced, will without doubt be engaged, and in a few years be scattered over all the country as instructors of their countrymen. Even now, almost every boy who receives instruction in English in the day time, communicates it to a class of his relations, or acquaintance, at night; and several advanced pupils, who are still pursuing their studies, unite in superintending a large free school for the benefit of their countrymen. How lamentable will it be, if these young men, becoming infidels, should proselyte their pupils, as they emerge from heathenism, into the same destructive sentiments! How delightful will it be, if through the active exertions of your Missionaries many of them should now be brought to God, and in various situations of influence, which from their superior information they must occupy, should widely diffuse among their countrymen a saving knowledge of the blessed Redeemer! To se-

cure the latter object, no expense, or labour should be spared. A commodious chapel, conveniently situated for their attendance, should be immediately erected, and lectures and sermons in English and Bengali should be delivered by one or more Missionaries, with express reference to their feelings and circumstances. Efforts of this kind have before been tried by some Missionaries with encouraging success; and now that the number acquainted with English is vastly increased and daily increases, far more abundant success may, under the divine blessing, be confidently anticipated from such exertions.

To supply the immediate wants of Calcutta and the Upper Provinces, you see, respected brethren, that we require eight Missionaries, independent of two others, greatly needed to aid our valuable brother, Mr. Daniel, of Colombo, in his multiplied labours. We beg, therefore, a reinforcement of TEN for India. You surely will not wonder at this request. Since the formation of our Calcutta Union, in 1817, you have sent *twenty-eight* brethren to the West Indies, while only *ten* have proceeded to India, making, with four brethren engaged in the country, a total increase of *fourteen*. During this period *sixteen* who laboured in India have died, or been otherwise removed; so that there are now in India *two less* than there were at the commencement of that period, while in Jamaica there is an increase of *seventeen*. India was the first scene of your Missionary labour—it is immeasurably the largest field of action, and its circumstances are peculiarly critical. I feel persuaded, therefore, that you will now give it the strength it has so long needed and so anxiously implored.

I trust, my dear Sirs, you will not consider the representations I have made with regard to the present interesting state of India, as merely my own views. They are far from being mine alone—they are entertained by the great body of Missionary labourers in India—they are openly declared by intelligent Hindus. All acknowledge with the esteemed Missionaries of the London Society, that “the present is the infancy of India’s thoughtfulness, and

that whatever cast is now given to that thought will be stamped on its maturer years;” and all may be considered as adopting the language of an excellent General Baptist brother, in a letter to myself lately received:—“O what are Christians doing, that they hear not the voice of God, saying, Take India, and convert it now to Christ!” Listen, therefore, respected friends, to our earnest appeal, strengthened as it is by the united testimony of so many competent judges, and grant us for India the assistance which we supplicate.

But I am met by the assertion, that the funds of the Society are more than exhausted, and that unless necessary and promised aid be denied to the West India Missions, no important reinforcement can be sent to the East. The difficulty is embarrassing, but not insuperable. I cannot for a moment recommend, that the important and already successful labours of our beloved brethren in the West should be curtailed; but the aid solicited for India, and there so urgently required, must not be any longer withheld. Suitable men as Missionaries, I am assured by competent judges, are not wanting, and if the necessary funds were available, might very soon be on their way to Bengal and Ceylon. Your respected Secretary is best able to state what amount will be requisite for the outfit, passage money, and other expenses of the proposed number of Missionaries, with their families. If we add to this amount £1000, the probable cost of premises, and the expense of erecting a suitable chapel, ‘with a large school-room underneath,’ for the benefit of the more intelligent and respectable Hindus, it will give the total amount needed as *extra donations*. To this should be added as *additional annual contributions*, what will be necessary for the regular support of the Missionaries sent out, after their arrival. The whole will form, it is true, a considerable sum, but surely not too much to expect where an object so important is at stake. Many individuals, and even some churches, I am aware, are too much oppressed by poverty to do more than they do at present. From such I would only entreat their more

frequent and fervent supplications, that the saving influences of the Holy Spirit may accompany Missionary efforts, especially among the millions of Hindustan. This is all they can bestow, and therefore all that God expects; and from prayers, in such circumstances, we may reap a benefit far greater than gold can purchase. But oh, my brethren, how few there are who cannot, by the exercise of economy, readily give a much larger sum than they have hitherto contributed! Are not many adding house to house, and field to field, or annually transferring considerable sums to the public funds, whose duty it is rather to consecrate their property to the promotion of efforts connected with the glory of God, and the salvation of mankind? Many in their dying moments have bitterly regretted that during their lives they had done so little for the honour of their Lord: but never have I heard of an individual who, when eternity was opening on his view, conceived he had done *too much* for the glory of his Saviour, or the happiness of his fellow-men. Take then, my dear friends, into your prayerful consideration the awful, yet not hopeless case of the perishing millions of India. Endeavour to place yourselves in their situation, and act to them as you would wish, were they in your circumstances and you in theirs, that they should act towards you. Recollect that all you have is the Lord's, and that it best subserves your own true interest when it is employed for His glory. Covet the privilege of doing all the good you can while on earth, and the blessedness of him to whom the Saviour shall say on the great day of final account, "Well done, good and faithful servant! *Thou hast been faithful* in a few things: I will make thee ruler over many. Enter thou into the joy of thy Lord." Think of these things, my friends, and then give as your consciences dictate to be your duty.

In my present state of health I am quite

unable to urge the subject by any public addresses. I trust, however, should the Committee give their sanction to this appeal, that every minister of Christ among us, in his zeal for God and compassion for souls, will give effect to its statements by his personal exertions. Since my arrival in England I have found the present interesting state of affairs in India to be but little understood, even by many contributors to our mission; but when fully brought before their minds, it has generally elicited their sympathy and aid. If, therefore, every minister would kindly read this appeal, with any observations from the Secretary, to his people, and would add such additional remarks as might appear necessary, I cannot but hope that it might tend to excite their lively interest, and secure their liberal aid.

Nor need any of our brethren confine his applications for aid to persons of our own denomination. In a contest with heathenism and infidelity, the progress of one body of Christians is in reality the success of all. Labourers on the spot feel this particularly, and hence in Calcutta, Missionaries of the churches of England and of Scotland, and of the Independent and Baptist denominations, regularly meet together, affectionately to discuss topics regarding their common interests, and earnestly to seek each other's usefulness. To our Christian brethren in other denominations, therefore, an appeal in behalf of India may properly be presented, and their liberal aid solicited. I feel well persuaded that it will be cheerfully afforded.

With earnest prayers that the Lord may abundantly bless all the operations of the Society, whether in the East or West,

I remain,

Respected Fathers and Brethren,
Your faithful and affectionate Servant,
W. H. PEARCE.

POSTSCRIPT.

THE COMMITTEE of the BAPTIST MISSIONARY SOCIETY feel that no recommendation of theirs can add to the force of the truly affecting statement contained in the foregoing pages. It has long been, to them, a subject of deep concern, that the very limited resources of the Society, and the continued, and most urgent demands from other quarters, have rendered it impossible to strengthen their valuable and important missions in the East. Even at present, the ordinary expenses of the Society are far in advance of its income, so as to render some new effort necessary, in order to meet the exigency of the case.

The *character* of this new effort has been decided by a kind proposal from their much esteemed friends, the Rev. W. H. Pearce, and the Rev. Dr. Hoby, of Birmingham. These brethren have expressed their willingness personally to wait on that class of Christian friends, in different parts of the kingdom, to whom Providence has granted the ability of making occasional donations to the cause of the Redeemer, without interrupting, or diverting, the usual course of their beneficence. This generous offer the Committee have gratefully accepted; and, at a quarterly meeting held this day, it was resolved, that as soon as £500 had been realized on this plan, they would send out a missionary to Ceylon; and so afterwards, an additional missionary to the continent of India, as often as the like sum of £500 is paid in, till the whole number required shall have been forwarded.

It is scarcely necessary to add, that it is indispensable that these contributions should in no case entrench upon the usual resources of the Society—which, indeed, most urgently require to be greatly enlarged. The future support of the missionaries whom it is proposed to send out, will also form a large additional item of expenditure; but the Committee dare not suffer this consideration to deter them from what they believe to be an obvious duty. It will be for the churches afterwards to determine whether men sent out to labour with their concurrence, and by their agency, shall or shall not be supplied with the means of frugal support.

The writer will be pardoned for adding, that the health of our beloved friend, Mr. Pearce, is so very delicate, as to render his undertaking this proposed service, an act of unusual self-denial. Friends, therefore, will kindly remember that *public* engagements, either from the pulpit or the platform, are altogether beyond his power; and that, even in social and individual intercourse, his physical weakness must not be overlooked.

JOHN DYER.

Fen Court, July 19, 1837.

Donations for this express object will be thankfully received at the
Mission House.

MISSIONARY HERALD.

CCXXIV.

AUGUST, 1837.

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 the Fifteenth Report of the Female School Society, conducted by our friends in this city, we extract the following half-yearly report of part of that branch of the Society's operations, which consists of the Boarding School, at Sibpur, under the care of Mrs. G. Pearce.

"I have much pleasure in sending, for the information of the committee, my report of the girls' boarding school for the last six months. The number of girls now in the institution is thirty-two, two having been admitted since the last report. As the children have been blessed with continued health, their instruction has been conducted without interruption, and I trust their improvement in knowledge corresponds thereto. With the exception of five, the girls can read at sight, fluently, any common book, and the majority of them can read books that are difficult. As mentioned in former reports, their reading embraces the Scriptures, general history, geography, astronomy, natural history, &c.; and their ideas on all these subjects are generally expanding. Several of the elder girls have learned to write neatly; some have advanced in arithmetic, also, to multiplication; while most of the children are conversant with the tables of money, weights, and measures, in general use among the native population. The first and second classes can express them in writing also. I trust this kind of knowledge will be of great service to them in after-life. Twelve of the children are learning plain needle-work, and about as many learn to spin. One or two friends have given them needle-work to do, and on receiving it have expressed themselves much pleased with the manner in which it was done.

One of them says in a note, 'The cravats were hemmed very neatly, and did the dear children great credit.'

"I am very happy to report the general good behaviour of the children; indeed, among so many it is wonderful that we have so little to be displeased with and to correct. Of the three who are members of the church, and whose baptism I believe I mentioned in the last report, two have left the seminary to be married. They are comfortably settled, and continue to act consistently with the profession they then made. The one yet in the school has been, and still is, in delicate health, and has often, in times of bodily weakness, manifested a very pleasing state of mind and resignation to the will of God, in reference to an early departure from this world of sin and sorrow. A spirit of serious attention to divine things has been evinced by two or three of the elder girls, which encourages the pleasing hope that we may ere long regard them as lambs of the Redeemer's fold, whom he will nourish unto eternal life.

"The Adult School mentioned in former reports has been continued without interruption. At present there are six women in attendance, three of whom can read the Scriptures pretty well: these three are members of the church. It is very pleasing to add, that they read the Scriptures daily at home, and are growing in the knowledge of Christ.

"I have now to mention an event which will afford the friends of the school unfeigned satisfaction. The young man whom we engaged to take charge of the school when we came to Sibpur, has remained in charge to the present time; and it is due to him to add, that the prosperous state of the seminary is owing, in a great measure, to his prudent, diligent, and otherwise excellent conduct. He was originally a scholar in a school established in Calcutta by Mr. Ellis, and afterwards conducted by Mr. Pearce; and

it was on account of his intelligence and steady conduct while a scholar that he was appointed master of the boarding school. He has now been in this situation nearly two years, during which period he became a serious inquirer after salvation through the Lord Jesus Christ. Having a good knowledge of English, he not only studied the Scriptures, but other English books calculated to do him spiritual good, particularly *The Lollards*, and *Days of Queen Mary*, publications of the Tract Society. We have reason to think that he has been convinced of the truth of Christianity for some time past, and living in a great measure under its influence, yet secretly, for fear of his relatives and friends. However, the Lord has enabled him to rise above shame and fear, and to avow his resolution to be the Lord's: accordingly he requested Mr. Pearce a short time ago to baptize him, and receive him into Christian fellowship. This he had the happiness of doing on the 16th instant, and now the institution is blessed with a Christian instead of a heathen master, which we trust is another token of the Lord's favour towards it. The family of the young man, who are respectable people, have since become acquainted with the circumstance, and he has been to visit them. Although very much distressed on account of his becoming a Christian, they used no violence towards him, but permitted him to return to us unmolested."

In a previous report Mrs. Pearce states.

"Two or three months ago, when Mr. Pearce was at Lakyántipur, the father of a girl belonging to the school, about seven or eight years of age, mentioned that one day, during the vacation, he asked his daughter whether she would go again to school, or remain at home with him and her mother. The child made no reply, but ran into the house, and brought out her spelling-book; she opened it, and said, 'Father, hear this, Ja poetah maatah aupon balooktea nah pooran, çæ poetah maatah balookare shootru: (that is, Those parents who do not instruct their children, are their enemies.) The father added, 'To this we could not say another word.'

A considerable diminution has taken place in the amount subscribed for this object, so that our friends have been under the painful necessity of abridging their efforts. We trust they will be encouraged by persevering and renewed exer-

tions on the part of their sisters at home; who will read with attention and interest the closing remarks of the Report.

"A Society like this, if animated by purity of motive, and sustained by untiring zeal and perseverance, although provided with but scanty resources, may exert an influence that shall extend to the end of time. Our progress hitherto has been slow, but sure. A foundation has been already laid: many have received instruction; and the idea that it is unnecessary and disgraceful for females to drink at the fountain of knowledge, is fast giving way to sentiments more worthy of rational and immortal beings.

"Although our efforts have been necessarily confined to the poor and the lower order of society, this, instead of provoking the opposition of the higher circles, has, we believe, provoked them to jealousy, and has led many of them to change their views and practice with regard to the female members of their households; so that several of the latter, even in the higher ranks of Hindu society, are now receiving at home the blessings of education.

"While we can estimate the amount of immediate good, it is impossible to calculate distant results. When the education of the sex for whom we plead becomes more universal—when the day shall arrive, that the Hindu female shares the same advantages and becomes equally intelligent with the other sex—her influence will be felt corresponding with female influence in Christian countries, where it is acknowledged to be the nurse of virtue and the fosterer of piety. Will not the husband feel constrained to treat his wife more as an equal than as an inferior; and will not children look to the mother with reverence, while from her lips proceed not only the law of kindness, but lessons of wisdom and truth? Whatever is done towards elevating and improving the female sex, is done towards applying a powerful lever that will affect the whole fabric of society, will raise it from the depths of darkness and superstition to the vantage ground of intelligence and truth. We can assert, without fear of contradiction, that every country is happy and prosperous only in proportion to the moral and intellectual condition of its women. When woman sinks, like the foundation of a building, all sinks with her. It is in vain to attempt a radical improvement of a people, without commencing with woman. It is from our mothers and female relatives we receive our first impressions:

it is by them we are influenced in life: and to them we look for counsel in trouble, comfort in affliction, and support in death. How necessary that we should purify and strengthen the source from which we derive so much benefit, and which, if neglected, must be as injurious as it was designed to be beneficial! Considerations of this nature must surely awaken our anxiety and stimulate our exertions for the welfare of the daughters of India. And animated by difficulties overcome, advantages secured, and more extensive success anticipated; with experience of the past, and the promises of the word of God for the future; who will not determine, in reliance on his blessing, as it regards Native Female Education, as well as every other benevolent object, to be "steadfast, unmoveable, always abounding in *this* work of the Lord, knowing that their labour shall not be in vain in the Lord?"

MONTEGO BAY.

Our readers will be gratified to learn, that the two spacious chapels, which have been so long in progress at Montego Bay and Falmouth, have at length been opened for public worship. They would attach greater importance to such an event, if they were fully aware of all the difficulties, of various kinds, which our missionaries, Messrs. Burchell and Knibb, have had to encounter in their undertaking; and the pecuniary part of which is, even yet, far from being overcome. Mr. Burchell's opening was the first in point of date, of which the following particulars are given in a letter from him, dated

Montego Bay, June 24th, 1837.

"I had purposed, in this letter, to have forwarded you an account of the Country Stations for the last year, but the interesting services connected with the opening of our unfinished chapel at Montego Bay, on Sunday, the 26th of March, were such that I am anxious to send you some account of them. I believe that the scene was never equalled in Jamaica; and it was entirely unexpected. The people were so much discouraged, from the long delay in completing the chapel, that I greatly feared but very little interest would be felt in consequence of it, and the still unfinished state of the building.

"The gallery was but partly floored,

the front of the same was very incomplete, no pews, and the benches were all temporary. The ground-floor also was without pews; but we brought the benches from the old chapel, and borrowed as many more as we could. The scaffolding of the ceiling was taken down on Friday and Saturday; and, to be at all ready, the tradesmen worked during the week till ten and eleven o'clock at night, and some of them the whole night. When I inform you, that I paid wages, for that week only (including carpenters, masons, labourers, and cartmen), above £100 currency, you may conclude that all was activity.

"I was thoroughly fatigued before Sunday arrived; but at six o'clock in the morning I commenced our prayer-meeting; the chapel was thronged, and very many were outside of the spacious building; full 5000 persons were present at this service. The children of the various Sabbath schools, connected with the church, occupied the galleries, by previous arrangement; there were about 2000, besides many others, who could not obtain admittance. They presented a most interesting appearance, as they stood up to be addressed by Mr. Oughton. At the close a collection was made from the children alone.

"A little after eight o'clock, the people began again to assemble, though many did not leave the chapel after the early morning meeting, for fear of losing their place; and at nine o'clock, such was the throng assembled, and the multitude still collecting, that I was sent for to make some arrangement for those who were unable to get within the walls, so as to prevent their bitter disappointment, and the consequent confusion. After speaking to them for a few minutes, to convince them of the great impropriety of forcing another person within, I promised them, if they would leave, and go to the old chapel premises, that I, or some other missionary, would come and address them; and if they would take their children to the school premises, I would afterwards give them an address also. With many kindly expressions of their thanks, they at once retired, and the greatest order and decorum prevailed during the whole of the day. I have not heard of a single circumstance to occasion regret.

At ten o'clock, Mr. Abbott, of St. Ann's, preached. His sermon gave great satisfaction to all assembled; to strangers as well as friends. Having no missionary friend to afford assistance, but Mr. Oughton, I was obliged myself to conduct

the service at the Old Chapel, and had a congregation of at least 3000, notwithstanding there were 3630 persons counted within the walls of the new chapel, and about 2000 outside. In the midst of my sermon, a message was sent from the school, to request me to go up to the children at once. I therefore concluded the service in which I was engaged, with a request that the congregation would not disperse till the close of worship in the new chapel, as it would occasion confusion; and I believe that ten persons did not leave their places, though most of them were standing. On my arriving at the school premises, I found collected there full 2500 children, besides adults. The school house was thronged, by as many of the girls as were able to get in; the rest, and all the boys, assembled in the yard, and listened with pleasing attention and interest while I addressed them. Several of the children, who could not get into the chapel in the morning, now came forwards of their own accord, and brought the money they intended to give at the collection.

"At half-past two o'clock, the ordinance of the Lord's Supper was administered to above 2000 communicants; a few members from the churches at Salter's Hill and Gurney's Mount, united with us in this feast of love, on this most interesting occasion. During the service Mr. Knibb arrived from Palmouth, and Mr. Dendy from Bethsephil. In the evening, at half-past six o'clock, Mr. Knibb preached to a large congregation (the galleries at this service were appropriated for the accommodation of strangers) from Isaiah ix. 6: "The government shall be upon his shoulders;" and thus terminated the services of one of the most interesting days that has been known in this land. In the morning there must have been at least 11,000 persons present; and when it is recollected that this was the first of our stations formed in this part of the island, and commenced but thirteen years ago, we have cause indeed to exclaim, 'What has God wrought? Surely the Lord hath done great things for us, wherefore we have reason to be glad;' and I trust we are glad.

"The efforts of the people on the occasion were noble. In addition to their subscriptions towards liquidating the debt, the public collections were £130 currency. The children's public collection was £20 currency, besides £60, which they collected among themselves at home, by saving all their little means for some months previously, and that without my

knowledge. It was their own voluntary act."

CUTWA.

A letter from Mr. W. Carey, dated Cutwa, Feb. 14, contains the following particulars relative to the manner in which the work of God is conducted at that station, and the native agency employed to assist in it.

"On Lord's-day we have two services in Bengalee at home, at which the native Christians, servants, and others from other parts attend. On Mondays some of the Christians go to the villages, and in the afternoon we attend a place of worship in the town. On Tuesdays some of the Christians go out, and some attend a place of worship at another town about five miles off. On Wednesdays some go out and others attend a place of worship in the town. On Thursdays the Christians go out. On Fridays some go out to villages and others go to the Dewaungung market. On Saturdays some go out, and others attend at the town market. Every day is commenced by worship in Bengalee, at which many strangers often attend; in the rains we have worship every evening at the river side, if nothing hinders, at which times we have often large numbers of attentive hearers, mostly composed of strangers from boats. At all these opportunities two of us speak; we commence by singing, which generally brings the people together: the joy and pleasure that I have had at these times is not easily described. This is the general outline of our work, of course we have hinderances; besides this, we have three and sometimes more annual fairs to attend to, and at such times we are all pretty well employed for three or four days in preaching and distributing tracts, when thousands hear the word. I have no schools. Mrs. Carey has a female school which has lately been reduced from two hundred to about thirty girls for want of funds; she attends herself about three hours daily. Our want of funds for schools is distressing.

You ask how many members there are in the church? I think we have thirty-five at present. They are of the poorer order and mostly illiterate. Besides these, as I administer a little medicine to the sick after worship, we have a congregation sometimes amounting to twenty or thirty. The progress of our members in scriptural knowledge is gradual. On the whole they are much respected by their neighbours, indeed we have very little persecution of any kind.

The female children mostly are educated by Mrs. Carey, but I have no boys' school for want of funds, and the younger children are neglected. I had ten schools for boys with great numbers of scholars, but alas! they are all given up for want of funds.

As to my native teachers, the first is *Goorochnum*, who is a man of very slender abilities, but is a sincere preacher of the cross of Christ, and often speaks with much effect. The second is *Konto*, he is one of our late Kangalee's brothers, and is a zealous preacher of the gospel, he lives about forty miles from hence, and I trust has been the means of much good. The third is *Pouss*, our late brother Kangalee's son, he is an intelligent man, and a good preacher. The fourth is *Digoo*, he is young in years and also in the work, but has superior talents and preaches well, he bids fair to be a good and useful man. The fifth is *Haradhon*, his abilities are but few and poor, however he does to assist. The sixth is *Choiton*, he has but lately begun to try his abilities, and I trust will improve and be useful. These are all that I have, their failings and faults are many, but I trust they are the chosen of the Lord, and that they will through the goodness of the Lord grow in grace and in knowledge. Through the last year our work has gone on as usual; the fairs have all been attended, and great numbers of books and tracts have been given away, and crowds of people have heard the gospel. Many of the surrounding villages have been visited, and many have thus heard the word of life; also our places of worship have been as usual attended to, and the regular preaching. We have had two added to our number by baptism, which I think brings all that I have had the pleasure of baptising to about 110 persons. Amongst the native Christians I have much to rejoice in and much to mourn over, but I trust the Lord will purge away our dross and sanctify us as his people. Our encouragement in preaching the gospel is great, the people in general are very attentive, and I trust some are not without thought about these things; indeed we only wait and long for the outpouring of the blessed Spirit, and then we may expect a large ingathering: may the good Lord hasten it in his own good time."

CEYLON.

The following extract from the last letter of Mr. Daniel to the Secretary, dated January the 23rd, will show

that a continued blessing rests on our mission in that island. The anxious desires of the Committee, that natives may be raised up in our foreign churches, capable of breaking to their countrymen the bread of life, are, in this instance, receiving their fulfilment, and including Slave Island, where Mr. Siers has lately erected a chapel, we have now five stations in Ceylon. These circumstances render it still more urgently needful to send out an efficient colleague to Mr. Daniel without delay, and it is hoped that the Committee will very soon be furnished with the requisite means to accomplish this desirable purpose.

After presenting his financial account for the year 1836, drawn up with his usual clearness and accuracy, Mr. Daniel proceeds:—

"My expenditure this year has been some few pounds more than the sum fixed when in England, and I am apprehensive that in consequence of the new fields of exertion which are presenting themselves, and the additional agency I have lately been able to introduce, I shall have to draw something more largely on the funds of the society than before. But as no one can wish the exertions on this island should continue stationary, I hope the Committee will sanction a small annual demand on their resources, beyond what has hitherto been required. The occasion of a little farther pecuniary aid being requisite, I shall now proceed to state. I have in other letters referred to the rising church at Byamville, and have long felt the importance of a more constant series of services, and a more regular supervision over them, than a mere weekly journey on a sabbath-day, taken either by myself or any other person, could afford. As God has given to one of our members, of the name of John Meldor, respectable preaching talents, and as he for a length of time had been every sabbath day occupied in making known the way of salvation, I deemed it expedient that he should be wholly employed in the work of the Lord. Accordingly, after having repeatedly sought direction from the throne of grace, and consulting him on the subject, about four months ago he removed there, and took up his residence among the people, where he is actively employed not only in preaching the word three times a week there, but in many villages around, to several of which he has penetrated and preached the gospel, where it was

never before made known. He is abundantly active in his work, labouring in season, and out of season, as his journals sufficiently show. The congregation has much increased under him, and the fruits of his labours begin to appear in several persons being aroused to inquire after the way of salvation by Christ. This arrangement will of course render a small increase of money necessary for his support and family. Another of our members has been called by the providence of God to reside in the Kandian provinces, at a village called Matelle, far from any means of grace, and where till his arrival the word of God was never made known to the people. As he is a man of considerable influence, and good talents, and during the latter months of his residence in Colombo was employed almost every sabbath day in making known the gospel to his countrymen with great acceptance, I have encouraged him to devote his Sundays to the work of the ministry, while on other days he pursues his secular employment. From two letters I have received from him I find that he is able to collect the people around him, preaching in two or three villages every sabbath. The people seem to hear him with interest, and have given a piece of ground to the Baptist Mission, on which to build a place of worship, and raised five pounds towards its erection. Whether he will be able to complete it, I cannot say. It is true I do not give him any compensation for his labours, and have only promised him any support, in the event of his being unable to support himself and family without it. I hope he will not require any personal aid, but I have authorized him to establish two schools, which will cost about two pounds five shillings a month. He wishes me to give him leave, in consequence of the destitute state of the country, to found four schools, but my resources are not at present adequate to it. We have thus four distinct missionary stations now, Colombo, Hanwella, Byamville, and Matelle, which are centres around which the gospel radiates into the villages around. I hope we shall be aided by the prayers of our friends in England, that God will pour out his Spirit, and cause his word to have free course and be glorified. This is requisite every where, but a person must live and labour here to know how peculiarly it is requisite here. No one but those on the spot, and engaged in the work, can tell the labour, and patience, and prayer that are required to make known the gospel among the people here. At

times my spirits droop and my hands hang down, and it is only by relying on the faithful promises of God, that I can find any support. These I know must in due time be fulfilled, and as his servant I must wait for their accomplishment. When I see what he is doing by my brethren in the West Indies, while I glorify God on their behalf, I sigh over the discouragement I have to endure, and think how little you must think is effected among us. I was hoping that I should have been able to have fixed another of our schoolmasters, and truly valuable man, as a kind of itinerant, about five miles from this spot, and formed a fifth missionary establishment, but alas, his health is now so feeble, that he is quite unfit for it, and I often fear he will by death be soon taken from me. He has rendered me much valuable aid in many things, and I should severely feel his loss.

“ We have not been favoured during the year with so much prosperity as in the previous ones. Only nine members have joined us in it, and in three cases at Byamville, we have been under the necessity of exercising discipline; one member having been betrayed into immorality, and two who were led astray into some idolatrous ceremonies. One of the Portuguese men here in Mr. Sier's congregation in the Pettah has died: as he was seized with an apoplectic stroke, I could discover little of the state of his mind, but when any lucid interval occurred, it appeared peaceable and serene. An aged member of Byamville, has lately been removed from time, I believe, to heavenly glory. He was more than ninety years of age, and it was only a few years since that he was led to hear the gospel there. He has appeared to me a striking instance of the power of divine grace. About two years since, or something less, he was baptized and received into the church, and from that time to his death, he appeared in every thing to walk according to the gospel. When during his last illness, his ignorant neighbours came around him, and urged him to have recourse to some of their superstitious heathen rites, he abjured them all as vain, and fixed his continued confidence in Christ, waiting with longing desire the time that should deliver him from the body, and bring him to the bliss of heaven. We have several candidates for baptism both in Byamville and Colombo. Several of them have been long waiting for admission, but I have kept them in this situation that I may be more satisfied of their fitness for the important step they meditate.”

HOME PROCEEDINGS.

Since the publication of our last number, Mr. and Mrs. Applegate have sailed for their destination, the Bahamas. There being no vessel at the time bound direct for New Providence, they proceeded by the Gratitude, Captain Todd, to New York, from which port the passage to Nassau is short, and means of conveyance frequent.

Mr. Thomas Leaver, who has for some years been pursuing his studies at Stepney College, has been appointed to the same destination, and will sail the first convenient opportunity.

The attention of our readers, particularly of those among them to whom Divine Providence has committed the talent of wealth, is respectfully entreated to the appeal in behalf of the East Indies, stitched into the Baptist Magazine for the present month. We have great pleasure in adding the following testimony in its favour, from our esteemed friend, the Rev. James Hill, of Oxford, who laboured several years at Calcutta, in connexion with the London Missionary Society.

"Dear Brother,

"I have read, with no common interest, the letter which you have addressed to the Committee of the Baptist Missionary Society. Most of the statements which it contains, I could corroborate from personal observation; and of the whole, I feel the fullest and most unwavering assurance, that it is not an extravagant or overwrought picture, but a true portrait of the actual state and condition of India, and of the operations of your brethren. For twelve years it was my privilege to enjoy the intimate acquaintance of almost all your missionaries in the East; and I can most unhesitatingly affirm, that a more devoted, laborious, and conscientious body of men, I have never met with, nor do I expect to see on earth.

I would also avail myself of this opportunity of adverting to a feature in the labours of your society in India, which you, in your letter, have modestly overlooked, or at least, not brought prominently into view; that is, the direct bearing which many of those labours have had on the exertions, and general usefulness, of the missionaries of other denominations. I allude particularly to the trans-

lations of the Holy Scriptures, which have been executed by some, more especially by one, of your number; which, together with those that have issued from the Serampore press, have furnished other missionaries, whose talents and physical energies qualified them for the more active duties of preachers to the natives, with the means of giving extension, efficiency, and durability to their labours, beyond what would have been attained simply by oral instruction. The School Book Society, which has supplied excellent elementary works in all the more popular languages of that part of India, and the Christian Tract and Book Society, the fruits of which are reaped by every Christian mission in the East;—the former almost entirely, and the latter to a great extent, have been indebted to your Society for their most active and efficient agents.

"By these remarks I intend no reflection on the laborious and self-denying exertions of other missionaries who have laboured in other departments of the great work: nor, I am sure, will my brethren of other denominations take it as such. The day is coming, when those who sow, and those who reap, shall rejoice together. It would be refreshing to my spirit to see a more general recognition on the platform, and in published addresses, of the beneficial influence of kindred institutions; they are not, and must not be considered rivals, but coadjutors in this great cause. You, my dear brother, must, with me, sometimes have been pained, to read or to hear statements of missionary exertions, in which there has been as cautious an avoidance of any allusion to the good effects produced by the labours of the agents of other Societies, as though such effects did not exist, or as though the authors of those statements were the only labourers in the field. I know not whether human nature ever puts on a more pitiable aspect. But this, I can bear witness, *has not been* the spirit of your missionaries, nor the tendency of their operations.

"I am not aware that the annexing of my name to your statement, can be of the slightest importance in any other way than one; having been associated for some years with *another* Society in the same field, it may be fairly concluded, that my testimony is unbiassed and impartial. As such I render it, and it is at your disposal to make what use of it you think proper.

"JAMES HILL."
Oxford, June 19, 1837.

Our present number contains several pleasing proofs, both from the East and the West, that God is hearing the prayers of his people, and crowning the efforts of the society to introduce into the service of the Mission properly qualified individuals, resident on the scene of labour. This important subject has for many years been kept steadily in view by the Committee; and as some of the difficulties which have hitherto impeded it in the West are now gradually diminishing, it was specially considered at a meeting of the Committee, on Thursday, the 29th ult., when the following resolutions were passed.

1. That this Committee, having specially directed their renewed attention to the subject of employing native agency in Missionary labour, have reviewed all the measures heretofore adopted by them, including a plan drawn up at their request

in the year 1834, together with the correspondence of their brethren in Jamaica thereon—and while they are fully aware of the practical difficulties which surround the subject, they again record their conviction of the great and increasing importance of training the talents of native converts with a view to their being engaged in ministerial work.

2. That the subject be again earnestly recommended to the attention of all our Missionary brethren, and that they be directed carefully to ascertain if there be not in the churches under their charge men whose character and endowments indicate their fitness for evangelical labours—that they be desired to afford such persons the best means of education in their power, so as to foster their talents, and introduce them into the work of the ministry.

Contributions from June 20, to July 20, 1837.

St. Albans, Balance, Collections, &c., by Rev. W. Upton.....	32 12 10	West Kent Auxiliary, by Mr. Southern:—	
Manchester, Juvenile Society, at George St., by Rev. John Aldis..	26 0 0	Eynsford.....	5 4 7
Laton Auxiliary, by Rev. Henry Burgess:—		Meopham.....	2 15 0
Laton.....	59 15 3	Tenterden.....	4 0 0
Market Street.....	6 0 2	Tunbridge Wells.....	9 14 0
Toddington.....	3 12 2		21 13 7
Colman's Green.....	2 0 0	Wokingham, Collection and Sub- scriptions, by Rev. J. Coles.....	15 9 6
	71 7 7	Ipawich, ditto, by Rev. J. Sprigg....	40 2 0
Ashton, Collection, by Mr. Phillips..	1 17 0	N.B. Collections from Gloucester and Thorn- bury will be acknowledged with the other contributions from the Gloucestershire Aux- iliary.	

TRANSLATIONS.

American and Foreign Bible Society, by W. Colgate, Esq., Treasurer.
(Second Donation of 2500 dollars)..... 494 18 3

LEGACY.

Miss Elizabeth Cooke, late of Hilton Park, near Wolverhampton.... 270 0 0

WIDOW AND ORPHAN'S FUND.

Legacy by Miss Elizabeth Cooke, late of Hilton Park, near
Wolverhampton..... 270 0 0

DONATIONS.

Henry Tritton, Esq.....	25 0 0	Two Friends,..... for Jamaica.	1 10 0
Daniel Sinclair, Esq. Glenlocha by Killin, Perthshire.....	20 0 0	B. H.....	1 10 0
Thomas Thompson, Esq., Cheadle....	10 0 0	Mr. West, Amersham, for Bengali Translation.....	1 1 0
Old Friend.....	10 0 0	A Friend, by Rev. Thomas Powell.	1 0 0
Charles Troward, Esq., Torquay....	2 2 0	Country Friend, by Rev. John Peacock	1 0 0
Mr. Suddart, Banbury.....	1 11 0	Friend at Aylesford.....	10 0

TO CORRESPONDENTS.

X. Y. Z. and his friends are cordially thanked for their liberal offer, and respectfully informed, that a young man of piety and unblemished reputation, of the name of Ogborn, has recently been prevailed upon by his pastor, Mr. Philippo, of Spanish Town, to devote himself wholly to the service of the Gospel. As he will be engaged in teaching school during the week, only a part of his support will have to be provided from this country. That part will require £50 per annum; this sum has already been drawn for the present year, and the amount will be very gratefully received at Fen Court, as soon as it may be convenient for our anonymous friends to forward it.

The Treasurers of our Auxiliary Societies, and other friends who may have received money for the mission, are earnestly requested to forward the same to Fen Court without delay.

A box of articles for Mr. Knibb, prepared by female friends of Mr. Innes's church, Edinburgh, has been thankfully received.

MISSIONARY HERALD.

CCXXV.

SEPTEMBER, 1837.

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.

By our friend, Mr. Pearce, we have received a general summary of the state of affairs at Calcutta and its surrounding stations, which we take the earliest opportunity in our power of presenting to our readers, with slight abridgment.

The *native Church*, which consisted of twenty-three members at the date of our last communication, has been increased by two during the year, whilst it has lost one by death, and two by exclusion. It has been further reduced by the departure of one of its number (accompanied by his wife and another female member), as a native missionary to the Isle of France. The planters of that island, anxious to increase their sugar cultivation, and at the same time make themselves partly independent of the negroes (very few of whom have had the least religious instruction), have lately sent for large numbers of the natives of India, engaging their services as free labourers for a term of years. It is computed that from ten to fifteen thousand, among whom are many Hindus and Mussulmans, have already left for that island. Through fear of losing caste, very few, if any, Brahmins will go there; and it is likely that the other classes of Hindus who go, will be more open to instruction. Under this impression, a benevolent gentleman kindly offered to support a native missionary amongst them, if brother Pearce would supply one of suitable qualifications, and willing to go. Brother P. mentioned the proposal to the native brother referred to, named Pitambar, who had been for some years under his instruction, with a view to the ministry; and after some consider-

ation he and his wife, with a native female, cheerfully agreed to go, and they embarked for the Isle of France a few weeks ago. Our native brother proceeds under the kind superintendence of Mr. Gros, a missionary from Geneva, and who is going to the Mauritius to seek the salvation of the negroes there. Should Pitambar bear the privations and trials of his new situation, and should God bless his labours to the salvation of his countrymen, this first instance of a Hindu Christian leaving his native land as an evangelist, will form an interesting feature in the history of our mission.*

The character and conduct of Sujajali, the native preacher, who acts as deacon of the church, continue such as entitle him to our esteem and affection. Independent of his various services on the week-days, he has preached to the native congregation in the Pakka chapel on the Lord's-day once a fortnight, and always with much propriety and acceptance.

* On my arrival at the Cape, I learned, with deep regret, that the authorities at the Isle of France would not allow Mr. Gros to remain there with the intention of labouring as a missionary among the slaves. They would only permit him to stay as a private individual for the restoration of his health. This restriction of course did not meet his benevolent views; and, in consequence of it, he determined to proceed to Europe, with the hope of getting authority from government at home to return, and of securing also some fellow-labourers to accompany him. Understanding this, our native brother Pitambar (who feared he should be useless among his countrymen, if not supported, as he had expected, by the Christian counsel and aid of Mr. Gros), determined to return to Bengal, and had left the Mauritius with this object when Mr. Gros sailed. I deeply regret that, through these unforeseen difficulties, our efforts to benefit his countrymen on the island are for the present rendered abortive; but think that under such circumstances Pitambar did right in returning. It is well that "it was in his heart" to benefit them. W.H.P.

The repeated illnesses and reduced strength of brother W. H. Pearce having rendered necessary his return to Europe for a season, brother Carapiet Aratoon has accepted the invitation of the church to undertake the pastoral duties during his absence. The native brethren have sent brother P. a letter on his leaving them; which, when translated, we think you will read with interest; and which we hope, in connexion with our repeated solicitations, and the personal efforts of our brother now visiting you, will lead other brethren to offer themselves, and you to send them forth, to aid in the arduous, but every year more encouraging efforts, in which we have had the privilege to be engaged.

Printing-office and type-foundry. These departments of labour have been carried on during the year as actively and, we trust, as usefully as ever. In the printing-office six, and occasionally seven, presses have been constantly employed. The new edition of the Bengali Testament, and various tracts in the Bengali, Hindustani, Hindi, Uriya, and Armenian languages, to the number altogether of 250,000 copies, with numerous school-books in all the above languages, as well as in the English and Anglo-Asiatic languages, have issued from the press during the year, and have formed a stream of knowledge, both on human and divine subjects, which we feel persuaded cannot be distributed amongst the heathen around us without permanent advantage. The Calcutta Tract Society, your Translation Fund, the Bible Society, and the Calcutta School-book Society, at whose expense most of these works were executed, are thus furnishing the Indian missionary with the most important auxiliaries to his great work; and are without doubt producing an impression every year more extensive and beneficial. Besides publications of this description, many larger works on scientific and general subjects have been executed for the public, the proceeds from which have very considerably aided the resources of the mission.

In the *type foundry*, in addition to various founts for our own use, we have lately completed a set of punches and matrices of the Talaing and Karen languages, for the use of the Burman mission; and a fount of Malhratti matrices for the American brethren at Bombay. We have also supplied the matrices of two founts of Gujarathi, for the Society's missionaries at Surat. These characters will soon be used in numerous publications, widely and, we trust, usefully distributed in different parts of India. It is probable

that, with regard to future supplies, our brethren referred to, will soon be independent of our aid. We feel happy that hitherto, as a matter of business, our mission has been enabled in this way to facilitate the labours of these and other beloved brethren in the most distant parts of India. Brother Thomas has consented to undertake the superintendence of the press during brother P.'s absence, and has been residing with him a few weeks, in order to make himself familiar with his new and important duties. He will command the services of some excellent assistants, trained to their duties for several years under brother P.'s own superintendence, and will, we doubt not, if life and health be spared him, carry on the concern as well as can be expected in the absence of its proper head.

Preaching to the natives. In this department of labour our esteemed brother Carapiet has been fully occupied during the year, having the assistance of brother Sujaatali the whole, and of Pitambar a part, of the time. Mr. De Moute has also aided him when in town. The congregations have been generally good, and the discussions at the end of the service often very interesting. We know of no instance of decided conversion from these labours during the year, but doubt not they have aided in diffusing among the native population that knowledge of Christianity, and that general impression of its superiority to other systems, which is perceptibly, though gradually, spreading in the city and neighbourhood. Tracts and portions of Scripture in different languages have been distributed by our brethren at the close of the services in the chapels; and on the days when the latter are not open, different streets and suburbs of the city have been visited, and conversations held, and tracts distributed, at the houses of the heathen.

We regret that we have lately heard nothing more of the young Mussulman, or the Munshi his father, referred to in our last report. We are not yet, however, without hopes regarding them. Several of our native converts have been fully convinced of the truth of the gospel, who have not had moral courage fully to confess it, but have afterwards been enabled to avow the name of Christ, and walk worthy of his gospel. We earnestly hope that this may prove the case with the inquirers referred to.

Brother Carapiet has been long very anxious for the salvation of his countrymen, the Armenians. He has written tracts for them, which have been sent to all parts of India, where the Armenians,

generally in small numbers, have settled ; as well as to Arabia, Persia, Georgia, Armenia, Constantinople, &c., where they are far more numerous. He has visited and conversed with his countrymen in Calcutta, but has till lately received very little encouragement. Aided by two young men of his own nation, brought to the knowledge of the truth by the missionaries at Bagdad, he has lately established a prayer-meeting among those who reside in Calcutta, and seems much encouraged by the result. Several profess to disapprove as unscriptural the more gross superstitions of the Armenian church, and one person appears to be truly converted to God. Nothing would give our dear brother Carapiet more pleasure than the opportunity of visiting his countrymen in Armenia and the neighbouring provinces, with the hope of awakening them to serious reflection on the corrupt state of their mother church, and aiding the missionary brethren employed amongst them in effecting its reformation ; but with the numerous and pressing claims of the heathen around us, we cannot for a moment consent to lose his valuable services, till we are supplied with fresh associates from home. Should we be so privileged, we should with pleasure see the wishes of our dear brother gratified, as we think with him his proposed visit might aid in re-establishing his health, as well as greatly contribute to the spiritual benefit of his countrymen.

Translations of the Scriptures. We had fully hoped that the new edition of the Bengali Testament, referred to in our last report, would have been completed ere brother Pearce left Bengal. Through the illness of the principal Pundit, and of brother Yates, this has been found impracticable. The work is, however, completed as far as the Epistle to the Hebrews ; so that we trust it will not be long ere it issues from the press. You are aware, that of this edition a part is printed at the expense of the Bible Society, and another part at the cost of your Translation Fund ; the Bible Society declining to give any aid to that part of the edition in which we felt ourselves compelled by conscience to translate, instead of transferring, the word βαπτισμα. This leads us to notice the subject of translations more fully, and to state, for your information, our views of present duty, and our prospects of future exertion in this department. From the general feeling now manifested by our denomination in the United States, the present seems the most appropriate time for re-considering this important question, and determining the

course which it is our duty in future to pursue.

The resolution of the Bible Society to give assistance to no version of the Scriptures in which the word βαπτισμα is rendered "to immerse," has placed our denomination in a singular position. Before this, all denominations were on an equality ; all being left, if they executed a version, to translate every word according to what they believed to be its genuine meaning. As our Pædobaptist friends prefer the transfer of the term to its translation, this restriction, in fact, affects only the Baptists, who are thus prohibited from the translation of terms, the rendering of which, in the present state of the church of Christ, appears to them of peculiar importance. Under these circumstances, it becomes absolutely necessary for us to inquire what should be done. Can we comply with the proposal of transferring, instead of translating the term ? In order to determine this question, it is necessary to ask another : Can we do so, without involving ourselves in the charge of unfaithfulness, and without being chargeable with the guilt and consequences arising from such unfaithfulness ? Those that have doubts in their minds about the meaning of the word, and who think no term can be found fitly to represent the original, may transfer, without being unfaithful. But this is not the case with us ; we can find words in every language, which express fully the meaning of the original according to our own views. If, under these circumstances, we transfer, we deliberately conceal what we believe to be the true meaning of the word ; and in so doing, must be regarded by all parties as unfaithful. This point being established, it will follow, that whatever consequences may arise from such unfaithfulness, they are justly chargeable on us. If the word had been translated at the first, in the English version, according to what the translators believed to be the meaning, would not many crying evils that now exist have been prevented ? We believe they would, and the primitive mode of administering the ordinance of baptism would have been generally acknowledged, if not practised. Under these considerations, we cannot deliberately become confederates in bringing about the same state of things in the East which we deplore in the West.

If we cannot, as honest men, consent to transfer instead of translate, what shall we do ? As a denomination, are we able to execute and support such versions of the whole Scriptures as we require ; and if we can, is it desirable to do so ? The

difference existing between us and the Bible Society affects only the New Testament; and it would be well if a plan could be devised, by which, while we act independently of them in the New Testament, we could unite with them in the Old; but it is to be feared, that in the end they will not consent to supply us with the Old Testament, unless we take the New with it. If no such accommodation can be granted, then the Baptists must, we conceive, as far as they are able, supply versions of the whole Bible. We are inclined to believe, from the spirit that has hitherto been manifested towards our denomination, that this is the state in which the measures that have been adopted will terminate.

In the mean time, it has become necessary for us to exert ourselves to the utmost, to supply versions of the New Testament in the principal languages of India. Here an inquiry will arise, What are those languages which, from their extensive use, and the present wants of the missionaries, require versions to be executed or improved? These we conceive are the Sanskrit, Bengali, Hindui, Hindustani, and Uriya.

The Sanscrit is used by the learned men of India, from the Himalaya mountains to Cape Comorin; and an improved version of the New Testament ought certainly to be published in this language. It is the more important that such a version should be attempted, as, on account of the copiousness of the Sanskrit, it may be made to represent the original more exactly than any other.

In the Bengali, a second edition of our improved version of the New Testament (which is indeed a third edition of the Gospels) is nearly through the press. In the first edition the chief object was to make the version idiomatical, and easy of comprehension to the natives. It has been generally allowed that in this we succeeded; but it was thought we had not kept sufficiently close to the original. In the present edition, therefore, it has been our principal concern to make the version as close to the original as could possibly be done, without sacrificing the idiom of the Bengali, or the sense of the original. If we have succeeded, as we hope we have, we have attained the great end of our labour. In the Hindui, there is a version in existence printed by the Bible Society, but it is executed in such a manner as to need improvement. It is Martyn's Hindustani version, with Hindui words put in the place of the Hindustani ones. In this version the construction of every sentence, and all the idioms, are

the same as in the Hindustani; yet the construction of the Hindui dialect is as different from that of the Hindustani as the Latin is from the French. Totally unidiomatical as this version of the New Testament is, it is the only one printed by the Bible Society. A version was executed by Chamberlain in this language, but we regret to find it was printed only to the 2nd of Corinthians. We doubt not, however, from what exists, another may be easily made by some competent person residing in the upper provinces, where the language is spoken in its purity.

The Hindustani, as a vernacular language, is like the Sanscrit as a learned one, and is used more or less in almost every part of India. Martyn's is the only version existing in this language, and, on the whole, it is a good one; but confessedly too high for the illiterate. In an edition of two gospels lately printed by the Bible Society here, an attempt has been made to simplify them, and it is necessary that the same should be done to the whole. Though in this version the word "baptize" is translated, it is by a high Arabic word, which very few, if any, can understand. It is, therefore, in this respect, not much better than if the word had been transferred.

In the Uriya there is a version made by Dr. Carey; and Mr. Sutton, of Cuttack, is now printing an improved version of the gospels, founded on our Bengali version. Should he extend his labours to the whole, further efforts will not be necessary. The General Baptists will doubtless meet the expenses of this version.

What we now propose to execute, with the sanction of the Committee, and for which we shall need pecuniary assistance, are,—a complete edition of the Bible in Bengali, quarto size, with marginal renderings and references; and the New Testament in Sanskrit, Hindustani, and Hindui. The first is nearly ready for the press. The renderings and references have yet to be added, and an index of the whole to be prepared. For the Sanskrit and Hindustani Testaments we can pledge ourselves, if life and health are continued; and for the Hindui we think we may safely engage, by the aid of Chamberlain's version, and the assistance we can secure from others. We are of opinion that every version should be executed where the language is spoken, and on this account we think the Hindui would be best executed by a person residing in the upper provinces, where it is used;—if that were done, we could easily superintend it through the press in Calcutta. The Sanskrit and Hindustani being used in Calcutta

as in other places, we feel not the same difficulty in reference to them. To whatever period our lives may be prolonged, it is not our present intention to exceed what we have here mentioned; but we intend to confine all our efforts to the Bible in one, and the Testament in these three languages.

The expense of printing the Bible in one, and the Testament in three Eastern languages, will be considerable; and if the Committee approve our plan, strenuous efforts will be needed on the part of Christians in England and America, to raise the necessary supplies. It is true that the whole of the supplies will not be needed at once, but a large portion will be required every successive year, to furnish fresh editions of the versions that may be prepared and printed.

(To be continued.)

JAMAICA.

Mr. Reid, whose departure for Kingston was noticed in the Herald for February last, arrived at that port in safety, on Monday, 13th March. His passage, though tedious, was very pleasant; but, unhappily, the captain of the vessel allowed no religious service on board during the whole time, notwithstanding the passengers and crew expected, and appeared anxious to have it. Such marked contempt for the worship of Him who holdeth the ocean in the hollow of his hand is certainly less frequent than formerly; we regret that it occurred in the instance of the General Wolfe.

Mr. Reid states:—

“Immediately on our coming to anchor, I went on shore, and very unexpectedly was conveyed in a chaise by a gentleman, whose name I know not, to the house of Mr. Tinson.

As the annual meeting of the missionaries was being held, neither Messrs. Tinson nor Gardner was at home, but Mrs. T. invited me into the house, and treated me with the greatest kindness.

Here I took up my abode and continued till brother Taylor came, and on the 23rd conducted me to his residence at Old Harbour. During my stay at Kingston, I had the honour and privilege of preaching thrice in the chapel of Mr.

Tinson, and twice in that of Mr. Gardner. Attended a prayer-meeting in each.

In all my life I never beheld so imposing a scene as I witnessed one Sabbath afternoon, in East Queen Street Chapel. There were present about 1500 persons—a more attentive audience I never yet saw or addressed in Scotland. The churches under the care of our missionaries seem in a prosperous state, and they gave the new massa a hearty welcome. During my residence in Kingston, I felt the force of that scripture, “Ethiopia shall stretch out her hands unto God.”

Mr. Gardner arrived two days before I left; but Mr. Tinson was not expected till the day after my departure, on which account I had not the pleasure of meeting with him. By the families of both the missionaries I was treated in the most affectionate manner. Great was the contrast between the treatment received from them, and that received on ship board.

On the morning of the 23rd, I left Kingston in company with Mr. Taylor, and reached Spanish Town about 8 A. M. and had breakfast at Mr. Philippo's. Here we met with Messrs. Sturge and Harvey, part of the deputation from the Anti-Slavery Society. Having passed a pleasant season in this family, we left at 4 P. M. and reached Old Harbour in health and safety about 6½ P. M.

I like my new lodgings very much. Old Harbour is an interesting spot in every sense. Our brother T. has a very pleasant and delightful situation. The house is small but very neat. The chapel is a neat and commodious building. There is no lost room. Every part is well occupied.

One Sabbath he left me to preach in Old Harbour, and went to Vere himself, it being communion sabbath. On Friday, the day after my arrival being Easter, I preached to an interesting few who assembled in the chapel. On Sabbath morning, 6 A. M. attended a prayer-meeting. At 10½ A. M. preached to an attentive congregation. Although it was not the day on which sermon used to be given, the chapel was nearly full. At 6½ P. M. preached again. The audience was small, as the country people were all gone; but all were very attentive. Mr. Taylor is very much loved by the people, and the good which he appears to have been the instrument of effecting in this Bay is incalculable. The Sabbath seems as well observed as in Scotland.

Wednesday Morning.

Last night we had a prayer-meeting, which was very refreshing to my own soul. All the negroes whom I have heard pray give a prominent place to divine influence. I visited the small week-day school, about thirty in number. The children are doing very well.

Mr. Clarke, of Jericho, in a letter dated 13th April last, thus spontaneously adverts to a subject which has since occupied the renewed attention of the committee.

I hope God will raise up pastors for the churches he has formed; and so supply his people with a better opportunity of learning his will than they at present enjoy; while instead of pastors being in all the churches, one pastor is under the necessity of breaking the bread of life to so many. We cannot always look to England, yet it is lamentable indeed to think of present prospects here. A very common trait in the character of natives, who have some knowledge, is, that they so soon stop short; and think they know much, while they know next to nothing. I have long looked with anxiety and prayer to members of our churches, who appeared to bid fair for some degree of usefulness in the vineyard of our Lord; yet have seen but two whose humility and disinterested zeal would encourage the hope that they might usefully be employed in assisting the minister. Our state in this land seems very peculiar; for as education has been possessed by very few among those that have joined our churches, we seem to have a poor prospect; which will not, I fear, brighten until the young people are called forth from our sabbath-schools. It is the work of God to send forth labourers; and to Him we look. But let us not be blamed by friends at home, as if we did not desire to employ native labourers—we do pray to God to raise them, up; but we cannot push forth to this great work men who are not qualified, either by character or talents, for so awfully responsible and highly important work. A very considerable number of those who have commenced preaching, are known by their fruits to have run unsent. I hope the evil will not long prevail; but of course we are bound to take no further notice of those who walk unlike the servants of God, and ministers of Christ, than quietly to warn our people of their danger of being tempted to follow such as

do not follow God in the way of his commandments.

Our much-esteemed friend, Mrs. Coultart, has recently arrived in London. She earnestly reiterates the importunate entreaty that missionaries might be sent without delay to fill up the vacant stations at Lucea and Port Maria. Her brief description of the former will, we trust, not be read in vain.

"Lucea is indeed destitute. A chapel, and residence already yours, two important stations connected with it, at one of these a chapel, half finished, and left for the weather to destroy: but more than all, the poor people wandering often on the sabbath like sheep out of pasture and under no discipline. If you can do no more, I hope the places of the departed may be filled up."

We can only add, that a minister of high character and some experience is accepted by the Committee for this very station, but he cannot go *without money*.

HONDURAS.

Extract of a letter from Mr. Henderson, dated, Belize, Jan. 23, 1837.

"The statements in the Annual Report of the Society, with some observations from myself, have tended not a little to awaken our brethren here to a sense of their duty to make an effort to relieve the Society from the burden of this mission. Much depends as to example as well as perseverance in the plans adopted, on one of our deacons, Mr. Adams. His generous message (though but a hardworking carpenter) was, 'Tell the Christian friends at home that we are most sensible of our obligations to them for having supported this mission so long. Thank them in the name of the church for their liberality, and for their patient endurance of our backward spirit in the holy cause; but that now we shall take upon ourselves the general expenses of the mission, leaving the Committee to choose where they shall plant or support another mission with the same funds heretofore applied here.' This, I hope, my dear brother, will satisfy you and the Committee that we sympathise with you in the strenuous efforts you are compelled to make in furthering the great objects of missions. If we fail, it

will be with the plaudit given to Mary, 'She hath done what she could.'

We have lately revived the Bible Society of this place under a new designation, viz. 'The Honduras Auxiliary Bible Society,' which promises well at present; I have been nominated secretary, and lately transmitted an order for Bibles and Testaments to stock the depository. It has drawn largely upon my time, considering my other avocations; but I hope, now that meetings for the regulation of the Society are over, things will go on more lightly. This is likely (under God) in addition to the good it will itself effect,

to exert a beneficial influence on the affairs of the mission.

With the opening year, our boys' school has had an addition of upwards of twenty children from the garrison. Since last letter I have baptized ten persons, and am preparing for a baptism early next month. Indeed, the aspect of the mission every way is most favourable. May I have grace to praise our gracious Lord, who hath done great things for us, and be enabled to improve the many opportunities now given for the furtherance of the gospel."

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. J. Lawrence, Digah, Feb. 26; W. Carey, Cutwa, Feb. 14; A. Leslie, Monghyr, Feb. 25; G. Bruckner, Samarang, Nov. 15.

WEST INDIES.—Rev. W. Knibb, Falmouth, April 21, two letters, June 4; John Clarke, Mount Hermon, April 13, Jericho, June 2; T. F. Abbott, St. Ann's Bay, May 18; S. Oughton, Falmouth, May 23; J. M. Phillippo, Spanish Town, May 25, June 4; S. Whitehorse, Kingston, May 26; F. Gardner, Kingston, May 27, June 11; J. Tinson, Kingston, June 9.

J. Burton, Nassau, May 15; E. F. Quant, Turk's Island, May 7.

SOUTH AFRICA.—W. Davies, March 21.

HOME PROCEEDINGS.

CORNWALL AUXILIARY SOCIETY.

The services of the 17th anniversary of this Auxiliary have been held during the last month, when the claims of the mission were affectionately and forcibly advocated by the Rev. Thomas Winter, of Bristol, and the Rev. D. R. Stephen, of Swansea, the deputation from the Parent Committee, assisted by various brethren of our own and other denominations. Our zealous friends at St. Austle, who appear to be convinced of the necessary connexion between home and foreign operations, set a noble example of Christian liberality, in raising by an extra effort the sum of £15 immediately after the public meeting. If all our churches, or, I believe, if even half of our churches in the kingdom, did but follow the example of the few friends belonging to this infant interest, the appeal of our dear brother Mr. Pearce would soon be responded to.

The annual meeting of the County Auxiliary was held at Truro; and from the report it appeared that, including the sum raised by the extra effort, of £64 14s., the amount of £242 15s. 7d. had been remitted to the Parent Society during the last year.

Two resolutions were unanimously passed at this meeting, condemning the

apprenticeship system in our West India Colonies, and at the same time tendering our warmest acknowledgments to those devoted and self-denying brethren, whose truly noble and Christian efforts are so zealously directed to the prompt and utter extinction of slavery throughout America. The meeting unanimously and solemnly pledged itself to use the most strenuous efforts, constitutional and religious, for securing absolute freedom at the earliest period to our negro fellow-subjects, and removing the great obstacles which slavery presents to the labour of the missionaries of the gospel. J. S.

DESIGNATION OF A MISSIONARY.

On Lord's-day, August 13, Mr. Thomas Leaver, late of Stepney College, about to proceed to the Bahamas, was designated to his important work at Hailsham, in Sussex, of which church he was formerly a member. Mr. Sowler, of Lewes, having commenced the service by reading and prayer, some information respecting the mission at large, and especially with reference to that part of the field now about to be occupied by Mr. Leaver, was given by the Secretary of the Parent Society. To the usual questions proposed on these occasions, Mr. Leaver gave concise and satisfactory replies; the venerable Mr.

Foster, of Uckfield, offered the ordination prayer; and Mr. Davies, minister of the place, addressed a very affectionate and faithful charge to his young friend from Luke ix. 60: *Go thou and preach the kingdom of God.* At the close of his

address he presented Mr. Leaver with a copy of Bagster's Comprehensive Bible as a token of regard and affection from the church. Mr. Foster, junr., of Uckfield, concluded the whole service with prayer.

Contributions from July 20, to August 20, 1837.

Netherlands Auxiliary Society, by Rev. S. Muller.....	140	0	0				
Royston, Friends, by Mr. Pendered	9	18	0				
Coventry, subscriptions and collections, by Mr. Booth	58	10	8				
Chenies, produce of Cards, by Rev. T. Davis	3	10	9				
Kilminster, collection and Missionary Box, by Rev. S. S. Hatch..	3	0	0				
Plymouth, How street Missionary Society, by Rev. S. Nicholson..	36	0	0				
Loughton, Missionary Association, by Rev. S. Brawn.....	7	1	7				
North of England Auxiliary, by Rev. R. Pengilly	10	3	0				
Chepstow, subscriptions, &c., by Rev. T. Jones	0	16	4				
Birmingham, Auxiliary Society, on account, by Mr. Showell	100	0	0				
Woburn, Bucks, collection at <i>Cores End</i> , by Rev. J. Webster.....	2	4	10				
Bath, Auxiliary Society, by John Smith, Esq.....	47	0	0				
Gloucestershire Auxiliary, by Mr. P. King, Treasurer:—							
Aberdeen, Irish Juvenile Missionary Society, &c.....	3	11	0				
Chalford	1	17	0	Stroud	16	3	7
Eastcombs	1	4	8	Shepscomb.....	1	0	0
Gloucester.....	3	4	2	Tetbury	2	10	0
Hampton.....	3	10	6	Thornbury	5	7	6
Kingstanley	11	10	7	Uley	4	1	0
Nupend	1	7	6	Woodchester.....	2	15	0
Shortwood.....	39	14	4	Wotton-under-Edge.....	9	11	4
Sodbury	2	13	7				

P. S.—Several Collections, received in connexion with the Worcestershire Auxiliary, will be acknowledged with the remainder, it is hoped, next month.

DONATIONS.

D. F. T., <i>Jamaica</i>	4	0	0
Miss Beaumont, for <i>Piedmont School</i>	1	0	0
Do. for <i>Montego Bay School</i>	1	9	0
Ladies at Clapham, &c by Mrs. Browne. do.....	5	0	0
Reading, Friends, for Mr. Denny's School	12	0	0
Do. Mr. Phillippo's	3	0	0
R., by post.....	5	0	0
Thomas Graham, Esq.....	5	0	0
Collected by Miss Beeby, for <i>Chilpore</i>	5	0	0

LEGACIES.

Mrs. Mary Dix, late of Mile End (duty paid by Executors), by Mr. Samuel Elliott, Upper Clapton.....	101	0	0
Mr. William Buswell, late of Abingdon, by the Accountant-General in Chancery.....	117	8	11

To send out new Missionaries to India and Ceylon.

Bridgnorth, Friends, by Rev. W. H. Pearce	61	4	6
Birmingham, Do. on account by Do.....	75	0	0
Mrs. Page, <i>Trowbridge</i>	20	0	0
Mr. Robert Cates, <i>Fakenham</i>	10	0	0
W. T. Beeby, Esq.....	10	0	0
C. H. 8427.....	5	0	0
Chepstow, by Rev. T. Jones	1	0	0
Widow's Mite.....	1	0	0
A. Z.....	1	0	0

Besides the above donations, we are empowered to state the following liberal proposal from the respected Treasurer of the Society, and his family:—

W. B. Gurney, Esq., for each Missionary of the ten wanted	25	0	0
Joseph Gurney, Esq..... Do.....	15	0	0
Thomas Gurney, Esq..... Do.....	10	0	0

TO CORRESPONDENTS.

Received at the Mission House, forty volumes of publications for the young, by Rev. B. H. Draper, for Spanish Town School, from an old soldier of the 59th regiment, returned from India.

The Editor would have gladly served his friend at Swanwick, had it been in his power.

MISSIONARY HERALD.

CCXXVI.

OCTOBER, 1837.

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.

(Concluded from p. 421.)

English Church, Circular Road. The church in this place, owing, partly to the state of society in Calcutta, and partly to the constant fluctuations arising from death and removals to distant places, continues much the same as in years past. This very month, six members are leaving for different parts of the world. Of those left behind we may say, as was said of Gideon's army, "They are faint, yet pursuing." In their contributions to the support of the gospel, we think we may say, they have done what they could.

CHITPUR STATION.

The frequent indisposition of brother Ellis has prevented the discharge of his important engagements at this station to the extent which he wished, otherwise they have been continued much in the same course as last year.

Five native services have been held weekly, and the villages in the neighbourhood visited as often as circumstances would allow. About four thousand tracts have been distributed during the year; with thirty complete copies of the Bengali New Testament, and a large number of single gospels. Many of these have been given to personal applicants, and none until proof was given of the ability to read them. We have not yet been privileged to witness any saving effects produced by these words of truth and mercy, but trust they will prove like seed cast upon the waters, to be found after many days.

The *native Church* at this station has suffered from the death of two of its members, and the falling away of another through the love of money. It has not,

we regret to say, had any additions during the year. Two persons have been some time proposed for baptism, but a desire to exercise great care in receiving members has induced delay in admitting them.

The young man, mentioned in our last report, was forcibly taken from the station by his heathen relatives, who kept him in close confinement for several months. God has, however, mercifully made a way for his escape and return to Chitpur, where, brother Ellis remarks, the greatest consistency of conduct continues to show the sincerity of his attachment to the Saviour.

There have been several professed inquirers at the station during the year. Most of them, brother E. fears, were led by mere worldly interest, and finding themselves disappointed, they soon left the station. Of one family, brother E. hopes better things: they continue seriously to seek their soul's salvation.

The *Institution for the instruction of Hindu youths* in the English language, supported by funds raised by a few ladies in Calcutta, continues to give brother E. much pleasure. There have been in it upwards of two hundred and fifty youths during most part of the year. The progress of boys in the attainment of religious and general knowledge has been most satisfactory, and we should think equal to that of most boys of their age in a Christian country.

The *Christian Boys' Boarding School* has during the year contained from forty to forty-four pupils. Their general improvement is gratifying, and their conduct and character particularly so. "With one exception," says brother Ellis, "the youths of this institution, who were baptized, have maintained a consistent profession. The school continues to prove itself a very promising means of furnish-

ing native agents to preach and teach the glorious gospel of Jesus; but while I feel truly grateful for the kind assistance already given to it, I am deeply pained at the inadequacy of our means; even now we are two thousand rupees in arrear for the current expenses of the institution, besides which there are a number of Christian youths waiting for admission, whom we cannot receive till the friends of the Redeemer come forward and help us. Shall we plead in vain? I believe not. I trust that a Saviour's love and heathen misery will excite a spirit of benevolence which shall minister abundantly to the wants of this interesting and important institution, and enable us to impart its advantages to a much larger number than at present receive them." In the views and wishes of brother Ellis we fully concur, and sincerely hope that the institution which he so zealously superintends, and the prosperity of which he so anxiously desires, may have all that support which its usefulness and importance demand.

SIBPUR STATION.

At Sibpur, where brother George Pearce resides, the word of God has been preached to the *Heathen* frequently, and numerous tracts put into circulation; but from these efforts no conversions appear yet to be made. The professing *Christian congregation*, among whom brother P. stably labours, consists, including the girls of the boarding school, of about fifty persons. The dispensation of the word to them has not been without pleasing effect. Six have been baptized, and admitted to the church, and one restored to communion within the year. Some others, also, stand proposed for church-fellowship, in respect of whom there is reason to indulge the hope, that nearly all will be accepted. Among those who have been baptized, is the master of the boarding school, a young man of respectable abilities and attainments. His mind was first directed to the concerns of religion by the instructions received at the English school established some years ago near the native chapel in Calcutta, which was under the successive management of brethren Ellis and George Pearce. His connexion with the boarding school was, however, the means of maturing his views and feelings, and of leading him to profess himself the disciple of the Lord Jesus. The gradually increasing influence of divine truth upon his mind—the firm manner in which he has acted in respect to the attempts of his family to keep him

back—and the entire absence, as far as is known, of the operation of every worldly motive in his professing Christianity, lead us to regard him as one who has found mercy from the Lord, and who will become a real blessing to his benighted countrymen. A fuller account of this young man's conversion to Christianity, brother George Pearce has already transmitted to you.

The Christian Girls' Boarding School at this station, under the care of Mrs. G. P., continues to prosper. The present number of pupils is thirty-two, and there is a prospect of increase at the beginning of 1837. All the pupils are boarded and clothed, as well as educated. The diligence and capacity displayed in general by the children are most encouraging. Of the whole number there are but five who cannot read, and these have been in the school but a few months. At present there is a most pleasing concern evinced by several of the girls respecting the salvation of their souls, and some of these form the candidates for church fellowship before mentioned. To further and mature their impressions, they have been formed into a class, and meet brother P. separately from the rest of the scholars for spiritual instruction. It is pleasing to report, also, that the children are for the most part very obedient, and have been weaned from the use of evil language to which they were formerly accustomed, and to which, indeed, all heathen children are sadly addicted. Besides learning to read, write, &c. in their own language, the girls are taught spinning and needle-work, and the domestic duties in common use among the native population; so that there is only about an hour and a half in the middle of the day in which they are not engaged in some useful employment or other.

Lakyantipur and Khari.—With respect to the stations in and near these villages, which are under the care of brother G. Pearce, assisted by Mr. Demonte, a native preacher, and several catechists, we have intelligence both painful and pleasing to communicate. We regret to say, that the Khari church and congregation are not in so happy a condition as we could desire. A spirit of laxity has appeared among them, and sin also has not been wanting. It has been found necessary to separate some from the church, and withdraw from all intercourse with others of the congregation. We lament to say, also, that of late there have been no additions to the church, nor have there been (with one or two individual excep-

tions) any additions from the heathen to the congregation. We hope, through the mercy of God, a better state of things will soon succeed, and that we may have again to rejoice over this infant church, which has been in former years the cause of much hope and joy.

The state of things at Lakyantipur is more pleasing. The station has enjoyed more efficient superintendence than it was possible to bestow on Khári. For five months in the year the latter station, in consequence of the unhealthiness of the climate, and the exceeding difficulty of travelling hither, is necessarily left to the care of native brethren, who, while they have much that is praise-worthy, are not equal to the management of a considerable number of people just emerged from heathenism. As Lakyantipur is accessible all the year round, the pulpit has been almost regularly supplied on the Lord's-day by brethren G. Pearce or Demonte, while Mr. D. has also resided a considerable part of the time at the station. At the station, and in the district around, a hopeful spirit has appeared among the heathen, and no less than twenty families have forsaken idolatry and caste, and come under regular Christian instruction. Hence the congregation on the Lord's-day varies from 110 to 130 persons. The number of professing Christian people is much greater, but for want of means of conveyance they are not all able to attend at the same time, as the country in the rains is entirely flooded, and they have no means of communication from village to village except in canoes.

Six persons have been baptized, and added to the church at Lakyantipur, since the beginning of the year, and there are at present eight candidates for baptism, several of whom will in all probability be admitted to the church at brother Pearce's next visit. For three or four months past an inquiry meeting has been held at the chapel after the morning service, at which all who feel concerned for salvation are invited to attend, and those who attend are examined and instructed as the case may require.

It is gratifying to add, that a bountiful Providence has afforded the people here, and at Khári, a most abundant harvest—a blessing which the poor people at this station have not enjoyed for many years past. There are now therefore no cases, as there have been, of extreme want. All enjoy a supply, while some possess a comparative abundance. One pleasing fact must not be omitted here, as it shows that a spirit of sympathy and be-

nevolence has been brought into exercise. At the beginning of the year it was proposed to institute a monthly subscription, to assist in providing habitations for those of the native brethren who were destitute, and, although the subscriptions have not been paid every month, yet they have been supplied eight months out of the twelve, and, in consequence, nine houses are in course of erection. The Christian people, as well as the heathen, are quite astonished at what they have done; they now speak of the plan with great delight, and in future it will be a comparatively easy thing to supply an indigent family with a habitation.

The number of baptized native Christians in full fellowship of the church, at the different stations under brother G. Pearce's care, is fifty-four, and twelve candidates for baptism.

SALKEYA.

As to the English department, Mr. Thomas reports, on the whole, I have been pleased with the members, and have the happiness of being able to report that we have been united, and no difference exists, that I am aware of, to separate or alienate affection. But as to the work of grace in the congregation, I see no proofs; indeed, I have less hopes of those who have heretofore appeared hopeful than I had a year ago. Worldly business—and more especially a worldly mind—interferes, and chokes the word. In the native part I have had much more to encourage. I do hope some have not only been brought into the outward fold, but also to Christ, and to trust under the shadow of his wings. On the 10th April I baptized the Mogul; of him, however, I have not heard since he left to return to his own country. On the 14th August I baptized four persons—one Bhelu (who subsequently proved so bad a man, and has been excluded).* Another, Gaws Singh, formerly a Hindu Brahmun—a Guru, too, who never worked, but was supported by the gifts of others, or when at home, in part by landed property. The other two were females, Nancy, the wife of Mr. Sargood (a short account of whom was given two years ago in the Report of the Auxiliary Society), and her aged mother.

On the last Sabbath of the year I had the delightful duty to perform of baptizing two more persons; the mother-in-law of my native preacher, and Ram Kristna, a very interesting young man. The season was one of the most delightful I ever at-

* During the year another member has been excluded, and another restored.

tended. Brother G. Pearce began with singing and prayer in Bengali. He then gave an address in the same language, then sung again, after which Sujatali prayed. I then first invited the people about the door to come forward; then spoke a few words in English, and then addressed the audience in Hindustani. Ram Kristna then read partly, and partly spoke extemporarily, on the reason and grounds of his conduct, and urged the hearers to believe the gospel. I then spoke a little more, and administered the sacred rite. The place was filled with natives, all most orderly and attentive. Mr. Pearce gave out a verse of a hymn: again addressed the people, and closed the interesting services with prayer. Kashi (the native preacher) tells me that he has ever since had many persons visiting him, and that there is a greater degree of attention paid to the gospel message than has been at any previous period.

BAHAMAS.

Extract of a letter from Mr. Burton to Mr. Dyer, dated Nassau, July 8, 1837:—

“I am thankful to God for inclining the Committee to persevere in the intention to send a fourth missionary to the Bahamas. He is very greatly needed. The poor people all through the colony are entreating that preachers may visit them: and because there is no one to give bread in some places, some are administering poison. All the islands through the colony where there are Baptists, except Turks Islands and the Caicos islands (where brother Quant is stationed), are wishing me to visit them: but I cannot at present think it a duty to visit any of them, because I cannot see that it would be right to have New Providence destitute.

I am thankful to be able to say that though we have been passing through a night, there are now signs of day approaching in the church. There has been a considerable falling off during the last three months in every respect. Sin has come in like a flood. I trust, however, that now the Spirit of the Lord is raising up a standard against the enemy. The congregations are reviving: several members of the church are beginning to give themselves to active labours for bringing persons to hear the word. The Sabbath schools, too, I think are reviving. My fervent prayer is, that the set time to favour Zion may come, and that it may have arrived. My anxiety for native assistants

is great; and I do trust that the Lord will raise many of them up.

Mr. Burton then proceeds to mention various encouraging particulars respecting three individuals connected with his church, to whom he is giving daily instruction to qualify them for public usefulness; one of whom already is often engaged in preaching, and generally beloved by the people.

Mr. Leaver, whose designation at Hailsham was reported in our last number, has embarked, with his wife, on board the Neptune, Captain Hills, for New York, and sailed the 20th ult.

JAMAICA.

The intelligence from the various stations in Jamaica continues to be of an interesting and cheering character, although we regret to receive, mingled with these accounts, painful instances of oppression and wrong to some of the apprentices.

Mr. Gardner, in his last letter, dated June 11, mentions that thirty-four persons had been added to the church at East Queen-street, Kingston. He writes that he might have received many more on the occasion, but is anxious to see such fruits as shall fully convince him that the grace of God has taken possession of the heart.

A very interesting letter has been received from our young friend Mr. Reid, who has just commenced his missionary labours at *St. Jago and Hayes Savanna*. He has established classes for the instruction of young people, which are numerously attended. Mr. R. states that he finds the capacity of the negro mind in receiving and retaining instruction quite equal to those of Europeans, and that generally they highly appreciate the efforts made for their benefit. He is aided in his labours by an interesting and promising coloured boy, whom he intends to send to Mr. Whitehorne for instruction in the British system, so that he may be prepared to take charge of one of the schools. There are 400 members at the Hayes Savannah

church, and 71 persons have been baptized since his residence among them.

Mr. Burchell, at *Montgo Bay*, is actively engaged in establishing schools to meet the pressing desires of the negroes for instruction. His new chapel is nearly completed;* and the attendance is very good and pleasing.

Mr. Oughton, who occupies *Gurney's Mount* and *Fletcher's Grove* stations, has lately sent a gratifying account of their present state. He is desirous of establishing public schools at both stations. At *Gurney's Mount*, he states, there is a population of about 5000 apprentices within a circuit of three miles, and no other school within $7\frac{1}{2}$ miles of the station. The people are beginning to appreciate the advantages of education, and press him much to establish a school, which both the present condition and future prospects of the negroes render most desirable. At *Fletcher's Grove* three acres of ground for a school have been purchased, and a teacher is already employed. The thirst for knowledge here, Mr. O. observes, is not only great but increasing. Persons of all ages desire it; and it is delightful to see them hasten to the chapels and schools with their testament in one hand, and a spelling-book in the other.

* In our number for February we published, as an act of justice to Mr. Burchell, a statement which he had forwarded to show how utterly groundless was the insinuation that he had been extravagant in the erection of his new chapel. Among other buildings alluded to in that article, he mentions the Moravian premises at *Irving Hill*, and he has learnt that some friends of the Moravian Society in this country have so far mistaken his expressions, as to suppose his statement was that the mere chapel at *Irving Hill* cost £400 sterling! A little more attention would have discovered that Mr. B., in reference to all the sums there specified, gives the amount, as all Jamaica people do, in currency, and not in sterling money. He uses, moreover, the term 'premises at *Irving Hill*,' which comprise, it appears, several other buildings in connexion with the chapel, just as the vestry, baptistry, surrounding walls and fence, are included in his own estimate of the expense at *Montgo Bay*. We add this note at the particular request of our worthy brother; who would deeply regret if, while refuting an ungenerous slander against himself, he should be supposed intending to convey any imputation on the proceedings of his Christian brethren.

Mr. Hutchins, at *Savanna-la-Mar*, has received the box of fancy articles sent him by friends in Ipswich, and states they proved exceedingly acceptable. He also is desirous of encouraging the establishment of schools as absolutely required to prepare the apprentices for entire freedom. Mr. H. mentions the meetings of several young men for prayer and reading the Scriptures, and hopes much good will result from their future efforts.

Mr. Knibb has communicated an interesting account of the opening of his new chapel at *Falmouth*. Long previous to the dawn of day the streets and avenues of the town were lined with neatly clad apprentices and others from the country, repairing to the spot hallowed and endeared to them by the recollection of by-gone days. At six o'clock, A. M., the services commenced, and the chapel was literally crammed. Prayer was offered by Messrs. Dexter and Clark, after which Mr. Abbott delivered an address suited to the occasion, the tendency of which was to lead his auditory from a review of the gracious dispensations of Jehovah towards them, to let their glorying be in the Lord alone.

"At nine o'clock the children belonging to Mr. Knibb's congregation, amounting to at least 2000, many of whom, owing to the crowded state of the chapel, and the rush made to the doors by the anxious multitude without, were unable to gain admittance, were addressed by Mr. Dendy in a style so affectionate and impressive, as evinced his deep interest in their present and eternal welfare. With the hope of giving satisfaction to those who were unavoidably beyond the reach of any one man's voice, the Lancasterian School Room was thrown open, and immediately filled with persons who were addressed by Mr. Dexter. This additional accommodation being found quite inadequate for the forenoon service, Mr. Knibb applied to the magistrates for the use of the Court House, and his request having been promptly and kindly granted, this spacious building, including the piazzas and passages, was speedily crowded to excess—three congregations were formed, and respectively addressed by Messrs. Dendy, Dexter, and Ward. Some little delay, in the commencement of the service appointed to be

held in the new chapel at 10 o'clock, was occasioned by these unexpected arrangements, but about 11 Mr. Abbott read the Scriptures and engaged in prayer, and Mr. Vine (independent minister) preached a truly excellent sermon from Zech. vi. 13. While Mr. Vine was preaching in the new chapel, Mr. Clark preached in the School-room, and Mr. Abbott under a shed and tent at Mr. R. Brown's, to some hundreds who were unable to find a place in either of the above-mentioned buildings. Thus, at the same moment, no less than six ministers were breaking the bread of life to the several branches of the same congregation in different parts of the town. To the inhabitants, the appearance and decorous behaviour of so large a mass of persons of all ages and colours was perfectly astonishing, and to the ministers engaged must have been truly exhilarating. It was a time they had long wished to see, and it cannot be questioned that their brightest anticipations of a joyous day were then realized. At the close of the several services of the forenoon, at which it is computed that not less than 6000 persons were present, a considerable portion of those who are not members of the church, quietly returned to their houses, and at 3, P. M., the ordinance of the Lord's Supper was administered. Messrs. Oughton and Dexter addressed the communicants, and each of the other ministers present took a part in the service. Mr. Oughton, in the absence of Mr. Burchell, who was prevented from being present by circumstances beyond his control, preached a most animating sermon at 7, P. M., to a large and respectable audience, from Heb. iv. 1, and thus terminated the services of a day, which will be remembered by thousands with feelings of gratitude and holy joy to the latest period of their existence. The collections and donations received during the day toward liquidating the debt on the chapel, including several from friends to the cause, unconnected with the congregation, but resident in the town, amounted to £889 currency, and this has since been made up to £900."

Mr. Dendy is anxiously endeavouring to procure the establishment of a public school at *Salter's Hill*, and gives a pleasing account of the efforts of the apprentices to aid him in the undertaking. Mr. Dendy has been holding a series of revival meetings during the first eight days of July, and enjoyed the company and co-operation of his brethren, Knibb, Dexter, Clark, and Ward, on the occasion. The meetings were

numerously attended, and the results highly gratifying. Eighty-three persons have been baptized at Bethlephil, and added to the church there. Among those present at the opening of the chapel at Bethlephil, was an interesting young man, formerly a bookkeeper on one of the estates, to whom Mr. Knibb's sermon was blessed. He has since relinquished all his former sinful practices, and a lucrative situation; and is now engaged as the conductor of a public school in one of the large towns of the island.

Mr. Clark, of *Brown's Town*, is making further efforts to free the chapel there from its remaining debt. As a pleasing proof of the increasing interest of the people in the religious advantages they enjoy, they are contributing, according to their ability, for the accomplishment of this purpose; and, moreover, are exceedingly desirous of entirely supporting him, and of having also a schoolmaster to be wholly occupied in imparting a sound religious education to their children. Mr. Clark is making the necessary preparations for a school-house at *Upper Dry Harbour*, where, he states, the people are exceedingly anxious to have the means of education for their offspring. He has a young man of colour in his church, who has lately purchased his freedom, and is fitted to undertake the charge of the school.

Mr. Clarke, of Jericho, states that a piece of land of seven acres in extent has just been presented to the Society by a friend to the Mission, and as it is in a densely-populated and neglected neighbourhood, where there is a wide and hopeful prospect of usefulness, he intends to erect a cheap place of worship and school-house on the spot. There is a flourishing school at *Lucky Valley* under the management of an intelligent young woman of colour; and another young person is now under the instruction of Mr. Phillippo, in preparation for the charge of the otherschool. Mr. C. adverts to the remarkable case of the very aged woman who was baptized some time ago.

"This letter will not allow room for her history, but D. V. J shall furnish as

much of it as I can at an early period ; and, if possible, get sight of the estates' book, in which I have been told the death of her brother is recorded ; which would, I think, either correct or corroborate her great age. I shall get some one, if possible, to take her likeness, and send it you. Her name is Maria Ricketts ; she is a Creole, and an apprentice to a property called "Lemon Ridge," in the "Bove Rocks" district. Her teeth have for a long time all gone ; her body is a little bent, but her face is not so wrinkled as might be supposed. She walks, with a long staff in her hand, with surprising agility ; and even attempts a sort of run for a few paces when she first sees me. After her first feeling is over, she is not forward, but modest and humble in the whole of her demeanor. When I am

again about to leave, she stands at the door, and bids me farewell with an affectionate grasp of her hand. I believe the distance she walks to chapel is two or three miles, but she usually rests a few days there ere she returns home."

Mrs. Baylis still remains at Port Maria, and exerts herself to keep together the people, and in every other way in which she can be useful, until another missionary can be appointed to the station. She has recently sent a pleasing account of the various religious services held at Port Maria and Oracabessa, the other station connected with it. Brethren Whitehorne and Abbott occasionally preach at these stations.

HOME PROCEEDINGS.

The remittance from Worcestershire was accompanied by the following letter to the Secretary :—

"My dear Sir,
 "With this you will receive £188 17s. 4d., being the balance of our account up to the present time. It is pleasing and encouraging to see what can be done by a union of effort among our churches. Two years ago, we did not raise £200 for the mission. We have this year collected upwards of £400 ; making, with the receipts of last year, £756 5s. I cannot but express a hope that the time will soon come when all our churches will unite themselves to some auxiliary, and become willing contributors to this good work. If but two or three zealous, active friends, in each county, would take it in hand, and endeavour to obtain collections from those congregations which at present contribute nothing, and if arrangements could be made for every church to be visited, and public meetings held at the different places each night in the week, it is impossible to say to what an extent the resources of the Society might be increased. Then would the pecuniary difficulties of the Mission cease, and the Committee be enabled greatly to extend its operations, and comply readily with the pressing and urgent wants of our missionary brethren, both in the East and West Indies. The resolution of the East Kent Auxiliary, to raise a sum equal to a penny per week from each of their members, is well worthy of general imitation. I see no reason why we may not do the same. We should, at that rate, have to

raise somewhere about £450, and very little exertion on the part of each church will accomplish this. And if the thirty-four counties, now raising £5000 (which, according to a statement in the Baptist Magazine, is not more than ONE-THIRD OF A PENNY for each member), would but try and imitate the example of our Kentish friends, the sum of £15,000 would flow into the treasury of the society.

"I cannot conclude, without alluding to a circumstance which occurred lately in a small town where a public meeting was intended to be held. The deputation arrived about mid-day, and immediately repaired to the hospitable abode of one of the most active friends of the society. He received them with his usual kindness, but expressed his fears lest the meeting should prove a failure, and that there would be scarcely any one present. One of the ministers, however, sat down and drew up an interesting notice of the intended meeting, of which 250 were printed on slips of paper about the size of a receipt stamp, and a man was employed to distribute them from house to house. The result was very pleasing ; for the attendance was good, and nearly £12 collected. Surely it would be well if this plan were more generally acted upon, for we cannot give too much publicity to our meetings, and their success often depends on the exertions of the friends in making them known.

"Apologizing for the length of these remarks,

"I am,

"My dear Sir,

"Very sincerely yours,

"R. H."

Contributions from August 20, to September 20, 1837.

Colnbrook, Collections by Rev. W. Coleman	7	13	0
Salisbury, Collected by Cornelius Lane	1	0	0
Tusck, Juvenile Society, by Mr. D. M'Allan	2	10	0
Leighton Buzzard, Grove Walk, by Rev. R. Clark	3	18	7
Dover, by Mr. Carey	40	0	0
Ruthin, by Mr. Sargent	1	11	0
Amersham, by Rev. J. Statham	29	0	0
Waterloo Road, Collection by Rev. G. Francis	3	9	0
Sussex Auxiliary, by Rev. J. M. Sowle:—			
Brighton	30	0	0
Hailsham, two thirds	17	1	8
Lewes, two thirds	10	13	0
Newick	4	7	0
Uckfield	9	0	0
Lynn, on account, by Mr. Keed	2	0	0
Oxendon Chapel, Rev. J. Archer, Missionary Association	5	0	0
Cambridge Ladies' Association, by Mrs. Foster	F. E.	9	0
Worcestershire Auxiliary, by Mr. Harwood, Treasurer			
Alcester, less exps. 17s.	12	8	6
Astwood	7	0	0
Blakeney, less exps. 1l. 7s.	12	7	10
Bronsgrrove	8	1	0
Campden	7	4	3
Cheltenham, less ex. 9s. 6d	36	18	0
Chepstow	7	10	4
Coleford, less exps. 13s.	23	12	0
Evesham, less exps. 1l. 1s.	20	5	8
Gorsley	4	0	6
Hereford, less exps. 10s.	9	5	0
Kenchester	2	0	0
Kidderminster	5	10	0
Kington	10	0	0
Lays Hill	1	6	0
Ledbury	3	11	0
Lench	2	11	8
Leominster, less ex. 10s. 6d	7	1	0
Lydney, less exps. 5s.	6	10	0
Madley	2	10	0
Peterchurch	2	13	1
Pershore, less exps. 14s. 2d.	17	4	8
Ross, less exps. 14s. 4d.	16	2	11
Ryford	2	10	4
Stratford, less exps. 13s.	8	7	0
Strourbridge, less ex. 15s. 6d	15	14	0
Tenbury	2	0	0
Tewksbury, less ex. 1l. 1s.	73	16	0
Winchcomb	5	0	0
Withington	1	13	0
Worcester, less exps. 3l. 9s	58	0	10
Upton	8	5	2
		401	14 9

DONATIONS.

John Philipps, Esq., Llanrithan, by W. Rees, Esq	500	0	0
J. E. H., Tollenham, by Rev. J. J. Davies	100	0	0
Mrs. Masters, for Chilpore	20	0	0
A. A.	20	0	0
Liverpool Friend, by W. W. Evans	2	0	0
Mr. W. M'Combie, by Mr. D. M'Allan, Aberdeen	1	1	0
Mr. G. T. Harris, Wem	0	10	0
Card, by Miss Day, Birmingham	0	8	2

Towards sending out additional Missionaries to India.

Rev. T. Lewis's congregation, Islington, (in consequence of an appeal by the Rev. R. Knill)	50	0	0
W. Rees, Esq., Haverfordwest	100	0	0
Mr. Marlborough	5	0	0
S. G., by Rev. Dr. Cox	12	0	0
Mr. John Herbert, Wood Street	5	0	0
Thomas Jacomb, Esq., Sidmouth	10	0	0
Mr. James M'Laren, Edinburgh	10	0	0
Kettering Friend, by Rev. W. Robinson	5	0	0
Mrs. Crook, Wigan	30	0	0
Mr. T. Lindop, Hanley	1	1	0
George Baron, Esq., Bridlington	5	0	0
Mr. Josiah Jones, Liverpool	10	0	0
Mr. John Jones	10	0	0
Messrs. W. & G. Medley, Do.	10	0	0
Mr. John Lyon, Do.	5	0	0
A Widow's Mite, Do.	2	0	0
Messrs. R. & R. Johnson, Do.	2	0	0
Richard Ratbone, Esq., Do.	1	0	0
Mr. Timothy Bourne, Do.	3	0	0
Mg. Jonathan Cooke, Do.	1	0	0
Friend at Cardigan, by Rev. C. Morris	20	0	0
Lewes, Friends by Mr. Sowle	2	0	0

TO CORRESPONDENTS.—Parcels of Magazines, &c., have been received from Mrs. Livett, Reading; Mr. Wearng, Bath; X. Y. Z.; E. P.; and Mrs. Tracy, Witham. Also some wearing apparel for the West Indies from "a friend at Woodstock;" a box for Rev. John Clark, St. Ann's, from Thrapstone, and from Miss Dudley, for Mr. Phillippo, Spanish Town.

Mr. Day, of Speen (about to proceed to Jamaica), gratefully acknowledges a gift of Bibles and Testaments for distribution there, from Rev. Isaac King, of Bradenham.

Our good friends from Westbury, Boston, &c., may be assured of replies to their communications whenever it may be in the power of the Editor to send any.

MISSIONARY HERALD.

CCXXVII.

NOVEMBER, 1837.

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.

CHITPORE.

Our readers will perceive, by the following extract of a letter from Mr. Ellis, dated Feb. 18th, that the unhealthiness of this station has rendered it necessary for him to remove to Howrah. It is deeply to be regretted that this step should involve the discontinuance of the school for the instruction of Hindoo youth in the English Language, hitherto superintended by Mr. E. The Christian Boarding School will not be affected by the change. The friends of that truly useful institution will notice with pleasure that the number of pupils therein has been lately increased in consequence of liberal contributions on the spot.

I have already furnished you, through brother W. H. Pearce, with a report to the end of last year. You will also have heard through him, that it has been found necessary to relinquish Chitpore, and transfer as much as possible of our engagements to Howrah. We, accordingly, remove there in two or three days. This step has at length become absolutely necessary, from the unhealthiness of the Chitpore station, owing to its dampness, and the great increase of vegetation all around. During the past year, I have scarcely been well for any length of time; severe attacks of fever have frequently brought me very low; but God has in mercy restored me, and I am again tolerably well. In the last wet season, our medical attendant insisted on our leaving Chitpore, and would not consent to my return until the rains were over. Indeed,

I do not think there would be a prospect of my surviving here without becoming so shattered in health as would render it necessary for me to leave India. Reluctant as we have been to leave Chitpore, we now yield to apparent necessity, and I trust, are led by a Divine hand, and that all will work together for good. Since we have been at Chitpore, there has been a fearful number of deaths among our native brethren and children. From an average number of sixty persons residing with us, there have been upwards of thirty deaths within a period of four years, and I think that at least one half of them have been cut off through the effects of malaria.

Although our future location will be Howrah, our past labours at Chitpore will not be greatly affected by it, as our native brethren and the boys' Christian Boarding School go with us. One thing we are obliged to resign by our removal, is the Institution for Hindu youth. I deeply regret this, as I had bestowed no little attention on it, and its numbers had increased to nearly three hundred boys, all receiving a decidedly Christian education. I always have, and do still regard these schools both as a legitimate and very promising means of doing good; besides which, they are at present nearly the only means of influencing and bringing the knowledge of the gospel to the more respectable classes of Hindu society. I shall have no difficulty in securing as many youths as I wish, to form a school of this kind at Howrah, if my strength is equal to it. I almost fear it will not be, as the Christian Boarding School will now contain fifty boys, and I feel the welfare of this institution to be of the first importance, and to demand my first attention. The care of the English church at Howrah will also devolve upon me, as brother Thomas wishes to resign it, his

hands being full with other engagements in Calcutta. Pray, my dear friend, that the Divine blessing may be vouchsafed to us, and the change thus necessitated be for much ultimate good, and the salvation of many souls.

I had intended to have added something on the state of the Christian Boarding School, but I must make this the subject of a separate letter. You will be happy to hear that a friend here has very kindly taken the sole expense of ten new boys, so that now its numbers will be increased to fifty. Another kind friend has just now taken five boys to support. I now begin to hope that the institution will receive the help it requires. It is full of promise, and I trust will eventually be a great blessing, and send forth many to preach in their own tongue, the glorious gospel of the ever-blessed God. I feel most sincerely grateful for all the assistance friends have given, and must still look to them for that support which is yet needed to continue the school.

MONGHYR.

Extract of a letter from Mr. Leslie to Mr. Dyer, dated Feb. 25, 1837:—

I am again considerably behind-hand in my correspondence with you; but when you have heard my story, I dare say you will not be disposed to blame me. As usual, in the cold months I have been a good deal employed in itinerating, and notwithstanding the severe fever I had after my excursion among the hill tribes, in the beginning of 1834, I still felt anxious to revisit them, and accordingly, laid my plan for doing so early in January last. Desirous of letting you know the result of my visit, I determined on not writing to you till my return. I did visit them, and returned in safety on the 24th of January. About a week, however, after my return, I was seized with fever, which took such a firm hold of me, that it defied all attempts to remove it, for the long space of nineteen days. For several days, the doctor attended me three times a day, and for many more days, twice a day. I was indeed brought very low, and I believe the doctor thought me in considerable danger. The Lord, however, had mercy upon me, a most unworthy sinner. The fever at last gave way; but it has left me in a state of great weakness. Indeed, it is with some degree of difficulty I now write to you. I am, however, recovering; and trust ere long to be again in a fit state for labour. And what has been my

circumstances, has been the same with a native preacher who accompanied me. He is reduced even lower than I am; but, blessed be the name of the Lord, he too is, I hope, recovering, though very slowly. I do not, however, impute either of our fevers to our visit to the hill country, though there are many who think differently. If they have had any thing to do with our journey, they have been occasioned by fatigue. But I do not think even this to be the case. I have often endured greater fatigues without any thing like fever.

My journey was, on the whole, a very satisfactory one. The people heard us with attention, and even astonishment. The chief with whom I took up my abode, (the greatest man in the whole country, and to whom the people are submissive almost beyond credibility) was much struck with our message, and implored me to send him and his people a teacher who might reside among them, and who might teach him and his people the way of salvation. He offered to provide a house for the teacher, and said that he would issue out an order for all the children within a moderate distance around to assemble daily to be instructed to read the word of God. And this he said with all his heart. He himself seemed to be a most shrewd and intelligent man; and I am sure he is no deceiver. The hill-tribes know nothing of deception. They are a noble, independent, and hospitable race. They are in these things the very antipodes of the people of the plains. I know that it will take the same grace to convert the hill-people, as the people of the plains; but humanly speaking, I think that a mild, frank, godly missionary residing among them, would soon see the whole people turn unto God. I have very little doubt but the same success would soon be witnessed, as has been the result among the Karens of Burmah. Indeed, from all I have read of the Karens, they appear much to resemble the hill-people of Hindoostan. But the question is, who will go among them? Notwithstanding all I have experienced, I am ready to go again; and it is my firm purpose that if my life is spared, and I continue in the country, not to lose sight of the people. I have one of them now with me, whom I am teaching to read the word of God, and I most earnestly pray that ere long the Spirit may touch his heart. He is a mild man, but he is rather inert, and has no great ambition to excel. But the Lord, if he has any designs with regard to him, can soon change him.

Since I last wrote, we have had an addi-

tion to the church in a woman, who, though the wife of a country-born, is, I believe, a native, or at least, a direct descendant of natives. She, I hope, is a true convert, and was brought to the knowledge of the truth amongst us.

The native Christian who took it into his head that he was called to preach, and who left us secretly, has been found. He is in Bengal, and has been preaching too. He has been taken under the protection of a godly man, a country-born. I believe his preaching has been of no use. He, though a good man, has no more preaching talent than a babe. I believe that the person with whom he now is, intends soon to send him back to us. I would rather that he would keep him.

CEYLON.

Extract of a Letter from Mr. Daniel to the Secretary, dated Colombo, April 9th, 1837.

As you wish to be informed respecting the mode of instruction adopted in our mission schools here, and the results which they have afforded, I shall devote this letter principally to these subjects.

As to the former part of the inquiry, I may say that the object of them is, as far as possible, the religious education of the children, and it is our desire that every thing may bear upon it. When the schools were commenced, there was much difficulty in obtaining suitable books, and it was found requisite for a time to use their own country-books, to teach them to read. By the exertions of different missionaries, a tolerable supply of Christian books suited to them has been prepared, so that those which contained the wretched religion of their country, are now thrown out of the schools. In addition to the Scriptures, we have now a Singalese edition of some of Dr. Marshall's Dialogues; of three of Dr. Watts's Catechisms, viz., the one for little children, and his two historical catechisms; with a very excellent work, entitled, "The Principles of the Christian Religion," giving a tolerably detailed account of the great doctrines and duties of the gospel; and we have lately introduced a Singalese poetical version of the History of Joseph, by a talented native, which is very popular, from the interesting nature of the narrative, and the conformity of its metre to the ditties which are continually chanted by the peasantry around us. The children are taught to read and write, and to commit to

memory successive portions of the New Testament, and the other above specified books. In some of the schools in Colombo, a part of the children learn English and Portuguese. In all our village schools, the gospel is preached, not only to the children, but to as many adults as can be induced to attend. I should feel happy in being able to state to you a large number of instances of real and saving benefit that have resulted from these efforts. But, alas, our faith and patience are frequently severely tried here, as well as in our other efforts to do good! We have, like all our missionary brethren near us, to complain, that we see but little of the pupils after they have left the schools. Their parents are, in general, so little sensible of the value of education, that they think they do us a great favour, in suffering their children to attend the school; and as soon as they get to any size, they are taken away to attend to any worldly employment. In Colombo, a considerable part of the pupils are Roman Catholics, and neither their priests nor parents will suffer them to attend our places of worship on Lord's days. When they go home in an evening, they are exposed to the infection of the idolatry of their own houses; and what has been done in the day, is undone in the night. The American brethren, to prevent this, have established boarding-schools, to insulate the children from their friends; and in these boarding-schools, their principal success has been witnessed. We have, however, to rejoice that even our efforts have not been in vain. Young persons have by this means been put into a condition to read the word of God and religious publications, which would otherwise not have been the case. The seed that has long laid buried, may yet spring up. About twelve persons who have been educated in these schools, are members of our churches. I baptized one some time ago, who received the first religious impressions by God's blessing on my daughter's labours. The minister who is settled at Byamville, who is a very excellent and laborious preacher, was one of these scholars. Three others of them, without any fee or reward for their labours, are almost every Sabbath employed in preaching the gospel to their countrymen; and the person who superintends the new Mission of ours in the Kandy province, and who regularly, with great acceptance, declares the gospel on a large surface, was a scholar of Mr. Chater's. Thus some fruit to eternal life has been reaped. One or two of the scholars who have died, have given evidence of a change of heart.

BELIZE.

A letter from Mr. Henderson, dated the 6th of July, contains gratifying evidence of his success in the very necessary work of education, and of the zeal evinced by the church under his care (now consisting of forty-one members,) to help in raising funds for the support of the Mission. From these local resources, nearly £200 were furnished towards the expenses of the station in the eleven months preceding.

Mr. Henderson had also been visited by a Spanish gentleman from Guatemala, who wished to place his son under his care, for an English education, and who avowed his wish that, on the score of religion, as well as in other respects, Mr. H. would treat him as he would his own son. It would be of incalculable importance to introduce truly Christian and competent teachers into the vast provinces of what was Spanish America; and it may be hoped that, ere long, something will be done to accomplish this.

JAMAICA.

FALMOUTH.

Extract of a letter from Mr. Knibb, dated, Falmouth, July 3, 1837.

I have lately been severely exercised in mind, respecting the few members in the church who hold apprentices. I made it a matter of prayer for divine direction, and after some private conversation, I mentioned yesterday morning my conviction of the sinfulness of it, and urged them sincerely to think of it. Blessed be God all but three have promised at once to free them, though they are poor, and will suffer poverty in consequence; and I have every reason to hope that the remaining three will follow the example, and that by the 1st of August, we shall be clear of the foul stain. Long has it oppressed my mind, but I knew not how to act, as society has been in such a feverish state; but my mind is at rest; I feel that in publicly denouncing it (and I did it with all the affection I could), I have done my duty, and I do not care for

the consequences. I intend to use what influence I have in the town, to persuade others to act in a similar manner, and I hope God will bless the attempt. Those who have freed them, have told me that it is from a firm conviction that it is a sin to hold them; they had long thought of the subject, but as it was their *all*, they were fearful of not being able to procure food for their children, if they thus acted.

This noble triumph of principle over all considerations of worldly interest has, we understand, been considerably extended, since the date of the above letter; though no further particulars have reached us from the spot.

BROWN'S TOWN.

In the following communication from Mr. Clark, there are indications of a spirit among the negroes, which we hope, in due time, will develop itself in abundant mercy, to long-degraded and cruelly-oppressed Africa. It is delightful to trace the genuine influence of the gospel, operating in this direction, on the minds of those recent converts to the faith. Mr. Clark's letter is dated, Brown's Town, July 22nd.

Our Sabbath School is in an interesting state. The adults and children are making pleasing progress. On Saturday afternoons I meet as many of the children as can attend, for catechetical exercises, and am highly gratified at the amount of Scriptural knowledge which some have acquired. On Friday evenings I have a Bible class for young men, which is well attended. Mrs. Clark has a female class of a similar character. These classes I find to be of great service. They give us an opportunity of marking the progress of the members, and, we hope, of assisting them to advance in intelligence, and in the knowledge of the truth. The members of these classes are nearly all Sabbath-school teachers, or conduct classes on the several properties. Of two or three young men, I have much hope that, before long, they may assist me in other duties. On Sabbath mornings we continue to have crowded congregations: the attendance on Sabbath and week evenings, and especially at our missionary prayer-meetings, is good.

There is a missionary spirit in existence. It wants to be called fully out and directed. We have had a missionary meeting, to form an auxiliary society; only £8 has been collected. The reason of the sum being so small, is—we were preparing for a quarterly collection (which amounted to £57), towards liquidating the debt on the chapel. To clear this off, all our energies are at present directed. I tell the people that they cannot better aid the cause of missions, than by quickly paying off their debt, and then support their minister, that he may no longer be compelled to draw from the Missionary Society for this purpose. They will do more than this; they will be able to assist the new station, and in supporting either a schoolmaster or another missionary, so that we may not only have service here every Lord's-day morning, and every alternate sabbath, in the mountains, but we may enlarge our coasts, by carrying the gospel yet higher up in the mountains, where there are many people in a state of awful darkness.

We have another object in view, and I trust that we shall not be able to feel satisfied until it is brought about—that as a church we send a missionary to Africa, or support one there. The hearts of the people warm at the thought. They talk of Africa, and pray for her; and I do trust that, before many years roll round, the churches in Jamaica will be honoured in sending forth a band of holy and devoted men, to penetrate into the interior of their “father-land,” and diffuse the blessings of the gospel amongst their kindred.

PORT MARIA.

Our readers are aware that this, and the associate stations at Oracabessa and Bagnal's vale, are vacant, in consequence of the lamented decease of Mr. Baylis. His affectionate and pious widow still remains at the station; and, although burdened with the care of an infant family, exerts herself to the utmost, to maintain the services there, in the hope that a Missionary will soon arrive from England.

Under the date of July 25, she writes thus to the Secretary:—

I have just received your very kind letter, for which I thank you. I am still

here, and believe it to be my duty to remain for the present: it is at the earnest request of many of our members, that I leave them not until a minister arrives, and I have consulted with some of our missionaries, and it is their wish also that I remain.

I am thankful to say, that we continue to meet every Sabbath for public worship: one Sabbath here, and the other at Oracabessa. Last Sabbath was our meeting here; we had a good congregation. One of our number, (an apprentice) read the Scriptures, and several engaged in prayer; I began the tunes. The Sabbath before was the meeting at Oracabessa. I was there, and while on my way going, the sun was very hot, so that I was almost overpowered, and being alone, I began to think—Am I called upon to do this—to sacrifice my health, and perhaps my life, and not likely to be of any use in the cause of my dear Redeemer, after all? And while musing thus, a thought suddenly crossed my breast, What! do I wish to live for myself only? surely I cannot be so selfish, when I remember what my Saviour has done for me. I then lifted up my heart in prayer to my heavenly Father, that his presence might go with me, to support and bless me. I then shed tears of gratitude to my Maker, for the many mercies that I have received at his hands. When I got there, I found that there was no male present that could read correctly, so that the duty devolved on me. While singing, I looked on the congregation, and could not help weeping, for they seemed to be as sheep having no shepherd; yet I felt grateful to God that we were permitted to meet for his worship, remembering the time when we dared not do so, a few years ago. We had two services; several of the members prayed, and I trust the Lord was with us. May he graciously bless every effort, (however weak and mean the instrument,) that is done with a view to promote his honour and glory! In the evening, when I was returning home, I was met by one of the people, who saw me alone, and he said to me, “Is it missus our come down.” I answered in the affirmative; his answer was, “May the Lord guide you up, ma'am,” and I doubt not but that his prayer was heard and answered, for though I have been there many times, yet that was the first time I had been alone, and I never got home better; it is generally the case that some of our members from Port Maria go with me, but they were detained through sickness.

HOME PROCEEDINGS.

The Oxfordshire Auxiliary Baptist Missionary Society held its twenty-second Anniversary, at Shipston-on-Stour, on Wednesday, Oct. 4, 1837. Rev. R. Pryce, of Coate, preached in the morning, and Rev. Eustace Carey in the evening. The devotional parts of the services were conducted by brethren Coles, A. G. Fuller, Darkin, and Stephens. At the public meeting, at the chapel in the afternoon, Rev. S. N. Taylor was called to the chair; Rev. B. Howlett, of Stratford,

prayed; Rev. T. Coles, the secretary, read the report. The resolutions passed on the occasion, expressed gratitude to the Lord of the harvest for the animating tidings received from the various fields of missionary operations—urged the continued and united efforts of British Christians, to put a total end to the manifest remnants of the accursed system of slavery in the West Indies, and deplored the fact that the Baptist Missions should be prevented from sending out more missionaries, solely from the want of adequate funds.

To the Secretary.

Camberwell, Oct. 19, 1837.

My dear friend and brother,

THE great object of sending out ten additional Missionaries to India, I rejoice to inform you, seems deeply to interest the minds of many devoted Christians; and it appears due to those generous friends in different parts of the country, who have contributed towards it, to inform them what success has attended the efforts already made to secure its speedy accomplishment.

In the latter end of July, immediately on receiving the determination of the committee to send out a missionary for every £500 which could be raised, Dr. Hoby and myself commenced our efforts in Birmingham. Here we have been promised subscriptions to upwards of £300, by a few friends, and received assurances of additional assistance from others, so soon as the present very heavy pressure on their manufactures shall be relieved. Our friends at Birmingham exhibit a lively interest in the object, and to promote it, I doubt not, will eventually raise altogether £500, thus sending out one missionary, as a standing memorial that the zeal in the cause of missions, for which they have been so long distinguished, has suffered no diminution.

After paying a short visit to Bridgenorth, in Shropshire, where a few friends generously contributed £61 4s., on August 14th, Mrs. Pearce and myself left Birmingham for Manchester. In this place also, the depression of commerce has been very severely felt, and greatly reduced the amount which would otherwise have been contributed. Including, however, a most handsome donation of £150, from Mr. Joseph Leese, we have already received, or been promised, a sum equal to £400; and I fully hope that, at another visit which several have invited me to pay them in the spring, the friends of missions there will make it up to £500, and thus secure one missionary as a representative of Manchester also.

During our stay at Manchester, the Rev. Mr. Aldis accompanied me to Rochdale, to introduce me to Mr. Henry Kelsall, of that place. This gentleman entered fully into the object, and most liberally promised £200 to promote it; and a few other friends kindly tendered their assistance.

In the meantime, Dr. Hoby was engaged in Liverpool, where he has commenced collecting, and where I hope to follow up his exertions hereafter.

On the 8th of September, I proceeded into Yorkshire, and in company with our excellent friends, the Rev. Dr. Cox, and Mr. George Thompson, attended public meetings at Leeds, Halifax, Haworth, and the surrounding places. From the pastors and deacons of all the churches we visited, we

received the kindest assistance, and, as you will learn more particularly from our much esteemed friend, the Rev. J. E. Giles, of Leeds, were successful in raising £340. I am happy to add, that all the churches whom we visited expressed their earnest desire that a deputation from the Society might visit them *annually*. I need not say, that the impressive appeals of Dr. Cox, and the stirring eloquence of Mr. Thompson, contributed greatly to the interest and success of the meetings already held.

To the Rev. J. A. James, and the Rev. Messrs. Morgan and Swan, of Birmingham; to the Rev. Dr. M'All and Mr. Coombs, Messrs. Birt and Aldis, and Mr. M'Kerrow, of Manchester; and the Rev. Mr. Galland, of Leeds, I am laid under great obligations, by their strong recommendation of my object to their respective friends, or by their personal exertions to secure it.

Including the contributions mentioned in the "Herald," and "Patriot," (not forgetting that for which we are indebted to the Christian liberality of Mr. Knill,) I find that the sum of £2,100 is already pledged to the object, *on condition that the friends of Christ in other parts of the country, make up the sum to £5000*. We cannot but entertain the confident hope, that this pledge will be speedily fulfilled; and with the design of aiding a consummation so desirable, Dr. Hoby and myself have now come up to town, to make our appeal to the tried liberality of the friends of missions in the metropolis and its neighbourhood.

A statement of the sums received to the present time, with the names of contributors, accompanies this letter.

Congratulating the Committee and yourself, that suitable agents for the work in India, are presenting themselves, as rapidly as the funds to send them are raised.

I remain, my dear Friend,
Yours most sincerely,

W. H. PEARCE.

N. B. *The List of Contributions furnished by Mr. Pearce, is necessarily deferred, to make room for the customary acknowledgment of monies received.*

Towards sending out additional Missionaries to India.

St. Albans and vicinity, Friends, by Rev. W. Upton.....	23	10	0
Enoch Durant, Esq., by do	10	0	0
Mr. Charles Davies, Wallingford.....	1	0	0
Robt. Leonard, Esq., Bristol.....	50	0	0
Rev. Thomas Hunt, Clapton.....	1	0	0
— John Craps, Lincoln.....	1	0	0
W. Flanders, Esq., by Mr. A. Saunders.....	10	10	0
Cardigan, Friends, by Mr. J. M. Thomas.....	4	0	0
F. and E. Fish, Stamford, by the Rev. George Wright	5	0	0

Contributions from September 20, to October 20, 1837.

West Kent, Auxiliary, by Rev. W. Groser.....	11	16	8
Melbourn, collection, by Mr. Evans.....	5	11	0
Harston, do. do.....	3	0	0
North of England, Auxiliary, by Rev. R. Pengilly.....	3	11	0
Cornwall, Auxiliary, on account, by Rev. J. Spasshatt.....	50	6	2
Langham, subscriptions, by Thomas Blyth, Esq.....	12	18	8
Sway, collections and subscriptions	5	0	0
Hendon, collection, by the Rev. J. Gundry.....	2	10	0
Honiton, by the Rev. S. J. Hatch.....	3	0	0

Gravesend, collected by Mr. Pepper.....	2	18	9				
Beaconsfield, collections, by Rev. B. Carey.....	10	14	0				
Downton, collection, and Sabbath school, by Rev. John Clare.....	16	15	1				
Birmingham Auxiliary, on account, by B. Lepard, Esq.....	05	14	7				
Hull, Auxiliary, on account, by John Thornton, Esq.....	130	0	0				
Norwich, Friends, by Rev. W. Brock, for <i>Spanish Town</i>	3	2	6				
Abingdon, subscriptions, &c., by Rev. J. Kershaw.....	12	13	7				
Cambridge, Auxiliary, by Edward Randall, Esq.....	54	10	3				
Colne District Missionary Association, by Rev. D. Griffith :							
Sabden.....	19	5	6	Bacup, Ebenezer.....	9	11	6
Accrington.....	13	3	0	Do. Irwell Terrace.....	8	8	6
Haslingden.....	11	9	0	Lumb.....	3	0	0
Goodshaw.....	2	16	0	Burnley.....	8	10	0
Cloughfold.....	4	10	0	Colne.....	10	1	1
							96 14 7
Kimbolton, by Rev. John Hemming, A.M.....	10	7	9				
Western District, by Mr. W. D. Horsey, Treasurer.				Minehead.....	2	9	0
Bridgwater.....	13	2	4	Stogumber.....	6	10	0
Bourton.....	6	0	10	Taunton.....	27	5	0
Dunster.....	1	0	0	Tiverton.....	3	6	0
Honiton.....	5	0	0	Wincanton.....	4	10	0
Horsington.....	1	10	0	Wellington.....	7	4	0
Montacute.....	15	0	0	W. tchet.....	1	12	4
Prescot.....	1	15	0				96 4 6
Chelsea, Paradise Chapel, by Mr. Skirrett.....	20	0	0				
Newcastle, New Court Chapel Auxiliary.....	17	17	3				
Devonport, Morice Square.....	21	16	6				

DONATIONS.

Joseph Gurney, Esq., for <i>Chilpore</i>	100	0	0
A. B., <i>Bradford</i>	25	0	0
S. C.....	5	0	0
S.....	2	10	0
T. F. M.....	1	0	0
H., in remembrance of the Lord's mercies.....	0	11	6
Mr. Page, <i>Hammersmith</i> , for <i>Translations</i>	0	10	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to female Friends at Harlington, for a box of Fancy Articles for Mr. Burchell; also to Mr. Garnham, of Otley, for 100 numbers of Magazines.

A parcel of Magazines has also been received for the Canadian Mission, from Mr. Monk, Crown Street, Finsbury Square.

N. B. Particulars of contributions by Mr. Pearce, from Manchester and elsewhere; together with those comprised in remittances from South Wales, Leeds, and Bedfordshire, we hope to give in our next number.

NOTICE.

We have the pleasure to state that the Committee have appointed the Rev. Robert Bayne, of Falkland, Fifeshire, for British India. He will sail by the first convenient opportunity. Another brother has been accepted for Ceylon, who is expected to embark in the spring.

MISSIONARY HERALD.

CCXXVIII.

DECEMBER, 1837.

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.

BEERBHOOM.

From Mr. Williamson, to Mr. Dyer, dated Sewry, March 27, 1837:

I have much pleasure in complying with your request to send you some description of the country and people around us. You are aware that Sewry is one of the Honourable Company's civil stations, at which a judge, magistrate, collector, and doctor usually reside. The Zillah of Beerbhoom is one of the most northerly in Bengal. It is somewhat more elevated and less level than the southern plains. The country to the north-west is mountainous and woody; it is an agricultural district, of which rice is the chief production. The sugar-cane, the mulberry, and indigo plants, sesamum, different kinds of pulse, and wheat, are also cultivated in smaller quantities. On account of the small rivers which intersect the country not being navigable, the trade of Beerbhoom is inconsiderable, at least when compared with some other parts of Bengal; and with the exception of a little indigo, cotton, and silk cloth, &c., there are no manufactories. The inhabitants are chiefly Hindoos and Mus-sulmans, perhaps in the proportion of two-thirds of the former to one-third of the latter. Among the regular Hindoos, there are many Boirogees, the followers of Choytoni, whom they consider as one of their Incarnations. The hills are inhabited by a distinct race of people, of whom brother Leslie has given an interesting account. The natives of Beerbhoom appear to be more illiterate, and in some degree less civilized than their southern neighbours. The gospel was first preached in this district by brother Chamberlain, and afterwards by brother Carey, neither of whom resided among the people. Next succeeded a

Mr. Hart, and after him a Mr. Hampton, both East Indians, but they remained only a short time. From the history of some of the native Christians here, it would appear, that they did not all profess the Christian religion from the most disinterested motives. There are, however, I believe, several honourable exceptions, and even some of those whose professions may at first have been insincere, have afterwards become true believers. When I first came here, few of the native Christians were supporting themselves by their own labours. Now, however, all who are able earn their own livelihood; and their heathen neighbours, seeing this, ask us with an air of disdain, Who will become Christians to plough and dig the earth? that is, in regard to worldly circumstances, to be no better or even worse off than before. Some of our native Christians are employed as itinerants in the mission; others as teachers in our schools. Some are writers or servants of the court under government, and others again as servants in private families. A few support themselves by cultivating the soil, and one or two are employed as day-labourers. Some of the youth who are obtaining a superior education, will doubtless be fitted for higher situations in due time. Besides a common education, the Christian girls are taught needle-work, and a few of them are able to earn a comfortable living by their own industry. The young man who joined us some time ago, and of whom you inquire, is servant to a silk manufacturer at Berhampore. Not being quite satisfied with regard to his piety, I did not baptize him before he left this; but I hear his conduct is not unbecoming his profession.

Since writing you last, we have undertaken several journeys among the sur-

rounding heathen. One of these journeys was in a new direction, among the jungle people near the hills, where none of us had ever been before. Of course many heard the gospel for the first time, and many more have had line upon line. Of our success I can say little, we were generally listened to with attention and approbation. The result is with him who has commanded us to preach his gospel, and whose word will not return unto him void.

A short while ago, I had the pleasure of baptizing a Mrs. Ward, the wife of the head English writer of this place. She has long been a regular attendant on English worship here, on Lord's-days and Thursday evenings, and is, I trust, a sincere humble Christian.

Pray for us, that the word of the Lord may have free course and be glorified, and that the glorious though long-delayed harvest of the east as well as of the west, may soon be gathered in.

JAMAICA.

BETHLEPHIL. *From Mr. Dendy, Sept. 11.* I cannot but express my gratitude to the Committee for their kindness towards me and my people at Salter's Hill in assisting us in our time of need by paying the passage-money of Mr. Pickton to this country. When this act of kindness was mentioned by me to the members at a church meeting, they wished me to present their grateful thanks to the society. We are now anxiously awaiting his arrival, as his assistance is very much needed both in the school and for sabbath-day services.

I have recently made an arrangement with a large influential planting attorney to supply with a teacher, one evening in the week, six estates under his charge, that the children and youth may be instructed in reading and writing. With four of these estates I have already made a commencement, viz., on the evenings of

		Scholars.	
		Free child.	App. Tot.
Monday,	Glasgow estates, containing 16	25	42
Tuesday,	Windsor Lodge, do.	34	41
Wednesd.	Moor Park do.	8	28
Thursday,	Paisley do.	14	25

Total 72 120 192

The other two estates are Leyden and Guilsborough, which will be commenced on the arrival of Mr. Pickton.

The bad feeling of overseers towards us in consequence of our efforts to instruct the people has not altogether ceased. A few weeks ago, as I was passing Spring Mount Estate, in the parish of St. James,

hearing that several apprentices attached to my congregation were sick in the hospital, I proceeded to pay them a visit. After a little conversation, I read part of a chapter and made a few remarks. While thus engaged, the overseer of the estate made his entrance, and, interrupting me, asked, by what authority I was there? to which I replied, that as several of the sick persons were under my care as their minister, I had a right to visit them, agreeably to an answer returned to a question proposed to the Marquis of Sligo. The overseer then stated that he was placed there by Mr. Heath, and he would see to it that none should go there without Mr. Heath's or his own leave; and then ordered me to leave the hospital immediately, saying that if I did not go directly he would force me out, and called the bookkeeper to his assistance for this purpose. Of course I was unwilling to subject myself to brute force, and was obliged to leave the hospital without engaging in prayer, having time merely to recommend the people to pray for themselves and their hard-hearted overseer.

Such a case as this required immediate attention, or in the course of a few weeks every hospital might have been shut against us, and thus we should have had no opportunity of seeing our sick people upon the estates, as all the apprentices are required when sick immediately to repair to the hospital. I therefore applied for legal advice, and memorialized his Excellency the Governor on the subject, from whose secretary I received a reply stating that Mr. Heath had been written to, to give the permission required; and requesting that if the obstruction were renewed, I would report it, that the Attorney-General may be instructed to take proceedings to establish the right of the apprentices to be visited by their pastors.

Mr. Pickton, mentioned above, is going out to conduct the schools established by Mr. Dendy, and to render such other service to the cause as may be in his power. A passage has since been given him and Mrs. P., by a generous friend to the Society, so that the expense to the Mission of this valuable addition to the number of its agents will be very trifling.

GURNEY'S MOUNT. *From Mr. Oughton, Aug. 21.* As it respects the stations which are under my more immediate care, I am

happy to be able to give a good report. The attendance continues most encouraging, the houses in which I preach being every service crammed almost to suffocation; and hundreds being unable to obtain admission. Their attention to the word of God is most marked and fixed. They appear to long to know more of the mind of Jesus, and, I trust, are proving by their walk and conversation, that they do not hear in vain. On the fourth of June I baptized fifty-nine persons at Gurney's Mount, making upwards of 200 since I first landed on these shores; and there are many more anxious to follow the Lord in that interesting ordinance, and join themselves to his people for his sake.

It also affords me much pleasure to say that a spirit of Christian love appears to prevail among them. I believe they regard each other as brethren, and as such, strive to bear each other's burdens, and promote each other's spiritual advancement. Their zeal for the cause of Christ is also strikingly apparent: it seems as though they only needed to be informed in what way they could advance its interests to induce them cheerfully to enter upon it. A proof of this occurred a short time since, which I will relate in confirmation of this fact:—

Gurney's Mount is situated on an unusually steep and high hill, and the road was so very imperfectly made that it was extremely difficult and dangerous to drive up or down, it being in some places so narrow and precipitous, with large masses of rock firmly imbedded in the ground, that we were in danger every time we passed, of being thrown over the precipice on the side, and dashed to pieces. I mentioned this to the people, told them the danger to which we were exposed, as well as the injury our poor horses sustained in travelling such a road, when they immediately declared their willingness to make it better; and on the following Saturday *ninety-seven* men and women voluntarily came; and by building walls to widen the road, rooting up the rugged rocks out of the path-way, and blasting those which projected over the side, they succeeded by night, in making one of the best mountain roads in the parish of Hanover. They also brought bread-fruit trees, flowering shrubs, &c. to plant by the roadside, for shade and ornament, saying, that the spot of ground which was devoted to their "blessed massa Jesus," ought to be the most beautiful in the island. Never did I see men work more vigorously, or more willingly. I believe, they did more work that day than is usually performed in three. But

"'Twas love that made their cheerful hands
In swift obedience move"

and, therefore, difficulties were not allowed to interrupt their progress. After they had finished their work I called them up to the house, and thanked them for their kindness. We then sang a hymn, when I dismissed them by prayer, and they departed, apparently as much delighted with their day's work as I was, and expressing their willingness to come again at any future time, that by their efforts they might evince the sincerity of their gratitude to Him who had done such great things for their souls. I am confident that, if it were in their power, I should soon have chapels both at Gurney's Mount and Fletcher's Grove; but they are poor, very poor, and, although willing to do all they can, will not be able to do much. I must therefore turn my eyes to our friends in happy England, and implore their friendly aid, to enable me to provide places of worship for this despised and long oppressed, but to me, dear and interesting people.

Since this letter was written, Mr. Oughton, by the advice of the brethren in the district, has removed to Lucea, to take charge of that station, with Green Island, and Mount Zion. Gurney's Mount, and its neighbourhood, will, it is probable, be occupied by our esteemed brother Mr. Day, who, with his wife and two children, have just embarked on the Reserve, Captain Hoseason, bound for Falmouth. Mrs. Nichols, also, the widow of our late excellent friend, the Rev. Samuel Nichols, has embarked by the same vessel, having been invited to commence at Falmouth a school for female children.

N.B. In our Number for October we inserted a note in explanation of a statement previously made by Mr. Burchell, in reference to the expense of erecting the Moravian premises at Irwin Hill, Jamaica. We have recently been favoured with a letter from the Rev. P. Latrobe, the esteemed secretary of that society, from which we learn, that Mr. B. was misled by his informant (whom we understand to have been one of the builders employed) as to the cost of the erection, which was, not £4,000, but £3,258 currency. This sum covered, not merely the expense of the chapel, with vestry and fences, but also a dwelling-house for the resident minister, with two detached buildings for domestics, and a tank, or cistern, capable of holding 10,000 gallons of water, the

whole covering more ground than the chapel stands upon.

We repeat the expression of our concern that any statement should have inadvertently been made which might convey an incorrect impression respecting the operations of our brethren connected with another society — a sentiment in which, we are confident, our brother Burdell fully coincides.

BAHAMAS.

Mr. and Mrs. Leaver, whose departure for this station was mentioned in our October Number, were compelled to put into the Cove of Cork, on the 8th inst., in consequence of injury received by the ship, in a heavy gale of wind, during which, they were providentially saved from being totally lost. They have since sailed for their destination.

The following communication from Mr. Quant, will give some further idea of 'the perils of the sea,' to which our beloved brethren are exposed. We rejoice in the merciful protection afforded to him and his family in the hour of imminent danger.

Grand Key, Turks Island, Sept 26, 1837.

Through the infinite goodness and mercy of our God, I am permitted once more to address you from this place. When I think of the perils I have escaped, and the mercies received since I last wrote you from this spot, I feel lost in adoring gratitude. It is true we daily receive unnumbered mercies at the hand of God, for which we ought to be daily and continually thankful; but when others suffer by the dispensations of God, which appeared equally to threaten ourselves, and we have escaped, we must then surely adore such distinguishing mercy.

Since I last had the pleasure of addressing you from this Key, I have been to Rum Key, and Watling's Island; from the former place I addressed two letters to you, one *via* New York, the other *via* New Brunswick. In the last of these, I mentioned a severe hurricane which we had had there, on the 4th of August. Since then we have had many sorrows and privations, many trials, and many mercies. The loss of life and property throughout the Bahamas has been immense. I cannot enter into any detailed account of the effects of the gale; but I have little doubt *hundreds* of lives were lost in these seas during that awful visi-

tion. O that men were wise to consider these things! After the gale, we were, as might be expected, very anxious to get back to this place, partly to ascertain what mischief had befallen us here, and partly in consequence of the distress of the people where we were. In the gale we lost nearly all the stores we took for our supply while away. The crop of Indian corn was also nearly destroyed by the gale, and the people were, both at Rum Key, and Watling's Island, bordering on a state of starvation. It is true we did not want the *necessaries* of life, but I assure you, we had little else; and had we been forced to remain much longer, I know not how our absolute *wants* would have been supplied. In addition, Mrs. Q., who had, during the fortnight previous to the gale, been much improving in health, now, in consequence of cold taken from remaining wet all the night of the gale, from depression of spirits, and other causes, became quite sick and low. So many vessels were lost belonging to Nassau, that for six weeks we were without any arrival from Nassau, excepting that one put in for a day, in consequence of head winds, bound to Cuba. Had an opportunity offered for Nassau, I should certainly have taken a passage with Mrs. Q. and our little one, rather than remain where I was, though this would have delayed my return to this place, and my beloved people; but no opportunity offered for six weeks, then a sloop arrived from town; and I engaged her to bring me up to this place. Her owners lived at Watling's Island, whither she would have to go first, and remain nearly a week. To this arrangement I was quite agreeable, as it would afford me an opportunity of seeing something of Watling's—an island which none of us had before visited. First, I agreed with the captain for fifty dollars to land me here; after which, some *friends* at Rum Key persuaded the owner to charge us 100 dollars, and not let the vessel go for less—they knew how anxious we were to get away, and that we should give it rather than be disappointed. After a long discussion with the owner, I at last resolved to give the 100; for, otherwise, the demand for vessels to go "wrecking," and to visit the islands, being so great, we might not have obtained one at all, except at a *very high* rate. At Turk's Island, my chapel had been left unfinished, and in this state would have to weather the gale. My people were forsaken, or would consider themselves so, the rent of the house we had hired for worship, and for the Infant School, was become due, and I feared some of my effects might be

seized for the rent—these, and a multitude of other items, were thrown into one scale against the 100 dollars, and I thought, far outweighed it.

Having agreed for our passage, we left Rum Key, and the next day arrived at Watling's Island. Here we remained from the Thursday till the Sunday. Of the manner in which I spent this time, and also how my time was passed at Rum Key, I must inform you in a subsequent letter, as I shall not have room in this. We left Watling's, Sunday, the 10th inst., and with a rather favourable passage of ten days, came to anchor in the Roads, off this Key: and, if ever I felt grateful to God in my life, I did then, that we had been permitted to return to our home in safety. I felt this more especially when the Health officer boarded us, and I inquired if a gentleman with his family, whom we saw pass Rum Key, a few days before the gale, had yet arrived, and was informed by him, that this gentleman (a resident of this Key), his wife, child, servants, and all the crew except one man, had perished in the gale, and that too, within a day's sail from their home. When we landed, a number of our poor people, who had heard of our arrival, came to the beach, many of them with eyes streaming with tears of gratitude, to welcome our return. Many of them, since the death of poor Mr. Deane and his family, had concluded that we might have met with a similar fate, without one survivor to tell the tale of woe, and had almost given us up for lost—and when we thus met, the mercy appeared so great, we could scarcely believe it true—like Peter, when delivered from prison, we

were ready to wonder if it were not a dream.

The gale had visited these Keys a day earlier than with us. This Key had not suffered so very much: but at Salt Key, the loss sustained was very great. But one life (I believe) was lost—several had their limbs broken; but the loss of property was immense. In common with our neighbours, we also have suffered, though not so much as many. I had 2,000 feet of board drying, ready for my chapel, which I have lost; some of it was blown quite away—some was blown with such violence against the chapel as to shiver it into small pieces; and some, I fear, was stolen after the gale was over. The doors and windows of the chapel had many of the hinges wrung off by the violence of the wind. Some pieces of board were carried on the roof of the chapel, and injured it. The body of the chapel is not injured. The loss of board, the damage to the roof, doors, &c., can be replaced for something above 100 dollars. Our loss at Rum Key, in clothes, stores, &c. was about fifty or sixty dollars more. The box lately sent out, containing some clothes for myself, and sundries from Bury St. Edmunds, was sent from Nassau, in the sloop that was lost. The box has since been found broken open, and I have succeeded in recovering a few of the things. Another sloop was lost coming up to Turk's Islands, in which I had a keg of nails, and some other articles for my chapel. Altogether, our loss is above 200 dollars.

Our two chapels at Rum Key, and three at Watling's Island, are levelled to the ground.

Contributions received on Account of the Baptist Missionary Society, from October 20 to November 20, 1837, not including individual subscriptions:

Portsmouth, Portsea, and Gosport				Sweeney	0 14 9
Auxiliary, by Mr. Robinson	70	0	0	Shiffnal	1 18 0
Liverpool, Friends by the Rev. T.				Plealey and Pontesbury ..	3 18 5
Waters, A. M.	6	0	0	Wellington	15 0 0
Oxford, by Mr. Bartlett	53	14	8		<u>61 10 3</u>
Hants, by Rev. John Dyer, viz.;				Cambridge Auxiliary, collections,	
Whitchurch	15	7	6	Nov. 5	40 15 8
Beaulieu	5	0	0	Hunts Society, in aid of Missions,	
Ludgershall	1	0	0	on account, by Mr. Paul	120 0 0
Lymington	3	10	0	Westmancote, by Mr. Harwood	5 5 0
Winchester	3	3	5	Leeds, for Female Education	15 0 0
				Cornwall Auxiliary, on account, by	
				Rev. J. Spasshatt	45 0 0
Shropshire, by Rev. Messrs. C. M.				Bridgenorth, by Rev. T. Morgan ..	24 14 6
Birrell and W. W. Evans :				Chipping Norton, by Mr. Huckvale.	13 8 10
Shrewsbury	30	5	7	Kingsbridge and Marlborough, by	
Broseley	2	10	0	Mr. Nicholson	10 0 0
Wem	3	12	6		
Whitchurch	4	0	0		
			28 0 11		

IRELAND.

Collected by the Rev. Messrs. Statham and Waters, M.A.

(Particulars will be given in the next Annual Report.)

Belfast	66	1	4	Newry	8	3	3
Clonmell	5	6	13	New Ross	3	11	4½
Cork	42	0	10	Waterford	37	15	9
Dublin	17	11	0	Youghal	1	15	0
Limerick	8	14	7½				
							334 19 6

Suffolk Auxiliary, by Rev. James Sprigg, A.M.:			
Diss	10	10	0
Eye	10	0	0
Horham	2	13	7½
Ipswich	28	5	6½
Shelfanger	5	0	6
Stradbroke	5	7	10
Stoke Ash	1	18	0
			63 15 6

Lincolnshire Auxiliary, by Rev. Dr. Perrey and Rev. J. Craps:			
Boston	32	3	6
Burgh	10	7	0
Horncastle	14	13	0
Heckington and Helpingham	8	0	7
Lincoln	28	10	0
Partney	4	10	7½
Spilsbury	2	7	6½
Spalding	5	0	0
			105 18 8

Monmouthshire, by Rev. Joshua Russell:			
Abergavenny	12	2	0
Abersychan	5	17	2
Argoed	0	14	0
Bethesda	3	14	9
Beulah	5	15	1
Blackwood	1	0	0
Blainavon, Horeb	0	15	9
Do. Ebenezer	3	16	3

Caerleon	0	17	11
Llanwenarth	5	12	6
Nantyglo	0	10	0
Newport, English church	8	5	8
Do. Welsh church	17	11	11
Pen-y-cae	15	6	6
Pisgah	2	1	8
Panthir	6	11	0
Ponthydyryn	3	8	0
Pontypool, English church	7	3	6
Do. Welsh church	4	14	6
Baptist Tabernacle	7	2	8
Romney	6	2	8
Salem	0	9	0
Sirhowy	6	4	6
Tredegar, English church	8	14	9
Do. Welsh church	19	11	4
Twyngwyn	0	12	0
			166 15 10

Bedfordshire Auxiliary, by John Foster, Esq., Treasurer:—

Bedford	25	0	0
Biggleswade	87	14	2
Blunham	4	13	6
Gamlingay	22	9	7
Gransden	3	6	10
Sharnbrook	4	0	0
			147 4

Nearly £500 have been remitted from Wales. Not having particulars of all the places where collections have been made, they will be given in the next Herald.

DONATIONS.

Mr. Barker, Islington	5	0	0	Rusher, Esq. Reading	45	0	0
Henry Thompson, Esq.	10	10	0	Friend, by Dr. Hoby, for Waldensia School, Jamaica	100	0	0
R. S., Edinburgh, for Translations	100	0	0	Miss Grey, Jersey, for Chilpore F. S.	5	0	0
Representatives of the late James							

Towards the special object of sending additional Missionaries to India.

Enoch Durant, Esq., by Rev. W. Upton	10	0	0	Rev. J. B. Burt, Beaulieu	2	0	0
John Wood, Esq., Totteridge	5	0	0	M.	2	0	0
Ipswich, friends by Mr. Pollard	30	8	0	Great Shelford, collection by Rev. W. W. Candlow	13	0	0
Thomas Wontner, Esq.	5	0	0	C. T. S., by Rev. H. Townley	10	0	0
Banister Flight, Esq.	10	0	0	Wem, two Friends at	0	10	0
Canterbury, friends by Miss Philpott	20	0	0	Baker, Mr. James, Andover	20	0	0
Mr. Norton, Bow	10	0	0	Taunton, Friends, by Mr. T. Horsey	20	0	0
Kimbolton, Rev. J. Henning and Friends	2	14	0	Mr. Paxton, Berwick, £5 for each missionary			
X. Y. Z., for Missionary to Ceylon	20	0	0	Rev. Andrew Reed, D.D., Hackney, £10 for each, provided the whole number be sent			
Oliver Lloyd, Esq., Cardigan	1	0	0	P., towards the support of additional missionaries	20	0	0
O. Richards, Esq., do.	1	0	0				
Mrs. Evans, Fountain Hill, near Cardigan	2	0	0				

Leeds Auxiliary, by Rev. J. E. Gfles:			
Bramley	7	12	0
Gildersome	7	12	0
Haworth, 1st church	10	10	0
Do. 2nd do.	17	2	0½
Halifax	42	8	0
Horseforth	10	10	0
Farsley	9	1	0
Leeds	185	0	0

Lockwood	4	0	0
Rishworth	2	0	0
Salendine Nook	10	0	0
Shipley	11	0	0
Slack Lane	1	12	6
Stanningley	5	0	0
Wakefield	11	6	0
			334 14 0½

Contributions towards sending out Ten additional Missionaries to India, collected by Rev. W. H. PEARCE.

J. W. Sherer, Esq., Leamington	1 0 0	J. Rushton, Esq., Manchester	3 0 0
J. Gibbons, Esq., do.	4 0 0	John Smith, Esq., do.	5 0 0
Rev. J. A. James, Birmingham.	10 0 0	Mr. R. Gill, do.	3 0 0
Miss Hoby, Missionary box and don.	0 5 0	Mr. W. Gregson, do.	0 10 0
Joseph Sturge, Esq., Birmingham	5 0 0	W. Wood, Esq., do.	1 0 0
Edmund Sturge, Esq., do.	3 0 0	Misses Lowe, do.	2 2 6
Mr. J. Green, do.	5 0 0	Mr. N. Wright, do.	0 10 0
Mr. W. Hadley, do.	5 0 0	J. Petty, Esq., do.	5 0 0
Mr. T. Green, do.	1 0 0	Messrs. J. and J. Thompson, do.	5 0 0
Rev. W. Bean, do.	1 1 0	Mr. James Maxwell, do.	1 0 0
Lieut. col. Moxon, do.	3 0 0	Joseph Crewdson, Esq., do.	2 0 0
Messrs. W. and F. Room, do.	20 0 0	W. Lewis, Esq., do.	1 0 0
Mrs. Showell, do.	1 0 0	J. Law, Esq., do.	1 1 0
Mr. J. Wade, do.	5 0 0	Mr. James Jones, do.	0 10 0
Mr. J. Mumford, do.	1 1 0	Two Friends, do.	5 17 0
A Friend, by Mrs. Groom, do.	1 1 0	Mr. T. F. Johnson, do.	1 0 0
W. Lowe, Esq., do.	25 0 0	Mr. A. Cairns, do.	1 0 0
Mr. Groom, do.	5 0 0	Mr. R. Weston, do.	1 0 0
Mrs. Smith, do.	2 0 0	Mr. D. Percival, do.	2 0 0
Mrs. Lilly, do.	1 0 0	J. H. Heron, Esq., do.	1 0 0
T. Beilby, Esq., do.	5 0 0	Messrs. Wood and Wright, do.	10 0 0
Rev. T. Swan, do.	5 0 0	Mr. G. Guilbert, do.	0 10 0
Mr. W. Middlemore, do.	20 0 0	Mr. S. Beastall, do.	1 0 0
Mr. J. Middlemore, do.	20 0 0	Mr. W. Littlewood, Rochdale.	2 0 0
A friend, through Mr. Middlemore.	0 10 0	Mrs. Hardman, do.	1 0 0
Isaac Crewdson, Esq., Manchester.	25 0 0	Mrs. Haworth, do.	1 0 0
W. R. Callender, Esq., do.	30 0 0	Mr. J. Littlewood, do.	1 0 0
John Jackson, Esq., near do.	5 0 0	A Friend to Missions, Newcastle.	2 0 0
Mr. Jackson's servants (unsolicited).	0 10 0	Fellow-traveller in coach to Notting-	
D. Grant, Esq., Manchester.	1 0 0	ham	0 10 0
A Friend, through Rev. J. Aldis.	0 5 0	Do. in coach to Birmingham.	1 0 0
Do. through Mr. Gregson.	0 2 6	Mrs. Nicholls, Collingham	50 0 0
Mr. J. Gregson, Manchester.	1 0 0	Mr. W. Woolley, do.	0 10 0
* Isaac Hudson, Esq., by do. for first		Mr. J. Anderson, do.	1 0 0
five missionaries.	10 0 0	Carlton-le-Moorland, Friends at, by	
Joseph Adshand, Esq., by do. for do.	10 0 0	Rev. W. Robinson.	2 0 0
* Joseph Leese, Esq., by do. for do.	75 0 0	Little Girl, by do. (unsolicited).	0 0 6
* J. Leese, jun., Esq., by do. for do.	10 0 0	Mr. Ashton, Louth	1 0 0
* Miss Leese, by do. for do.	10 0 0	Rev. W. H. Pearce (legacy).	45 0 0
* Samuel Giles, Esq., by do. for do.	10 0 0	G. B. Sowerby, Esq., London.	1 0 0
* J. Watchurst, Esq., by do. for do.	10 0 9	J. Jowett, Esq., jun. Leeds.	1 0 0
* Mr. J. Hull, by do. for do.	1 10 0	C. Barr, Esq., do.	1 0 0
W. Boulton, Esq., Manchester	1 1 0	J. Williamson, do.	1 0 0
H. Winkworth, Esq., do.	5 0 0		
S. Goodwin, Esq., do.	2 2 0	A Friend, through Mrs. Beddome,	
T. H. Bickham, Esq., do.	3 3 0	Leamington, F. S.	0 10 0
W. Bickham, Esq., do.	5 0 0	Mrs. Gibbons, Leamington, F. S.	1 0 0
S. Bickham, Esq., do.	1 0 0	W. P. Lloyd, Esq., Schools	1 0 0
J. Norris, Esq., do.	2 0 0	A Friend, Birmingham F. S.	1 0 0
James Burt, Esq., do.	0 10 0	Mrs. J. Jones, Manchester, Schools.	5 0 0
Samuel Brooks, Esq., do.	0 10 0	Mr. Docking.	1 0 0

* Gentlemen thus marked *, have engaged to give an equal amount for the sending out of the last five missionaries, when the first five are on their way.

Sums to the amount of £356 9s. have been received from friends in and around London—a list of which, for want of room, must be given in the next Herald.

(Several articles are unavoidably omitted for want of room.)

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. Harman, Seven-oaks, for a parcel of Magazines; and to a Friend, by Miss Robinson, 30, Lower Sloane St., Chelsea, for 20 copies of the Life of Swartz. A variety of boxes have been forwarded to Messrs. Burchell and Knibb, among which, we thankfully acknowledge those sent from Norwich, Exmouth, Kingsbridge, and Horsley Street, Walworth. It is more than probable that the box, kindly sent by our Manchester friends, was included in the number; but as no line appears to have been sent to announce its being despatched, it is not easy fully to ascertain this.

Our kind friends, who exert themselves to help the cause of negro-education by forwarding articles of apparel, &c. are particularly requested to send distinct advice to

Fen Court, of boxes forwarded thither, stating when, by whom, and from whom sent. No little inconvenience has resulted from the want of this information.

No box has arrived from Coventry for Mr. Pickton.

ERRATUM. In our last number instead of £3 2s. 6d. from Norwich for Mr. Philippo, read £13 2s. 6d.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. E. Daniel, Ceylon, April 9; G. Bucknar, Samarang, June 1, 21; J. Williamson, Surrey, March 27.

WEST INDIES.—Rev. T. F. Abbott, St. Ann's Bay, June 12, July 11, 31; James Reid, Clarendon, June 29; W. Knibb, Falmouth, July 3, 11, Sept. 6; T. Burchell, Montego, June 20, July 11, 25, Aug. 1, Sept. 5 (two); S. Oughton, Montego Bay, July 18, Aug. 21, Sept. 18; Josiah Barlow, Annatto Bay, July 11; J. Hutchins, Savanna-la-Mar, July 6, July 31; Mrs. Baylis, Port Maria, June 7, July 25; B. B. Dexter, Falmouth, July 4, Aug. 8; W. Dendy, Salter's Hill, July 4, Sept. 11; Do., Bethsephil, July 4; Do., J. Clark, Brown's Town, June 20, July 3, July 22, Sept. 18; J. Clarke, Jericho, June 27, Aug. 23, Sept. 13; H. C. Taylor, Old Harbour, July 26, Sept. 6; J. M. Philippo, Spanish Town, Aug. 10, Sept. 18; F. Gardner, Kingston, Aug. 25, Sept. 7; Mrs. Tinson, Kingston, Aug. 26; J. Tinson, New York, Oct. 7; S. Whitehorne, Kingston, Aug. 25; United Missionaries, Bethsephil, Sept. 7.

BAHAMAS.—J. Burton, Nassau, Sept. 23; A. Taylor, Aug. 12; E. F. Quant, Turk's Island, July 15, Sept. 16.

BELIZE.—A. Henderson, July 17, Sept. 6.

Missionaries on their voyage: J. Applegate, at New York, Sept. 3; Thos. Leaver, Cork Cove, Oct. 3.

I N D E X.

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