

THE
MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.



MARIA RICKETTS AND HER COTTAGE.

ACCOUNT OF MARIA RICKETTS.

SOME of our readers may probably recollect that, in former articles of intelligence from Jamaica, mention has been made of a creole negro woman, baptized by Mr. Clarke, of Jericho, in the river d'Ora, more than three years ago, who was computed, at that time, to have attained the very extraordinary age of ONE HUNDRED AND TWENTY-THREE YEARS. Since the return of our esteemed brother we have procured a few particulars respecting this "aged disciple," and also a sketch of her person; which, with a representation of her humble dwelling, as described by Mr. Clarke, we have given in our engraving for the present month. How very few have been the individuals, since the patriarchal times, who have "found mercy," after living in ignorance and sin for a period equal in duration to that in which "the long-suffering of God waited in the days of Noah, while the ark was a preparing!" But with HIM all things are possible.

MARIA RICKETTS was born at Lemon Bridge, in the parish of Saint Thomas in the Vale, in the island of Jamaica. Her parents were creoles, (*i. e.* country-born,) and in a state of slavery. They were both black; consequently Maria found herself, at her earliest recollection, a despised black creole slave; she was, however, intelligent and active, and was brought up as a house servant. Her first master was a John Hunt, of Hampshire estate, who was in general kind to her until she was grown up; at which time she was punished for not agreeing to live as his concubine. Her second master was Richard Hunt, son of the former, who treated her, in general, with kindness. She afterwards came into the possession of the widow of the late Major Reynolds, of the 20th regiment of Light Dragoons, who also treated her with great humanity. She was never married, but lived in the same way as slaves in those days almost universally lived, and had two children, both of whom died while young. When she became too old for labour she was allowed to rest in her own little dwelling, and was occasionally favoured with a small assistance from her mistress.

One of the deacons of the church at Mount Hermon was on a visit to an estate adjoining the one on which she resided, for the purpose of instructing the people, and encouraging them to attend, on the Sabbath, the preaching of the Gospel. Maria heard of his being there, and sent one of her neighbours, to say how much she desired to see him. Soon after this the deacon and his wife paid her a visit, with which she was greatly affected; and, on first seeing them, dropped down in a swoon. When she came to herself, she spoke of the mercy and goodness of God in sparing her so long, said she felt the weight of her sins and the evil of them, and wished to turn from them unto God; but said she had known nothing all her life of these things, and had begun to hear of them only now. She here alluded to what had been told her by a warm-hearted Christian female who took care

of her, and desired not only that she should be as comfortable as she could make her in time, but a partaker of that grace which would prepare her for eternity. Mr. Richards* prayed with her and for her, and conversed with her on the way of salvation by Jesus Christ. After this she came frequently, during the years 1835 and 1836, to spend a few days at the house of Mr. Richards for instruction, and about this time I first saw and conversed with her. She expressed a strong desire to be baptized in the name of the Lord Jesus; and, on due examination, I was fully satisfied that I had no right to expect greater attainments in scriptural knowledge, or better evidence of repentance and faith, in one of her description, than she manifested. My conviction was, that she was called, and chosen, and taught of the Holy Spirit of God; I therefore cheerfully baptized her, with sixty-five others, on the 10th day of July, 1836, in the Rio d'Ora. She bore the fatigue of going to the water and returning amazingly well, and gave vent, in sober expressions, to the joy of her soul. On the same day she sat down, with the church at Mount Hermon, to commemorate the dying love of the Saviour, of whom she had been ignorant so long, and had now found at the close of her long earthly pilgrimage. When I left Jamaica she was still alive, but evidently waxing weaker and weaker: she could walk but a short distance; her sight was failing a little, although she could still see to thread her needle without spectacles. Her appetite was good, but she was occasionally laid up with fever, which always brought her, to appearance, near to the grave; but the Lord was nigh unto her, and sustained her, and her walk seemed one calm, contented course of sober cheerfulness and Christian joy. To render her latter days as comfortable as possible, I had her brought to the Mission premises, and afforded her an allowance of a trifle monthly from the church.

She was said to be 123 years of age at the time of her baptism, and the proof afforded

* The name of the deacon.

me that she was somewhat near to this age was the following :—

She says the first governor she recollects hearing of was "my Lord Duke of Portland," and that she was then a little girl. The Duke of Portland arrived in Jamaica, as Captain General and Governor in Chief, December 8th, 1722, and died July 4th, 1724 : allowing Maria to be nine or ten years of age when she heard of his being governor, this would bring her, in 1836, to the age of about 123.

Maria had a brother named John Ronald, a freeman, whose age was said to be correctly known : he died about 1832, aged 110 years, and was some years younger than Maria.

A white lady, named Miss Hunt, of Caledonia estate, St. Thomas in the Vale, of the family of Maria's former masters, is now eighty years of age, and says Maria Ricketts was a full-grown

slave, waiting upon Mr. Hunt, her grandfather, when she was quite a child.

I think it quite impossible to decide with certainty on her exact age ; but there is no doubt she is far above a hundred, and, probably, quite as old as common report, confirmed by corroborative evidence, makes her out to be.

I sent to have the estate's books examined, to see at what age she was put down in them ; but they were not to be found, as the time at which she was noticed was quite out of date, and the books destroyed long ago. I might have examined the "Triennial Returns," in the Island Office, but I thought it useless, as the Act for these is not very old ; consequently, had I found her name in them, her age would only have been guessed at ; I therefore despair of arriving at any more certainty respecting the precise age of my old pilgrim.

C A L C U T T A.

ACCOUNT OF THE LIFE AND DEATH OF THE REV. JAMES PENNEY.

IN our Number for May last we gave a brief account of the decease of our much-esteemed friend and brother Mr. James Penney, who was suddenly removed to his heavenly rest, by an attack of cholera, on the 2nd of February preceding. Having since been favoured with a copy of the Funeral Sermon preached on the occasion at Calcutta, by the Rev. W. Yates, we transfer to our pages the interesting narrative he gives of his departed friend ; bearing witness, at the same time, from personal acquaintance with Mr. Penney, to the fidelity with which his moral portraiture is sketched.

OUR beloved brother, the late Mr. Penney, was, in early life, with a young brother, left dependent upon the care of a kind mother, who supported him entirely by the fruits of her own industry, in the city of London. He had not the unspeakable advantage, which many too lightly appreciate, of having pious parents. I have heard him often lament that he was the only one of the family brought to an experimental acquaintance with religion ; and in this respect may we not say, "Is not this a brand plucked out of the fire ?"

He was a pattern to all young persons of the manner in which they ought to honour their parents. Though he devoted much to the service of God, he did not say to his mother, "It is a gift by whatsoever thou mightest be profited by me ;" but, as soon as he was able, contributed to her support, and continued to do so to the day of her death. It was a familiar expression of his, that he never knew any good to come of children that were unkind to their parents, and that he had uniformly observed that those who were kind to them were prospered by Divine Providence in the after parts of their life.

It pleased God at an early period in life to make our friend acquainted with that Saviour

whom to know is life eternal. In his youth he came under the care of the celebrated Joseph Lancaster, whom, with all his failings, he believed to be a truly pious man. His conduct in time of trouble, and in seasons when his religious feelings were excited, made a deep impression on the mind of Penney. He never forgot how, at those seasons, he would often walk up and down the room through the whole night, pouring out his soul unto God in a singing kind of voice, with all the sweetness of the nightingale.

The impressions which he had received under Mr. Lancaster in London, were deepened and matured under Mr. Porter, a Baptist minister at Bath, whose church he joined, with a considerable number of others, all in the bloom of youth, and his companions in the ways of piety. At this period of his life he frequently heard the Rev. W. Jay, and his sermons had a powerful effect upon his mind, and upon the formation of his future character.

At the time he went to Bath he was, to a great extent, ignorant of his character as a sinner in the sight of God. He had a zeal for God, but it was not according to knowledge ; for he, being ignorant of God's righteousness, and going

about to establish his own righteousness, had not submitted himself to the righteousness of God. It was so ordered, however, that the family at whose house he lodged, particularly the lady of it, like another Priscilla, took him and instructed him, and "expounded to him the way of God more perfectly," made him understand that he was a condemned sinner, and exposed to endless ruin, and that there was no possibility of escaping this condemnation, and becoming righteous in the sight of God, except by faith in Jesus Christ, who is the end of the law for righteousness to every one that believeth.

As Christ, after his baptism, was led by the Spirit to be tempted by the Devil in the wilderness, so our friend, after his public profession, was exposed to a severe trial.

From his situation in Bath, as the teacher of the Lancasterian school, he was ejected, on account of his denominational views. There were certain parts of the Catechism, relating to baptismal regeneration, which he could not conscientiously teach, or insist on the boys learning; on this ground the committee of the school discharged him. His old master entered very much into the views of the committee, and became very cold and distant towards him. This reduced him to distress and penury, and, I have frequently heard him say, it was one of the most trying parts of his life. But when the Lord had tried him, as he did Joseph in Egypt, he brought him out of all his troubles, making good his own word, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

The day previous to that on which he was to leave Bath, without the means necessary to carry him to London, a kind friend on the committee, who, though of their number, was not of their counsel, invited him to sup with him, and, as he was taking his leave, put into his hand a letter, which, upon being opened, was found to contain a 10*l.* note, with many good wishes for his future prosperity and usefulness. This our friend regarded as a direct interference of Divine Providence, by which he was enabled to proceed on his journey. The meat supplied by ravens could scarcely have surprised or gratified the prophet more.

After this painful event he was employed by Mr. Lloyd, a very liberal minister of the Church of England, who did not require him to teach what he did not believe, but behaved to him, in all respects, as a father would to a son. How often, in the most thankful terms, has he spoken of the kindness of these his benefactors!

Some time after this he met with his old master, Lancaster, who frankly confessed to him how sorry he was that a difference of opinion on a religious rite should ever have produced the smallest diminution of esteem and affection for him; and added, that so far from loving him less, he now esteemed him the more for honestly following the convictions of his conscience. If

a man's ways please the Lord, he will make others to be at peace with him. Every one must, in his sober moments, approve of the individual who, to the best of his judgment, seeks to do the whole will of God.

Some time before he came to India Mr. Penney became connected with the church under the care of the Rev. Mr. Palmer, of Shrewsbury; and the impressions that were made on his mind, and the scenes which transpired at this place, were such as deeply affected his future happiness and usefulness. Here he was married, and here he was set apart to the work of the Mission; and frequently did he reflect on all that occurred here with the liveliest emotions. How many are the advantages of early piety! Instead of filling the mind with gloom at the recollection of the haunts of vice that have been trodden, and the scenes of iniquity that have been passed through in youth, it fills it with the most delightful feelings, arising from the recollection of days spent and friendships formed in the ways of God, and leads it forward to the anticipation of brighter prospects,—to a world where sin will never be admitted, where the service of God will be without imperfection, where friendships will be renewed and perfected, and where death will be known no more.

Mr. Penney arrived in India on the 1st of February, 1817. He was sent out by the Baptist Missionary Society, at the request of the brethren at Serampore, and for the express purpose of taking charge of the Benevolent Institution, though left at liberty, in connexion with that, to engage in any other department of labour that would not interfere with it, and that might be for the advantage of the Mission. I had no acquaintance with him previous to his leaving England, but became intimately acquainted with him on his arrival here; and had the opportunity and privilege of knowing and witnessing his deportment, both in private and public, from that time to the hour of his death, through the long period of two-and-twenty years.

In what I have advanced of the commencement of his course I have stated, to the best of my recollection, what I have heard him relate in different conversations; but in what I now advance I speak as an eye-witness, and there are many present who can confirm my testimony. His character, his conduct, and his end, form altogether one consistent piece.

His predominant qualities as a man were goodness, uprightness, cheerfulness, and activity. His countenance was the index of his heart, and was always adorned with the smile of benevolence, which bespoke the favourable regard of all who conversed with him. Honesty of intention, singleness of aim, and uprightness of mind, were conspicuous in all his actions. He was clear as the running stream, transparent to the bottom. His temper was uniformly good. During a residence with him of ten years under the same roof, I do not recollect receiving from

him one frowning look, one angry word, or one unkind deed. No one could accuse him of inactivity; and though he was not so minute in the distribution of all his time as some, he was constantly employed in doing good. His favourite studies, in his leisure hours, were algebra, botany, and conchology, but he never suffered these studies to encroach on the duties which he owed to God and men.

As a husband, a father, and a friend, he was

invariably kind. In the former of these relations I have seen it, and in the last as often felt it. So invariably kind was he always to me, both in temporal and spiritual concerns, that to ask a favour seemed more like conferring an obligation. When nature and grace both unite their powers to sweeten the temper of man, what a compound of amiableness, loveliness, and philanthropy, do they make him!

(To be continued.)

P A T N A.

It will be seen by the following account, given by Mr. Beddy, under date of 18th of March last, that a small addition has recently been made to the church under his care.

It is little more than a month since I had the pleasure of addressing you; but as the Lord has been graciously pleased to add two to our little church, I feel anxious to communicate the pleasing and gratifying circumstance to you. One of the two was formerly a Roman Catholic, a pure native, and as destitute of religious knowledge as a heathen could be. I think I mentioned her some time ago. She is rather advanced in life, that is, beyond forty years of age. She has passed through various scenes of wickedness; and was formerly living in an unlawful manner, owing to her having left her husband, a vile wretch; but for years before she was brought to our knowledge she had renounced such a line of life, and was getting her livelihood by service. A lady, now in England, was the first to direct her attention to the salvation of her soul, and it appears that what she then heard was not in vain. Some ten or twelve months ago she commenced attending our Hindoostanee services, and, in consequence, suffered persecution from her Roman Catholic friends. At this stage of things, we being in want of a female servant, took her. Her conduct has been all along most satisfactory; and after a due attention to her repeated application for baptism, that ordinance was conferred on her and the other native female, on Thursday evening, the 28th of February last, before rather a numerous assembly, among whom were some Europeans of respectability.

This latter female was formerly a Mussulmanee, and lived with a gentleman in Tirhoot, an indigo planter. She is a superior woman for a native, but was bred up in all the ignorance imaginable; so much so, that when the word began to take effect, she declared to my wife that, in her former state, she knew not that she had a soul. She, too, has had to encounter no ordinary degree of persecution, but throughout has maintained a very pleasing degree of firmness and decision of character. When her intention was first known, her mother, an ignorant Mohammedan, who lives with her, assailed her on

the one hand; whilst another native woman, formerly Mohammedan, now a Roman Catholic, assailed her on the other. The former made use of every argument she could to shake her faith, and asked her how she could think of leaving her and her family, and the faith of her family, to become a Christian; was she so deluded as to think God had a Son? and so on. The other tried her by asking how it was possible to respect and honour the Son without honouring his mother. In short, you may easily imagine her situation between two such fires; and also the state of my feelings when she, naturally a very timid woman, came forward, and requested to be taken into the church of Christ, and to be baptized.

The addition of these two makes our little church seventeen in number, and in communion; three excluded; and two inquirers, one a Mohammedan, and one a Hindoo. These two are men, about thirty years of age. The Mohammedan has been with us about two months. He has renounced caste, and unites in prayer with the native Christians, and gives, so far, pleasing indications of his sincerity. The other, a Brahmin, has come to us a few days ago. He was arrested in the bazaar, where he heard the word for, he says, the first time. He was a wandering Byraggee, had been to several places noted among the Hindoos for sanctity, but said he had obtained no benefit; that if Christ was the Saviour there was no occasion to travel farther. He has also renounced caste publicly, and is now reading the Scriptures. This kind of persons, from the line of life they follow, going about from place to place, and living upon the public, are of an unsettled state of mind, and there is great difficulty in getting them to sit down, and give up their minds to study; but grace can achieve all things. May he and the other be real converts!

In addition to the seventeen that I have mentioned, there is also an old native woman, baptized by brother Lawrence, who comes down to take the ordinance with us from Dinapore.

I have also got six native children and a native woman dependent on us for support, all without caste, and who attend all our services regularly, and are therefore under religious instruction.

All other things are as usual. Bazaar preaching is always well attended,—sometimes opposition, and at other times not. Our chapel services in Hindoostanee, on the whole, are well attended, but English service very thinly. I continue to go to Dinapore every Friday evening, but the attendance is very poor—seldom twenty persons in all.

The last letter I received from Monghyr

mentioned that Mr. Moore was very poorly, and dear brother Leslie has still all the symptoms of fever; indeed, I much regret he has not gone home.

You have, ere this, heard of the much-lamented death of dear brother Penney. I had a letter from him about ten or fifteen days before his death. How sudden! and oh! how important to be ready, watching for our Lord's coming!

Should Mr. Parsons agree to remain at Calcutta, brother Lawrence writes me that then he remains at Monghyr, otherwise he will leave.

CEYLON.

DEATH OF ONE OF THE MISSIONARIES.

A LETTER from Mr. Harris, bearing date the 19th of June, informs us of the decease of Mr. Hendrik Siers, who was baptized by Mr. Chater, our first missionary in the island, more than five-and-twenty years ago, and has been employed, during near the whole of that time, as an assistant missionary. In reference to this bereaving providence, Mr. Harris says,—

It is now my painful duty to report death, though not in my own family, yet in the interests and amongst the labourers of the Mission. Mr. Siers is no more. On Sabbath-day, the 9th instant, he expired, after some weeks' inability to conduct the public services to which he had been accustomed. A premature decay of the vital powers seems to have been the cause of his death. Though only fifty-five years of age yet nature seemed spent, and abscesses in the nape of the neck, and dropsical effusions in the interior parts of the body, marked him as drawing near the end of his earthly pilgrimage. The fatal symptoms, however, only made their appearance during the last week of his life: threatenings there were for about a month before, and sufficient to create alarm; but the direct and certain course of decay was perceptible only for a few days. I saw him several times; once when he was merely suffering inconvenience rather than pain; and repeatedly, when he was sinking into the arms of death. His mind was tolerably tranquil, resting in the mercy of God, and speaking very expressively of the grace of the Gospel. Deep humility seemed to distinguish his dying experience, and the necessity of Christ's interposition and sacrifice to save him solemnly felt. I trust he is before the throne of God.

It is a great loss to our Mission, because of the ability our departed brother possessed to preach the word of God in three of the vernacular languages of the island. Portuguese was his native tongue: he knew it in all its shades of corruption, from the dialect of Goa, where it assimilates nearest to the European, down to

the miserable form of it which is in use here. Singhalese he spoke with great purity and fluency; and English I have proof he so far rendered available as to impress the minds of the troops; to whom, in conjunction with myself, he was accustomed to preach once a week; so that his removal cannot be otherwise than seriously felt. Nor can we refrain from dropping a tear over his remains. My opinion is, that constitutional weakness much impaired the efficiency of his labours, and that it often originated rest to the mind, which the warmth and peculiarity of the climate would too readily induce one to yield to. He has left a widow and five children, three of whom are grown up. The other two are young children, one, I think, not more than six or eight years of age.

General Aspect of the Mission.

Things, on the whole, must be regarded as encouraging here. Nearly thirty persons have been baptized by us since my landing. Last Sabbath-week I baptized seven,—three natives, (Singhalese,) and four European soldiers, whose cases of conversion are worth transcribing, if space and time permitted.

In every one of our stations signs of the Spirit's sacred presence are apparent. At Byanville a whole Buddhist family are about to renounce their religion. At Kottigawatta, one of our native preacher's most strenuous opponents has given up his ancient idolatrous faith and practices, and become a teacher of righteousness. At Matelle the schools are prosperous; and several candidates await admission to the baptismal rite. Eight of the thirty above

mentioned were baptized by brother Daniel at Hanwolla; while at the Pettah there are several who, firmly convinced of the truth of believer's baptism, yet shrink from their duty; but of whose piety, if piety be compatible with such a state of mind, no reasonable doubt can be entertained.

A crowded congregation attended to hear Mr. Siers' funeral sermon at the Pettah, preached by brother Daniel. I preached one for him at the Fort in the afternoon; and the Rev. Mr. Gogerly, of the Wesleyan Mission, will preach similarly next Sabbath evening, in Portuguese.

B U R M A H.

IN fulfilment of the promise in our November Number, we now insert the Address published by Mrs. Judson to the Christian females of her native land, on her last visit thither. It will be found equally worthy of the attention of our British sisters also.

ADDRESS TO FEMALES IN AMERICA RELATIVE TO THE SITUATION OF HEATHEN FEMALES IN THE EAST.

Boston, Nov. 19, 1822.

IN the land of my birth, rendered doubly dear from the long-entertained thought of never again beholding it; in the country favoured by heaven above most others, it is with no common sensations I address my sisters and female friends on this most interesting subject. Favoured as we are, from infancy, with instruction of every kind; used as we are to view the female mind in its proper state; and accustomed as we are to feel the happy effects of female influence, our thoughts would fain turn away from the melancholy subject of female degradation, of female wretchedness. But will our feelings of pity and compassion,—will those feelings which alone render the female character lovely, allow us to turn away, to dismiss the subject altogether, without making an effort to rescue—to save? No! I think I hear your united voices echo the reply: "Our efforts shall be joined with yours. Show us the situation of our tawny sisters on the other side of the world, and, though the disgusting picture break our hearts, it will fill us with gratitude to Him who has made us to differ, and excite to stronger exertion in their behalf." Listen, then, to my tale of woe.

In Bengal and Hindostan, the females, in the higher classes, are secluded from the society of men. At the age of two or three years they are married by their parents to children of their own rank in society. On these occasions all the parade and splendour possible are exhibited: they are then conducted to their father's abode, not to be educated, not to prepare for duties incumbent on wives and mothers, but to drag out the usual period allotted in listless idleness—in mental torpor.

At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours; nor have they the consolation of feeling that they are

viewed, even by their husbands, in the light of companions. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations, the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly husband is pleased to give at the conclusion of his repast.

In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uneducated of an eternal state. No wonder mothers consider female existence a curse; hence their desire to destroy their female offspring, and to burn themselves with the bodies of their deceased husbands. This last circumstance might imply some attachment, were it not a well-known fact, that the disgrace of a woman who refuses to burn with the corpse of her husband is such, that her nearest relations would refuse her a morsel of rice to prevent her starvation.* Thus destitute of all enjoyment, both here and hereafter, are the females in Bengal. Such is their life, such their death, and here the scene is closed to mortal view.

But they are amiable, say some, and destitute of those violent passions which are exhibited among females in our own country. My beloved friends, be not deceived: who ever heard that ignorance was favourable to the culture of amiable feelings? Their minds are in such a state of imbecility that we might hope to find, at least, an absence of vicious feelings; but facts prove the contrary. Whenever an opportunity for exhibiting the malignant passions of the soul occurs, human nature never made a more vigorous effort to discover her odious deformity than has been observed in these secluded females.

But let us turn our eyes from the preceding picture to one not less heart-rending, but where hope may have a greater influence to brighten

* Since this Address was written, the practice of burning widows in India has been abolished by law. This is one of the blessed effects of Christianity.

and to cheer. The females in the Burman empire, containing a population far above the United States of America, are not, like the females in Bengal, secluded from all society. In this respect they are on an equality with ourselves: wives are allowed the privilege of eating with their husbands; they engage in domestic concerns; and thus, in some respects, the Burman females deserve our particular sympathy and attention; but they enjoy little of the confidence or affections of their husbands, and to be born a female is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline as younger children; hence it is no uncommon thing for females of every age and description to suffer under the tyrannic rod of those who should be their protectors.

Burmah, also, like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favoured. The females of this country are lively, inquisitive, strong, and energetic, susceptible of friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement; but, alas! they are taught nothing that has a tendency to cherish these best native feelings of the heart. That they possess strong, energetic minds, is evident from their mode of conversing, and from that inquisitive concern which is so conspicuous. It may not, perhaps, be uninteresting to mention a particular display of mental energy, as exhibited in the early inquiries of Mah Men-ja.

Some time previous to our arrival in Rangoon her active mind was led to inquire the origin of all things. If a Booh was deity, who created all that her eyes beheld? She inquired of this person and that, visited all the teachers within the circle of her acquaintance; but none was able to give her satisfactory information on the subject. Her anxiety increased to such a degree that her own family feared she would be deranged. She finally resolved on learning to read, that she might be able to gain the desired information from their sacred books. Her husband, willing to gratify her curiosity in this respect, taught her to read himself. After having acquired what very few Burman females are allowed to acquire, she studied the sacred books,

which left her mind in the same inquisitive state as when she commenced. For ten years she had continued her inquiries, when, one day, a neighbour brought in a tract written by Mr. Judson, from which she derived her first ideas of an eternal God. Her next difficulty arose from her being ignorant of the residence of the author of the tract, and it was not till after the erection of the zayat that this difficulty was removed. By her inquiries respecting the Christian religion she evinced a mind which, had it been early and properly cultivated, would have hardly been surpassed by females in our own country. And happy am I to add, that she not only became rationally and speculatively convinced of the truths of the Gospel, but was, I trust, taught to feel their power on her heart by the influence of the Holy Spirit, embraced them, has become an ornament to her profession; and her daily walk and conversation would shame many professors of religion in Christian countries.

Shall we, my beloved friends, suffer minds like these to lie dormant, to wither in ignorance and delusion, to grope their way to eternal ruin, without an effort, on our part, to raise, to refine, to elevate, and to point to that Saviour who has died equally for them as for us? Shall we sit down in indolence and ease, indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these, flesh and blood, intellect and feeling like ourselves, and of our own sex, to perish—to sink into eternal misery? No! By all the tender feelings of which the female mind is susceptible; by all the privileges and blessings resulting from the cultivation and expansion of the human mind; by our duty to God and our fellow-creatures, and by the blood and groans of Him who died on Calvary, let us make a united effort; let us call on all, old and young, in the circle of our acquaintance, to join us in attempting to meliorate the situation, to instruct, to enlighten, and save females in the Eastern world; and though time and circumstances should prove that our united exertions have been ineffectual, we shall escape at death that bitter thought, that Burman females have been lost without an effort of ours to prevent their ruin.

ANN H. JUDSON.

J A M A I C A.

BETHTEPHIL.

ENLARGEMENT AND OPENING OF CHAPELS.

A SMALL periodical has just been commenced at Falmouth, under the title of "The Baptist Herald, and Friend of Africa," at the small cost of four shillings sterling per annum; which, we trust, will meet with much encouragement

in England, as well as in Jamaica. It gives, in its first number, the following general view of the

INCREASE IN THE ATTENDANCE ON PUBLIC WORSHIP,

and the consequent efforts to provide the requisite accommodation :—

Salter's Hill, enlarged by the erection of a large gallery.

Bethtephil, by an addition equal to the former chapel.

Wilberforce and *Waldensia*, one third larger.

Stewart's Town and *Rio Bueno*, to accommodate each 300 more ; with the opening of a new station, called *Liberty Vale*, where there is a good congregation.

Brown's Town, an addition to the chapel larger than the original building ; together with other places in the interior, of the most promising interest.

St. Ann's Bay, a very large addition to the chapel completed ; and a new station, of intense interest, opened on the borders of Clarendon.

Ocho Rios, a new chapel, of large dimensions, erecting, which will be opened in a few weeks.

The whole expense of these enlargements will be defrayed by the congregations for whose accommodation they are undertaken.

Of the opening of one of the chapels here enumerated, that at Bethtephil, Mr. Dendy writes thus, on the 7th of June last :—

On Sabbath day, the 2nd inst., the Bethtephil chapel, after its enlargement, was opened for public services. It is now a commodious place, the main building measuring 62 by 42 feet. A wing, containing the children's seats, measures 34 feet by 14 ; and the vestry, which is thrown open into the chapel, as occasion requires, measures 15 feet by 14 ; so that the place will now hold upwards of 1000 persons.

On the previous Friday evening a special prayer-meeting was held, after which a church meeting, when the choice of seven new deacons was confirmed, and the names of many persons as candidates for church-fellowship called over for the last time ; as we generally mention their names three separate times, so as to afford every opportunity of ascertaining the moral character of the individuals proposed.

Our usual plan in admitting members is this : when inquirers are desirous of becoming members of the church, they must be introduced or recommended by a member, leader, or deacon, through the minister ; who keeps a book, in which the names of the candidates are recorded ; the minister, at the same time, taking opportunities of conversing with the candidates two or three times, questioning as to the means which led them seriously to think about the salvation of their souls, the evidences of a change of heart, of repentance towards God, and faith in the Lord Jesus Christ ; their views of the doctrines contained in the Bible, as the depravity of man by nature, the necessity of regeneration, the atonement, &c. In connexion with their views of Christian doctrine, they are requested to state the views they entertain of Christian duties towards God, the church, and the world. If they give clear and satisfactory evidence of pos-

sessing correct views on these points, as well as a work of grace in their hearts, the minister states it at a church meeting, and the candidate is approved : if, on the contrary, the moral character of the person be correct, yet, if their views of the fundamentals of the Christian religion be not correct, they are recommended to wait, and seek further instruction in the principles of the Oracles of God.

On the Saturday evening we again held a prayer-meeting, with a special reference to the persons who were about to put on an open profession of faith in Christ the following morning, by being baptized, and becoming united as members of a Christian Church ; as well as to implore the Divine blessing in reference to the opening of our enlarged chapel. On this occasion my efficient coadjutor, brother Pickton, took a part in the devotional services ; and brother Knibb gave a very affectionate and impressive address, suited to the occasion ; and, closing the meeting with a hymn of thanksgiving and praise, we retired, anticipating the pleasures we expected to experience on the following day.

At five o'clock on the Sabbath morning we were at the side of the baptistry, with the candidates, ready for the administration of the ordinance of baptism. After singing, imploring the Divine blessing, and an address, 88 persons were baptized by brother Knibb. Among them were persons of various ages, of different sexes, nations, and colours. Thus the promise is being fulfilled, that "all nations shall call him [the Redeemer] blessed." The baptismal service lasted about an hour. At half-past six o'clock we held a prayer-meeting : at half-past eight o'clock the Sunday-school children were ga-

thered together; an address was given by Mr. Pickton; after which our mutual friend, Mrs. Baylis, assisted by three female friends, handed the plates for the children's collection, which amounted to 5*l.* 13*s.* 4*d.* The value of such youthful offerings consists not in the amount contributed, so much as by the principles imparted of an exercise of a benevolent disposition, and a voluntary surrender of property towards the service of God.

At half-past ten o'clock we commenced the morning's service. The chapel, school department, and vestry were completely filled. The address delivered was from Isaiah xxxv. 1, 2; "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly," &c. On the outside of the chapel, at a suitable distance, under the thick foliage and grateful shade of a mango-tree, stood Mr. Pickton, who addressed about 500 persons, from Luke xv. 7; "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth," &c. The collections and contributions were given liberally and cheerfully.

At one o'clock we met together to attend to the Divine institution of the Lord's supper, previous to which 91 persons were received into full communion with the church. A number of friends from other churches sat down, and partook with us of the feast provided by Divine love. This was the closing public service of the day, which was, indeed, a holy and happy day to us. This church (Bethlephih) was only formed about four years and three months ago, and now numbers not less than 500 members.

Two weeks ago Mr. Joseph Wheeler, agent of the British and Foreign Bible Society, visited Salter's Hill, gave an address respecting the operations of the Bible Society, and urged the necessity of each family possessing a copy of the sacred volume. Many came forward, and had their names enrolled for Bibles; which, when we counted, we found amounted to more than 200 copies of the sacred book.

I hope that God's word will indeed have free course, run, and be glorified, until all the world shall be brought to know "the truth as it is in Jesus."

PORT MARIA.

INTERESTING ACCOUNT OF A BAPTISM.

OUR brother Day, amidst many personal and domestic afflictions, is enabled to report very favourably of the progress of the work at the stations under his care. He writes thus on the 23rd of July:—

IT affords me much pleasure to be able to inform you that we have recently added to the church at Port Maria a considerable number, many of whom had been accepted for the ordinance of baptism by my predecessor, and others were the first-fruits of my ministry in this country. Last Lord's day, July 21st, I received 114 persons into the church by baptism. As this is the first time I have administered this ordinance in Jamaica, you will allow me to give you an account of the manner in which we conducted this and the other services of that interesting day.

On the previous evening (Saturday,) I visited the spot intended for our use next morning, where I found, on the sea-beach, booths formed of bamboo and branches from the cocoa-nut tree, containing fifteen commodious apartments for the use of the candidates after baptism. I was extremely pleased to find such comfortable and ingenious arrangements made. About seven o'clock in the evening I met the candidates in the chapel, where we held a prayer-meeting, and I gave an address to them, with a few directions as to their proceedings in the morning, when I told them I would meet them at four o'clock. This was punctually attended so; and, after singing that beautiful hymn, beginning,—

"I'm not ashamed to own my Lord," &c.

and praying, we proceeded to the appointed place; and, although the day had not dawned, I believe we had, exclusive of the candidates, full 2,000 persons present. As soon as the necessary arrangements had been made the day began to dawn, and, certainly, a more beautiful scene could hardly present itself to the eye. The mountains appeared in awful grandeur, the ships reposing peacefully in the harbour, the sea beautifully smooth, and the coast, thronged with orderly spectators, produced a solemn, yet delightful frame of mind, which I would desire ever to feel, and in which all present seemed to participate. Not only did we all feel that we were attending to an ordinance of God, but nothing, that I know of, occurred to produce a smile in the most thoughtless spectator. Every thing was "done decently and in order." After the administration of this ordinance, which occupied me just forty-five minutes,* we proceeded to the chapel, where we held our morning prayer-meeting, at which I gave an address to the newly baptized persons, on the privileges of communion with a Christian church. At our usual morning

* So that twelve persons could baptize three thousand candidates, "decently and in order," in one hour and thirty-eight minutes!—EDITOR.

service I preached to the people from Acts xxvii. 23,—“ Whoso I am, and whom I serve.” We were excessively crowded, yet the greatest attention was manifested to the word. In the afternoon, at the Lord’s table, I received the persons previously baptized; and our Lord and Master, I doubt not, was present. We all felt the great obligations under which his love had laid us. In a peculiar manner I felt the mercy of God towards me, in sparing my life, sustaining me under the painful dispensations of his providence through which I have passed, and raising me up again to labour successfully in his vineyard; and to make me know as a matter of experience, what I have long believed as a truth, “ They that sow in tears shall reap in joy.”

At Oracabessa my prospects are very pleasing: I have just opened a day and a Sunday-school. We are in great want of books, &c., for them.

I have been supplying Bagnal’s Vale whenever I could steal a Sabbath from the other stations. At present I preach in a trash-house, on a sugar estate; but hope soon to establish a school, and to see a chapel in progress.

Through mercy my health continues good, although I find travelling in the scorching sun, rain, and the evening dews, as I am frequently obliged to do, tries me very much, and obliges me, after such labours, to keep myself very quiet for some days.

HONDURAS.

BELIZE.

PAINFUL INTELLIGENCE OF THE DEATH OF MR. W. WEATHERALL.

It was early in the month of August last that our pages contained a notice of the departure of an estimable young missionary and his wife, for the purpose of strengthening the hands of Mr. Henderson, by sharing the labours of this important and growing station. How deeply mysterious are the ways of the Most High! We have now the mournful duty of recording that our amiable and promising brother, Mr. Weatherall, is numbered with the dead. He did well that it was in his heart to devote himself to the service of Christ on a distant shore, and we doubt not the self-denying purpose was accepted; but his eyes were not even to see the place of his anticipated abode. He died at sea, under circumstances peculiarly affecting, about a week before the vessel reached the port of Belize.

The *Favourite*, in which Mr. and Mrs. Weatherall sailed, delivered a part of her cargo at Trinidad; and, on her arrival at that island, August 8th, Mr. W. dispatched the following letter to the Secretary; thus, at the same time, commencing and closing his correspondence as a missionary:—

My very dear Sir,—I am sure it will afford you equal pleasure with myself that we have thus far proceeded, safely and pleasantly. It is now thirty-nine days since we came on board, during which time we have had repeated occasion to mark the goodness of God towards us; and now there is no sentiment more appropriate for us to cherish than that of the psalmist,—“ Bless the Lord, O our souls, and all that is within us bless his holy name!”

You will not expect me to relate every trivial circumstance connected with our passage, therefore I shall only state those facts which will interest you.

The first day we came on board we felt the effects of sea-sickness, which we continued to feel till we had cleared the Bay of Biscay, about ten days afterwards. I have preached four times on

deck, to attentive hearers, consisting of eight passengers beside ourselves, and the ship’s crew, so that I had tolerable congregations. We leave all our fellow-passengers at this island.

I have distributed tracts several times among the men, which are generally received with thankfulness; and, through the kindness of the captain, I shall meet with no difficulty in continuing my efforts for usefulness while on board.

I have also been engaged, alternate days, in teaching one of the apprentices on board to read. He begins to understand monosyllables pretty correctly; and, I think, by the time I reach Belize he will be able to read some portions of the New Testament.

Thus, my dear sir, I have not been altogether idle. I trust the Lord will own my humble

endeavours, and crown them with success. Upon the whole, the voyage hitherto has been remarkably pleasant, the weather unusually fine, the captain exceedingly kind, the passengers tolerably agreeable; and I do not remember having heard an oath or blasphemous word uttered by any one of the crew.

I am now looking forward with sanguine expectations of reaching the scene of my future labours. I feel the same devotedness to my work as when I first offered myself to your Society, and I long to get into regular and active service. I am happy that the feelings of my dear partner so perfectly agree with my own in

this respect: we are both willing to spend and be spent in the cause of our glorious Redeemer; and I humbly trust, whether our time on earth be long or short, we shall be able to consecrate all our energies to the delightful service of Him who hath loved us, and hath given himself for us. I am sure you will not overlook us in your prayers for our fellow-labourers; but, as often as you approach the mercy-seat, we shall be had in remembrance.

I have read repeatedly the valuable epistle you gave me; and I hope you will never have to complain that I have acted contrary to your kind suggestions.

The mournful sequel is best given in the words of Mr. Henderson, who writes, on the 19th of September, as follows:—

Alas! dear sir, how shall I tell you the afflictive intelligence? Brother Weatherall is no more. He died on the passage, a week before the arrival of the *Favourite* at Belize.

We heard the news of the distressing event on the morning of the 17th. Mrs. H. and myself immediately went on board, to know the truth, and bring Mrs. Weatherall on shore. We found Mrs. W. in a composed state of mind, though sad, the first burst of grief having subsided.

It appears, from the statements of Mrs. W. and the Captain, that the vessel called at Trinidad, and remained there nearly a month, during which time our dear friends resided on shore, where Mr. W. preached once or twice on each Lord's day, once in the week; also, attended as many as three missionary meetings, visiting the sick, &c. It does not appear, however, that these public engagements would have hurt him, had he been sufficiently careful not to expose himself to the sun. In this respect there appears to have been a want of prudence on his part. He began to be affected with violent headaches during the last week of his stay on the island; and the very next day after his embarkation was seized with fever, accompanied with violent pain in the head. After a few days he experienced a small cessation of pain, only, however, to return with greater force, accompanied with delirium. On the tenth day after the seizure he appeared to Mrs. W. to be somewhat better, and, supporting

himself on her arm, walked once or twice across the cabin. After this he retired to bed; not, however, to rest, for he was still suffering greatly.

It was not long after that Mrs. W. left him to go into the after-cabin to dinner: the cabin-window was open; and, as if he had watched the opportunity, he crept towards it, and plunged into the sea. The steward noticed him as he got near the window, gave the alarm, and instantly caught hold of his shirt as he fell. The boat, which had been hanging over the side of the vessel, was cut clear, made towards him, and the captain asserts that in three minutes from his dropping into the water they had him in the boat, but life was extinct. Means were tried for half an hour to restore life, but all was fruitless. He had sunk twice ere they found him. At midnight, to spare the feelings of Mrs. W., his remains were consigned to the watery deep, until "the sea shall give up its dead."

O my dear sir, how mysterious are the ways of our Heavenly Father! Truly "clouds and darkness are round about him." We all feel grateful to the Committee and dear friends who interest themselves in behalf of this Mission. What you had intended for us was to the very desire of our hearts. In our distress our eyes are upward to the Father of mercies, and to you, that you will again consider us, and endeavour, as early as possible, to make up our loss.

It will be remembered that the deeply-solemn event narrated in this extract, forms the second disappointment which has occurred in the attempt to supply our friend Mr. Henderson with a coadjutor from home. Mr. Philpot, who, like our more recently deceased missionary, was eminently qualified for the post, was cut off, after preaching only one sermon. Still, the necessities of the hearthen are as urgent, and the call of duty as loud as ever: who, then, is willing to stand in the breach, and consecrate his service, in this department, unto the Lord?

Home Proceedings.

ARRIVAL OF "THE PLANTAGENET" AT CALCUTTA.

THE friends of the Society will be grateful to learn that the *Plantagenet*, with our dear friends Mr. and Mrs. W. H. Pearce, and other missionaries on board, arrived safely at Calcutta on the 25th of September, after a voyage of only ninety-seven days. Direct intelligence from the missionaries has not yet been received.

DEPARTURE OF MISSIONARIES FOR JAMAICA.

ON Monday, December 16, Mr. H. J. Dutton and Mrs. Dutton, appointed to the station at Bethany, in connexion with Mr. Clarke, of Brown's Town; together with Mr. T. W. Knibb, the orphan of Mr. Thomas Knibb, the deceased brother of our esteemed Missionary at Falmouth, embarked on board the *John Oldham*, Captain Henly; and Mr. George Rouse, intended to take charge of the school at Kingston, and to labour in connexion with Mr. Oughton, went on board the *New Grove*, Captain Cozens. May a Divine blessing attend our friends on the passage, and render them very useful in the stations they are about to occupy!

ACKNOWLEDGMENTS.

THE thanks of the Committee are respectfully presented to the following, viz., to the Ladies of Mr. Edwards's Church and Congregation, Nottingham, for a box of useful and fancy articles for the benefit of the schools superintended by the Rev. Mr. Knibb; to a lady at Reading, for a small box for the Rev. J. M. Phillippo; to Samuel Beddome, Esq., for 20 copies of "Beddome's Scripture Exposition," for the use of the Jamaica Mission; to Mrs. Risdon, of Pershore, for a small parcel; and one for Mr. Henderson, of Belize; and for a small parcel from Heckington, for Mr. Quant, received some mouths since.

Fen-court, Dec. 15.

SALE OF "THE HERALD."

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the efforts of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from November 15th to December 15th, 1839.

LONDON AND ITS VICINITY.		£ s. d.		£ s. d.	
<i>Donations.</i>		<i>Berkshire.</i>		<i>Monmouthshire.</i>	
Mr. and Mrs. Elliott,		Asbampstead, by Rev. H. Fuller.		Newport:—	
Clapton	10 0 0	Collection and subs....	4 15 0	Addition to collection	0 2 3
Old friend	10 0 0	Blackburn, Mrs. & Miss	0 10 0	Crosfield, A., Esq.....	1 0 0
		Fuller, Rev. H.....	0 10 0	Gething, G., Esq.....	1 0 0
		Fuller, Mrs., by cards	1 0 0	Bethesda.....	8 5 9
		Stephens, Mr.	0 10 0		10 8 0
	20 0 0		7 5 0		
<i>Collections.</i>				<i>Norfolk.</i>	
One-third Collection at		Newbury, by Rev. J. B. Pike.		Buxton:—	
York-street, Walworth,		Collections	16 0 0	John Wright, Esq.....	2 0 0
by the Rev. G. Clayton	30 6 0	Subscriptions:—			
Oxendon Chapel Miss.		Asprey, Mr. James....	0 10 6	<i>Oxfordshire.</i>	
Association, by Rev.		Barfield, J., Esq.....	1 1 0	Henley-on-Thames, by Rev.	
T. Archer, A.M.....	4 0 0	Brown, Mr. J.....	1 1 0	J. M. Soule.	
South London Auxiliary,		Bunny, Mrs.....	0 10 0	Collection at Independ-	
by G. Kitson, Esq.,		Champion, A., Esq....	1 1 0	dent Chapel	8 10 0
Treasurer.		Clift, Mr.....	0 10 6	Subscriptions:—	
Collection at Half-		Coxhead, Rev. B.....	1 1 0	Benwell, P. S., Esq...	1 1 0
yearly Meeting.....	15 18 10	Elkins, Mr. J.....	1 0 0	Fletcher, Mr.....	0 10 0
Church-street Branch	9 7 0	Fisher, Mr. W.....	0 10 0	Goodchild, Mr. (2 yrs)	1 0 0
	59 11 10	Flint, Mr. H.....	1 0 0	Maitland, Fuller, Esq.	2 2 0
		Gale, E. E. W., Esq...	5 0 0	Maitland, Mrs. Fuller	2 2 0
		Graham, F., Esq.....	1 1 0		15 5 0
<i>Bedfordshire.</i>		Graham, Mrs.....	0 10 6	Oxford Auxiliary, by Mr. Thomas	
By John Foster, Esq. Treasurer.		Harbert, W., Esq....	1 1 0	Bartlett, Treasurer.	
Biggleswade:—		Hawkins, Mr. John...	0 10 0	On account	99 0 10
Subscriptions:—		Hedges, Mr. T.....	2 0 0		
Burton, Mrs.....	0 10 0	Keens, Mr. W.....	0 10 0	<i>Shropshire.</i>	
Conder, Mr. Samuel ..	0 10 0	Killick, Mr.....	0 10 6	Bridgenorth, by Rev.	
Foster, John, Esq. ...	10 10 0	Lanfer, Mr. A.....	0 10 6	T. Morgan	20 17 10
Ditto, for Entally....	5 0 0	Langford, Mr. J.....	0 10 0		
Foster, Mrs.....	2 2 0	Lewis, Miss.....	0 10 6	Broseley:—	
Ditto, for Entally....	2 10 0	Norris, Mr.....	0 10 0	Collection	1 18 9
Ditto, F. E.....	2 10 0	Smith, Miss E. B....	1 0 0	Coll. by Miss Thomas.	2 7 2
Foster, Blyth, Esq. ...	2 2 0	Sums under 10s.....	2 15 0		4 5 11
Hall, Mrs.....	3 3 0		41 4 0	<i>Llandrinio:—</i>	
Ditto, for Entally....	2 10 0	<i>Cambridgeshire.</i>		Collection	1 5 0
Ditto, F. E.....	2 10 0	Cambridge, by J. Nutter, Esq.		Oswestry Branch:—	
Huckle, Mrs. D.....	0 5 0	Subscriptions	50 17 6	On account	40 0 0
Malden, Mrs.....	1 0 0	Ladies' Penny-a-week		Pontesbury, by Miss	
Meen, Mrs.....	1 0 0	Society	40 10 7	Roderick	4 10 9
Pechey, Mr.....	0 10 0		91 8 1		
Ryland, Mr.....	1 0 0	<i>Kent.</i>		<i>Shiffnal:—</i>	
Wesley, Mr.....	1 0 0	Dover Military Road,		Collection	1 15 0
Collected by		by Mr. Hamilton.....	10 0 0	Coll. by Miss Pace ...	1 13 0
Mr. Evans	0 13 0				3 8 0
Miss Harrison	2 4 2	<i>Lancashire.</i>		<i>Shrewsbury:—</i>	
Miss Jefferies	1 9 0	Liverpool Auxiliary—W. Rush-		Collections.....	11 11 8
	42 18 2	ton, Esq., Treasurer.		Ditto, Public Meeting	9 16 0
		Balance to Dec. 1.....	41 2 10	Profits of Tea-meeting	10 13 1
		Additional subs. and		Boxes & subs. in part	7 19 3
		cons.....	52 3 6	Castle Forgate.....	1 13 8
		Previously acknow-			41 13 8
		ledged.....	245 9 0		
			338 15 4	<i>Wellington:—</i>	
		Oldham:—		Collections.....	7 13 1
		Mr. T. W. Gardon ...	0 10 0	Miss, box and sub ...	1 16 0
		Rochdale:—			
		Henry Kelsall, Esq.	100 0 0		
	1 18 6				

	£	s.	d.
Collected by			
Mrs. Ellis	5	10	10
Miss Gollins	1	16	5
Miss Jones	2	16	0
Mrs. Keay	3	10	3
Mrs. Smart	1	18	6
	25	0	0
Wem —			
Collection	4	3	6
Mr. Onslow	0	10	0
	4	13	6
Whitchurch —			
Collections	3	6	10
Ditto, Heath school .	1	0	0
Chapel Miss. box.....	1	0	0
Collected by			
Miss Whittingham....	2	16	2
Miss Smith	7	17	2
Subscriptions:—			
Jos. Kinnerley, Esq. .	5	0	0
Mrs. Kinnerley	2	0	0
	23	0	2
<i>Suffolk.</i>			
Bury St. Edmunds, by Rev.			
Cornelius Elven.....			
Collections	22	2	6
Subs. through the			
Bury Association.....	13	17	6
Collection at			
West Row	2	10	0
Barton Mills	5	8	6
	43	18	6
<i>Surrey.</i>			
Kingston-on-Thames:			
Collection	10	5	0
Mr. W. Ranyard (4 yrs) 4	4	4	0
	14	9	0
<i>Sussex.</i>			
Hailsham, by Rev. T. Wall.			
Collection (2 thirds)...	1	10	6
Collected by			
Miss Thorpe	2	15	6
Mrs. Wratten	1	19	8
	6	5	8
<i>Warwickshire.</i>			
Birmingham Auxiliary.—			
Previously acknow-			
ledged.....	309	11	0
Balance	186	4	2½
	495	15	2½
Leamington:—			
Mrs. Warburton	1	0	0
<i>Wiltshire.</i>			
Downton, by Rev. J. Clare.			
Collection	10	1	0
Weekly subs	5	2	0
	15	3	0
<i>Yorkshire.</i>			
Bradford Auxiliary, by Miles			
Illingworth, Esq., Treasurer.			
Blackley.....	3	0	0

	£	s.	d.
Bradford:—			
Collections at			
The Hall	5	6	8
Zion Chapel	9	17	4
Public Meeting	10	0	0
Zion Cha. Juv. Society	12	8	6
Heaton	1	0	0
Donation:—			
Murgatroyd, Mr. W....	5	0	0
Subscriptions:—			
Ackroyd, Mr. F.	1	1	0
Aked, Mr. T.	5	5	0
Aked, Mrs., sen.	2	0	0
Armitage, Mr. S.	0	15	0
Bacon, Mrs.	1	1	0
Brogden, Mr. J.	1	1	0
Caton, R., Esq., M.D. .	1	1	0
Ditto, Missionary box	1	10	0
Clayton, Mr. J.	1	0	0
Cole, Mr. J.	1	0	0
Eskrigg, Thomas, Esq.,			
Lancaster	2	0	0
Firth, Mr. J.	1	1	0
Firth, Mr. James	1	0	0
Harvey, Rev. Jos.	0	10	0
Hill, Mr. John	1	0	0
Hill, Mr. Thomas	1	0	0
Illingworth, Miles, Esq.	3	0	0
King, Mr. John	1	0	0
Monies, Mr. R.	1	0	0
Smith, Mr. Wm.	1	0	0
Steadman, Rev. T.	1	0	0
Tetley, Mrs.	2	2	0
Turner, Mr. S.	1	0	0
	75	19	6
Earby and Barnoldswick	3	0	0
Shipley:—			
Hargreaves, Mr. Jos. .	2	0	0
Hepper, Mr. John	2	0	0
Pullan, Mr. W.	1	0	0
Rhodes, Mr. John	1	1	0
Scott, Rev. P.	1	1	0
Teale, Mr. John	2	0	0
Wilcock, Mrs. Ann....	1	0	0
	10	2	0
Sutton-in-Craven:—			
Collections	8	16	11
Collected by			
Miss Berry	2	10	3
Miss Laycock	1	1	2
Miss Turner	1	1	0
Sums under 10s.	1	5	8
	14	15	0
Total	106	16	6
Hull and East Riding Auxiliary,			
by John Thornton, Esq.,			
Treasurer.			
Beverley:—			
Collection	12	2	0
Bishop Burton:—			
Collection	4	16	2
Coll. by Mrs. Berry... 0	13	6	
Thos. Sample	1	1	0
Robt. Fawcett	1	0	0
Miss Sedgewick	1	0	0
Children's Miss. box. .	0	2	10
	3	13	6
Bridlington:—			
Collections	27	7	8
S. Coverley	1	0	0
F. Coverley	0	10	0

	£	s.	d.
John Furby	0	5	0
Mrs. Brett	0	3	0
Collected by			
Miss L. Harness	1	3	10
Miss Beilby	3	0	0
S. Harness	0	10	8
Miss Massar	0	2	6
	34	2	8
Hull:—			
Collections	66	13	0
Salthouse-lane Juve-			
nile Society	20	15	6
George-street Chapel			
Collectors	13	17	6
B. Barnby	2	2	0
Mrs. Green	1	1	0
John Gresham	1	0	0
George Greenwood	2	0	0
Mrs. Hopper	1	1	0
Wm. Rayner	2	0	0
James Purdon	1	0	0
Miss Richmond	0	10	6
Miss Dring	0	10	0
John Thornton	1	0	0
	113	10	6
Skidley:—			
Collection	1	0	0
Mr. Stevenson	0	10	0
	1	10	0
Leeds Auxiliary, by Mr. Town,			
Secretary, and Mr. J. H.			
Townsend, Treasurer.			
Bramley:—			
Collections, boxes, &c. 20	0	0	0
Chapeltown	3	3	2
Farsley	11	2	0
Gildersome	5	11	½
Horsforth	7	11	½
Hunslet	5	0	0
Leeds:—			
Collections after			
Sermons	24	5	4
Public Meeting	22	7	4
Wyld, Mr. sub. 21	0	0	0
Ditto	31	10	0
Goodman, Benj., Esq. .	5	5	0
Goodman, Messrs. B.			
and Son	20	0	0
Fletcher, Mr. J.	1	1	0
White, Mr. Walter	1	1	0
"Of thine own have			
I given thee"	5	0	0
Produce of Miss. boxes	15	15	0
One-third proceeds of			
united Missionary			
Prayer-meetings	13	13	2
Coll. by Mrs. Townsend.			
Goodman, Benj., Esq.			
sub.	5	5	0
Giles, Rev. J. E.	1	0	0
Fearnside, Mr.	0	10	0
Heaton, Mr.	0	10	6
Lewis, Mr.	0	10	0
Morton, Mr.	0	10	0
Nicholson, Mrs.	0	12	0
Matthewman, Mr.	0	10	0
Townsend, Mr.	1	16	0
Small sums	1	16	0
Coll. by Mrs. Billbrough.			
Radford, Mrs. ... sub. 1	1	1	0

	£	s.	d.
Thackray, Mrs.....	1	0	0
Bilbrough, Mr. J. B.....	0	10	0
Fox, Mr.....	0	10	0
Illingworth, Mr. W.....	0	10	0
Leather, Miss.....	0	10	0
Ostler, Mr. E.....	0	10	0
Wales, Mr. J.....	0	10	0
Small sums.....	0	16	0
For Girl in India.....	3	10	0
Coll. by Mrs. Marsden.			
Mrs. Binns, Gipton,			
sub.....	0	10	0
Small sums.....	4	10	6
Coll. by Miss Holroyd,			
For Boy and Girl in			
India.....	0	17	6
Collected by			
Mrs. Tilney.....	0	17	0
Mrs. Radford, N.F.E.....	3	15	6
A few friends.....	1	12	0
	198	17	10
Stanningly.....	4	0	0
Wakefield.....	3	0	0

SOUTH WALES.

The warmest thanks of the Committee are returned to the kind friends of the Mission in South Wales, who so cordially received the brethren, Messrs. Jenkin Thomas and Daniel Davies, by whom the cause was pleaded with more than former success. It will be seen that the contributions in the four Western counties amounted to 878*l.* 11*s.* 6*d.*, which added to 274*l.* 17*s.* 7*d.* collected in Monmouthshire by Mr. Burton, makes a total of 1153*l.* 9*s.* 13*d.* May this increasing liberality towards the propagation of the Gospel abroad be attended by an abundant communication of spiritual blessings among our numerous churches in the Principality!

Deputation — The Rev. Jenkin Thomas, M.A., and the Rev. Daniel Davies.

<i>Cardiganshire.</i>			
Aberystwyth.....	12	2	11
Bethel.....	2	14	9
Cardigan.....	55	0	0
Ebenezer Llandissil.....	0	10	0
Jazreel.....	1	3	8½
Llanrhystyd.....	1	1	6½
Llwyndafydd.....	1	8	0

	£	s.	d.
Llwyngwrl.....	0	3	9½
Moria.....	0	19	8½
Penrhyncoch.....	6	16	10
Penypark.....	2	11	6
Pontrydfendiged.....	0	10	10
Siloam.....	2	0	0
Swyddffynon.....	1	1	2
Talybot.....	4	3	0
Zion Chapel.....	2	1	0
	94	17	9

Cardiganshire.

Aberduar.....	5	3	8
Bethel and Salem.....	14	4	8
Bwlchgywynt.....	1	0	0
Bwlchyrihw and Zion.....	1	12	7
Cardarthen.....	38	7	11
Cwmfor.....	1	0	0
Drefach.....	1	0	0
Ebenezer, Llangynog.....	2	10	0
Felinfoel.....	4	4	0
Ferry Side.....	1	1	1
Ffynonhenry.....	1	10	0
Hebron.....	0	9	6
Llanelly.....	13	5	0
Login.....	2	10	8
Newcastle.....	16	6	0
Penrhiwgoch.....	1	17	6
Porthyrhyd.....	2	2	8
Rehoboth.....	1	11	6
Rhydwllym (for 1838).....	4	11	1
Salem, Mydrim.....	6	15	9½
Saron.....	1	7	6
Situm.....	1	1	0
Smyrna & Cwmsarnddu.....	2	8	5
	126	0	6½

Glamorganshire.

Aberafon.....	5	5	0
Aberdare.....	3	11	3
Bridgend.....	11	7	3
Caerfilly.....	4	14	8
Cadoxton.....	0	13	0
Cardiff.....	67	0	9½
Carmel.....	0	4	0
Cowbridge.....	4	0	0
Croesy Park.....	1	9	0
Cwmtwrch.....	0	14	0
Dinas.....	8	0	0
Gerazim.....	0	8	0
Hengoed.....	7	10	0
Hermon.....	0	10	0
Hirwaun.....	1	10	0
Horeb.....	0	15	2
Llancafarn.....	0	10	6
Llwysfaen.....	2	3	5
Maesteg.....	2	8	3
Merthyr Tydvil.....	62	12	6
Neath.....	16	1	0
Newbridge.....	14	4	7½
Pontwalby.....	0	11	6

	£	s.	d.
Ragland, Betws Cortwn,			
Lantwrt, Llwyni, Pa-			
ran, and Penfai.....	5	2	2
Salem.....	1	0	0
Sardis.....	0	15	0
Siloam.....	1	0	8½
Soar Rhyrney.....	15	10	0
Swansea.....	71	13	10½
Tongwynlas.....	1	6	0
Twynrhodyn.....	0	11	0
Waunhodau.....	1	12	4
Ystrad.....	1	0	2
	315	15	11

Pembrokeshire.

Bethabara.....	11	10	0
Bethel.....	4	19	6
Beulah.....	6	14	8½
Blaenffos.....	6	13	8
Blaenynwaun.....	22	14	6
Clifowir.....	3	15	1
Ebenezer.....	3	4	6
Ffynon.....	11	14	1
Fishguard.....	14	0	0
Gallalee.....	0	6	0
Glanrhyd.....	0	16	0
Groesgoch.....	2	18	10½
Harmony.....	3	3	0
Haverfordwest.....	150	0	0
Hermon.....	2	6	0
Jabez.....	8	8	2½
Llangoffan.....	21	2	9
Middle Mill.....	5	7	0½
Milford.....	5	1	6
Molleston.....	3	14	0
Narberth.....	11	10	0
Newport.....	6	2	6
Pembroke.....	6	11	2½
Pembroke Dock.....	18	17	2½
Peniel.....	1	0	0
Penybryn.....	3	13	6
Smyrna.....	1	10	2½
Tabor.....	1	11	0
Treletert.....	2	17	¾
	341	17	4

Total of South Wales 878 11 6½

SCOTLAND.

Aberdeen:—			
Insch Juvenile Society.....	2	0	0

LEGACIES.

Miss Barnes, late of			
St. Ives.....	234	0	0
Mr. Joseph Linnett,			
late of Halstead.....	45	0	0
Mr. John Beaver, late			
of Huntingdon.....	19	2	7
Miss Mason, late of Maze			
Pond, by Rev. J. Aldis.....	4	7	2
Mr. James Broad, late			
of Pentonville.....	2	0	0

THE MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.



Dwelling-House.

Chapel.

SALTER'S HILL, ST. JAMES'S, JAMAICA

School-Room.

J A M A I C A.

S A L T E R ' S H I L L .

THE following historical sketch of the station at Salter's Hill is given by our esteemed brother Dendy, the missionary residing there. The drawing from which the representation on the first page is taken was made by a friend from England, who lately visited the spot.

THE church now assembling at this place used to meet at Crooked Spring, about two miles distant from Salter's Hill. It was for some years under the care of Mr. Moses Baker, a person of colour, who was called to endure much persecution, in consequence of his efforts to instruct the slaves in the things belonging to the kingdom of God.

In the year 1822, Mr. Baker, from age and infirmity, was unable to continue his labours. Mr. Vaughan, the proprietor of Crooked Spring and Flamstead, anxious to carry on what had been commenced, applied to the Baptist Missionary Society for a person to reside on his estates, who could instruct the negroes, and also engage in some secular employment. A suitable individual was found, in the person of Mr. Henry Tripp, a carpenter, who was connected with the church in East Queen-street, Kingston, and proceeded, under the sanction of the Society, to this station, where he laboured successfully till the death of Mrs. Tripp; which induced him, on account of his family, to return to England.

Mr. Burchell was ordained as a missionary in 1823, landed at Montego Bay in January, 1824, and in the same month met the church and congregation, and commenced his labours by preaching from Luke ii. 10, "Behold, I bring you good tidings of great joy." Mr. Burchell commenced preaching also at Montego Bay, where he soon formed a church. In 1826, through ill health, he was obliged to take a voyage to England. In the mean time the Society sent out Mr. James Mann, who supplied his place during his absence, and co-operated with him after his return in introducing the Gospel to other places, and supplying the many who were hungering and thirsting after the means of grace.

In consequence of the many calls for further assistance, Mr. Cantlow arrived in the island in December, 1829. He took charge of the Crooked Spring church, and laboured with much acceptance, until he was obliged to leave the island in 1831, in consequence of ill health. During his ministry at Crooked Spring, the foundation-stones of Salter's Hill chapel and dwelling-house were laid. The chapel was opened on the 27th day of December, 1831, by the Rev. Messrs. Knibb, Whitehorne, Gardner, and Abbott. A large congregation assembled,

and Mr. Gardner preached a sermon appropriate to the occasion from the words, "And there they preached the Gospel." This is the only sermon that ever was preached in that chapel. Disturbances breaking out among the negro population, served as a pretext to the enemies of religion to persecute the missionaries, and destroy their places of worship. This new chapel was destroyed by fire in the early part of January, 1832, by a party of the St. James's militia, under the command of the captain stationed at Latium.

In consequence of the return to England of Mr. Cantlow, as already mentioned, in 1831, the church was left destitute of a pastor, and the Committee sent Mr. Dendy to fill up the vacancy. He embarked from England in November, 1831, with Mr. Burchell and family, who were then returning to Jamaica. On their arrival the district was found in a state of alarm and confusion, and the station to which Mr. D. was appointed deprived of both a chapel and dwelling-house. A continued series of persecutions, as well as time consumed in endeavouring to obtain redress for loss sustained in the destruction of Mission property, and the defenceless state of the missionaries, rendered it utterly impossible to commence missionary labour at this place until the early part of the year 1835. Mr. Dendy, therefore, in the interval, was engaged in preaching in various parts of the island, namely, Port Royal, Annatto Bay, and Buff Bay, in St. George's; afterwards at Falmouth, Rio Bueno, and Stewart Town, in Trelawney; assisting, also, at Montego Bay and Lucca.

The arrival of Messrs. Dexter and Hutchins, as well as the return of Messrs. Burchell and Knibb, who took charge of their respective churches, left Mr. Dendy at liberty to supply those to whom he was originally sent.

The church, during the absence of the means of grace among themselves, attended, as far as they could, at Montego Bay, a distance of eight miles, or met in the open air, under the shade of trees, at Greenwich Hill, a distance of six miles, at which place Divine service was occasionally held.

On the 31st day of January, 1835, a meeting of the church having previously been held, Mr. Dendy was unanimously chosen pastor; and, on the 20th day of February the ordinance of the

Lord's supper was administered to as many of the church as could conveniently be present at Montego Bay.

The station was still beset with great difficulties. There was no place near the destroyed chapel in which the people could meet for worship, or any place in which they could obtain shelter from rain. Towards the re-erection of the Mission premises only 1000*l.* currency (600*l.* sterling) was in hand; however, a service was held, preparatory to the commencement of building the premises, on the 4th day of April; a rough-boarded temporary place was made for the minister to sleep in; and a shed made, of the branches of trees, for the congregation when meeting for Divine worship.

The roof, windows, and doors of the chapel being complete, on the 1st of April, 1836, it was opened for service, Mr. Burchell preaching within the walls, and Mr. Knibb without, the congregations amounting to about 5000 persons.

The importance of a dwelling-house for the minister, and a school-room for the instruction of the young, induced the church and congregation to resolve to erect a comfortable residence, and to build a spacious school-room. The foundation-stone of the latter-place, to measure 58 by 29 feet, was laid on the 8th day of October, 1836; and it was completed, and publicly opened on the 11th day of May, 1838.

Notwithstanding the formidable expenses incurred in these erections, the congregation continued so much to increase, that, although a considerable number of members were dismissed in the early part of Mr. Dendy's ministry, to form a new church and station, now known by the name of Beththephil, it was determined to erect galleries, that should hold about 500 people and 400 children. This determination was met with cheerfulness by the congregation, who contributed liberally, at the commencement of the undertaking, and gave further proofs of the hearty co-operation in this work at the time the galleries were opened by Mr. Oughton, in the month of January of the present year (1839.)

In consequence of the numerous engagements of their minister, the church was anxious to secure the assistance of a person as schoolmaster, who would also be willing to undertake Sabbath-day services, as he might be required, at

Salter's Hill, Beththephil, Maldon, or St. Elizabeth's; accordingly an application was made to England, and a suitable person was found in Mr. T. B. Pickton, of Hastings, Sussex, who, with his wife, arrived in the island in the early part of 1838. Being acceptable to the people, he was publicly recognised as a regular ordained minister, in the month of January, 1839, when the Rev. J. Tinson gave the charge; the Rev. W. Knibb took the introductory service, and asked the usual questions; and the Rev. T. Burchell prayed the ordination prayer. The Rev. Messrs. Abbott, Hutchins, Clark, Dexter, and Ward, also assisted on this interesting occasion.

The example of this Christian church is worthy the imitation of churches in Great Britain. If the magnitude of their undertakings be compared with the smallness of their means, it must be acknowledged that they have done nobly. They have now erected a chapel with galleries, capable of seating 2000 persons, including children; a school-room, for a day and Sunday-school, which will accommodate from 350 to 400 Sunday-school children; a dwelling-house, 40 by 26 feet, for the minister; and are now erecting a house for the residence of the assistant minister and schoolmaster. The only assistance for these objects received from home is the 1000*l.* currency mentioned in the former part of this statement.

The assistant minister and schoolmaster is entirely supported by the congregation, excepting such assistance as has been given by the Jamaica Education Society, and a few other donations from other sources, towards the support of the school department.

If it be asked, How is all this accomplished? the reply is, that every member and inquirer, who is able, contributes towards the object; and although much is not given at a time, the frequency of their subscriptions, together with occasional donations for special objects, amounts to a considerable sum. If members of all Christian churches in Great Britain contributed in the same proportion, ten times the efforts made at present for the extension of the Gospel might be effected.

It perhaps may be considered interesting to state the progress of the church since 1835, the period when the present minister took charge of the station: it is as under:—

	Baptized.	Received.	Restored.	Died.	Dismissed.	Excluded.	Total Members.	Inquirers.	Marriages.
31st Dec. 1835	122	8	...	17	68	...	679	610	136
— 1836	174	9	10	18	6	9	839	990	166
— 1837	211	4	5	12	34	25	983	887	69
— 1838	150	13	20	28	2	29	1112	960	80

The number of day-scholars reported on the 31st of December, 1838, was 143; the number of Sunday-scholars, 396.

SAVANNA-LA-MAR.

DESTRUCTION OF THE CHAPEL BY FIRE.

WE have just received a letter from our friend Mr. Burchell, written at Savanna-la-Mar, which conveys the intelligence of a calamity which has plunged Mr. Hutchins and his affectionate flock in the greatest distress. On the night of Nov. 23rd, a store, or warehouse, in the same street as our chapel, but at the distance of 200 yards from it, took fire; and, owing to the combustible nature of the buildings, and a high wind at the time, the conflagration extended, till the chapel, newly built at the cost of nearly 4000*l.* currency, was totally destroyed, together with other property to a large amount. From subsequent information, we learn that this destruction was the work of an individual, who set fire to his own premises with a fraudulent design. He has since been taken into custody.

We insert the letter of Mr. Burchell, persuaded it will not fail to excite the liveliest sympathy of our readers on behalf of our afflicted friends. We trust, also, that many will be disposed to assist, by contributions, towards rebuilding the house of God. The funds of the Society are so much more than exhausted, that no aid can possibly be rendered from that quarter; but donations from any Christian friends who might feel it in their hearts to present them, will be very gratefully received.

Mr. Burchell writes thus:—

My dear Sir,—You will, I have no doubt, be surprised to receive a letter from me from this place; but our poor brother Hutchins is again involved in the greatest distress. Twelve months ago this very week, I came hither to commit to the grave the remains of his dearest earthly friend,—a season of mourning and sorrow which is now vividly before my mind. Little did I expect to be called to spend the first anniversary of that mournful event with him and his poor people, in sympathy, under another trial, of a most painful and distressing nature. The house of God which he and his people had erected, under many, very many difficulties, and which was just paid for, by their united and strenuous efforts, in August last, is now a ruin—a melancholy ruin: nothing but the walls are left; and they, probably, will have to be taken down in part, if not to the foundation. You may imagine their deep distress. “They are fed with the bread of tears, and they have tears given them to drink in great measure.” Their harps are again hung upon the willow, and they are called to mourn at the remembrance of their much-loved Zion—“it is burnt with fire;” the scene is desolation, and what remains is a ruin.

On the evening of Saturday last, between nine and ten o'clock (brother Hutchins was at Fuller's Field,) a fire broke out in a store, 200 yards from the chapel premises. The wind, at the time, was blowing a heavy gale from the north, thus endangering the whole of the lower part of the town. The fire, it appears, had been

burning for a considerable time within the store, so that, in the course of a few minutes after it broke out, the whole house was enveloped in flames. Through the violence of the wind, the flames were so ungovernable that no one could get near, so as to subdue their fury by pouring in water by buckets, and there was no fire-engine to be had: the consequence was, the adjoining house was kindled, and, in ten minutes, equally wrapped in flames. House after house took fire, and the scene is described as awfully terrific. Nothing could be done to obstruct the progress of the destructive element. The continued violence of the gale, and the awful ascendancy the flames had acquired, appeared to bid defiance to human effort, whilst they raged with terrific fury, spreading abroad desolation and ruin.

As most of the houses are framed with timber, and boarded, and as all the roofs are shingled, all the inhabitants expected that the whole street, extending about half a mile, would become a prey to the desolating elements. At length, in about two hours from the breaking out of the fire, a shingle was blown upon the chapel roof, the shingles of which caught, and in a few minutes presented an awful blaze. The anxiety and terror of the inhabitants were now beyond description, as the chapel, being built of brick, appeared the only defence to the whole town; and when the roof fell in, I understand that there was one general feeling and expression of thanksgiving to God. The flames were pent up within its walls, the power of the gale

upon them was consequently restricted, and hope was inspired: nor was this hope disappointed; and the preservation of the most important part of the town is attributable to this building, together with the efforts of the people. We do rejoice that the house of God, whilst it has proved a blessing to many immortal souls, has been a blessing to the community in this respect, preventing such extensive and ruinous desolation.

The loss occasioned by the fire is estimated at full 50,000*l.*, and all in the space of four hours. A subscription is set on foot for the sufferers in the town and parish, which amount will be divided in proportion to the respective losses; so that should one or two thousand pounds be raised, the church would scarcely receive 100*l.*

I have stated that the church had, by united and strenuous efforts, just paid off their debt. They were contemplating building a school: indeed, they were making preparations for the same; and were anticipating, at the coming Christmas, much enjoyment in the ceremony of laying the corner-stone; however, their hopes are all blasted, and their joy is turned into mourning.

Brother Hutchins and his poor people are thus left perfectly destitute. A more devoted and laborious missionary than brother Hutchins there is not among us, nor one upon whose labours and ministry God has put higher honour. He has been signally favoured of the Lord, and I am confident he will not now be forsaken of Him. I am persuaded, also, that the Committee and the Christian public will not leave him to sink in his embarrassments: surely an appeal to the Christian public cannot be in vain. I trust that in this country all his brethren will come forward to his help; but what will this be? so many of them are still involved in building chapels and schools, or in debt for those

they have built. His own people will do what they can; but he wants immediate assistance, in order to commence immediate operations. He must rebuild, and must begin forthwith, if he can borrow but 500*l.* to help him, till he can obtain assistance from home. I see his embarrassments and the affliction of his people: let me, therefore, my dear sir, urge you to bring the subject, without delay, before the Committee; and I do sincerely trust that they and you will address the most earnest appeal to the Christian public for liberal and immediate assistance.

Perhaps it is proper to add, that the people raised among themselves about 3000*l.* currency towards the chapel, though they were a small number when brother Hutchins came among them, and even now they are not numerous, though increasing, so as to render it necessary to build a larger chapel than the one now in ruins. The accommodation it afforded had become very inadequate to the increasing attendance. The chapel was very substantial and very plain: there was not a shilling spent upon it that could be avoided: indeed, brother Hutchins would not go to the expense of having a pulpit until the debt was paid; and as they were contemplating an enlargement, nothing was done in this respect.

In consequence of the destruction of the chapel, the building of the school-room cannot be proceeded with, unless assistance can be obtained for this purpose. There are many friends in England who hesitate to subscribe for rebuilding a chapel, who would not towards the erection of a school-room; and assistance for this object will be most important for the people.

I am, my dear Sir,

Yours very respectfully,

THOMAS BURCHELL.

LUCEA AND GREEN ISLAND.

INTERESTING INTELLIGENCE FROM MR. FRANCIES.

UNDER date of the 1st of November our young brother, Mr. Francies, writes as follows from this station; which, as our readers will remember, became vacant by the removal of Mr. Oughton to Kingston. The manner in which the word has been received at Lucea and Green Island is highly encouraging; and none can wonder that Mr. Francies should follow up the account he has given by a most earnest appeal to the Committee for aid in building a chapel. Want of room prevents our transferring this appeal to our own pages; and we are pained to add, that absolute want of means will prevent any grant to this most desirable object from the Mission funds: should, however, any friends feel it in their hearts to help this interesting case, their contributions for that purpose will be gladly and thankfully received.

For some time after our reaching this place, we had but little of encouragement: the people were broken-hearted with disappointment, and seemed as though they could never believe another minister would remain steady with them. They have been sadly neglected, and it was

hard work for them to place much confidence; however, we were enabled, by the grace of God, to persevere, and we are now enjoying the fruit of our perseverance. We have now much joy and delight in our work, inasmuch that we would not change our post on any account.

Last Sabbath-day was a glorious day at Lucea. By moon-light, in the morning, not less than 2000 persons assembled at the sea-shore, to witness the baptism of 214 persons, many of whom are promising young people; and, on the approaching Sabbath I shall (D. V.) baptize about 100. "This is the Lord's doing, and it is marvellous in our eyes."

To attempt a description of last Sabbath would be impossible for, whatever language I might make use of, it would fail to convey any just idea of it. After the baptizing we returned to our house. At six we held a prayer-meeting, in which the Spirit of the Lord seemed poured out above measure; and the services throughout the whole day were of the most interesting character; but upon this I must forbear.

You are aware that at Lucea we have no chapel to meet in, the bottom part of our dwelling-house, which is only 35 feet by 42, being the only place appropriated to this purpose. It has long been far too small for the congregation, and the people have long been promised a chapel. Of this I did not think much when I first came, but now I am compelled not only to think but to act. A few weeks ago it was found

expedient to put up a temporary shed, for the accommodation of the increasing congregation, which will hold 300 or 400 persons. This, however, was no sooner up than it was crowded to excess; and now not a Sabbath passes but hundreds are found returning crying, because they cannot get near hearing room: and I have them following me along the side of the house as I go to the pulpit, with their tears running down their cheeks, begging and praying, sometimes in the most powerful manner, to give them a place to hear about Jesus. Many of these have never heard the Gospel more than once. There are numbers now coming from the estates, who have, as it respects their souls, been living like brutes; but, having been once fed, they are hungry and thirsty, and they come crying for food: is it not hard that we should have the food, and not have room enough to contain the guests? We feel that they must not be left to perish; and, in order to help them, I visit the estates, and hold evening services on them; and no sooner is it noised that I am at the large house on an estate, than numbers are flocking,—yea, on large estates, hundreds are assembled in a few minutes.

Our classes are all increasing: our church, also, is rapidly advancing. I suppose I have now not less than 150 persons waiting for examination, and who will, most probably, be baptized at Christmas.

C A L C U T T A.

LETTERS FROM THE REV. MESSRS. W. H. PEARCE AND J. WENGER, WITH ACCOUNT OF THE VOYAGE.

SINCE our last we have been favoured with letters from our brethren, who sailed in the *Plantagenet*, and whose arrival was mentioned in our last *HERALD*.

Under date of the 11th of October Mr. W. H. Pearce writes as follows to the Secretary:—

My dear Friend and Brother,—In expectation of meeting, in the course of our voyage, with one or more vessels proceeding to Europe, and of being able, by their means, to send letters to our English friends, I had prepared for you a long communication, containing particulars of our pleasant and rapid passage on board the *Plantagenet*. No opportunity of the kind occurring, however, and all further details on this subject being rendered unnecessary by the accompanying letter, prepared, at our request, by dear brother Wenger, I hasten to refer to some other particulars which appear to demand attention.

Before proceeding further, however, I would mention, that, in consequence of our hurried departure from England, I was quite unable to answer many letters which arrived at the time

of our embarkation; I should otherwise certainly have written to acknowledge the numerous expressions of Christian affection, and generous concern for our usefulness, which they contained or accompanied. Will you kindly permit this apology to appear in the *HERALD*, that the friends referred to may perceive that we are not insensible to their kindness, which we have hitherto failed to acknowledge? In a few weeks I shall hope to address them individually.

Will you also have the kindness, through your monthly publication, to inform the benevolent ladies at Aberdeen, Alcester, Battersea, Biggleswade, Birmingham, Bramley in Yorkshire, Bradford in Wiltshire, Brighton, Cambridge, Cheltenham, Crayford,

Dunstable, Fenny Stratford, Great Driffeld, Hitchin, Hooknorton, Kettering, Leeds, Harvey-lane, Leicester; Devonshire-square, Salter's Hall, and Spencer-place, London; Oxford, Portsea, and Portsmouth; Ripon, Shortwood, Tewkesbury, and Trowbridge, that their respective contributions of useful and fancy articles were duly received; and, with the exception of two or three packages, which will follow us by the first vessel, have accompanied us on board the *Plantagenet*. As soon as they are disposed of in India, the generous donors may depend on receiving further particulars of the receipts from their contributions, and of the progress of native female education, which they are designed to promote; meanwhile, they will kindly accept our best thanks for their generous and most welcome aid.

We are also greatly indebted to the Rev. Mr. Smith, of Astwood, for his acceptable present of needles; to the "little girl with one hand only," for the pretty piece of work which, even under such circumstances, her persevering benevolence had enabled her to complete; and to some other friends, whose names I have not now the opportunity of recording.

You will imagine the eager anxiety with which, before entering the *Hughly*, we welcomed the pilot on board, and with what pleasure I heard from him that, to the best of his knowledge, no missionary or minister had died since Mr. Penney, whom he knew. Great was our delight to find this intelligence confirmed by welcome letters from brethren Yates and Thomas, which reached us at the mouth of the river; and by verbal communications with brethren Ellis and Parsons, who kindly met us before we reached Calcutta. We rejoiced to find that the lives of all the European missionaries in the city, whether of our own or of other Societies, had been mercifully spared; and that, with the exception of my amiable young friend, Ram Krishna, who died triumphantly in Jesus a few months ago, our native labourers were also all preserved in life, and appeared increasingly promising, as it regarded their future labours. Permitted, at the close of a most harmonious and prosperous voyage, to see all our dear associates land on missionary ground in good health, and to hear of the preservation in life of so many we left behind; informed of the extended usefulness of our beloved brethren and friends of all denominations, and heartily welcomed by

them to a share in their labours and success, my dear wife and myself felt that the day of our second landing in Calcutta was one long to be remembered by us with gratitude and joy.

A few days after our arrival a meeting of the brethren was held, in order to assign to each, with reference to his peculiar qualification and views of duty, some particular sphere of useful labour. The meeting was a very pleasant one, distinguished alike by pious and friendly feeling. I would gladly send you the result; but some of the arrangements are contingent on doubtful circumstances, and it will therefore be better to await the next despatch. I may add, however, that after authorising brother Parsons to proceed to Monghyr, as originally proposed by the Committee, to occupy the place of brother Leslie, who has at last agreed to try the effect of a voyage to Europe, we felt ourselves quite unable, with reference to the extended and promising spheres of labour in and around this vast city, to spare any other than brother Phillips for the Upper Provinces. What station in that part of India, among the many which solicit our attention, shall be finally occupied, will be determined as soon as we know the views of our brethren in Hindoostan.

This circumstance will tend, I doubt not, to satisfy the Committee that more missionaries are needed, and will lead them to send out, with as little delay as the procuring of suitable agents will permit, the other brethren whom they are pledged, in consequence of the generous contributions of our friends, to supply for this vast country.

I am thankful to inform you, that from all I have yet had an opportunity of noticing since my return, I am led to conclude that, in almost every department of labour, there has been a very perceptible advance; much to evidence, not only that the agents of the Society have been active and persevering in their efforts, but that the blessing of God has evidently attended them. May the same blessing accompany the exertions of those who are now graciously permitted to unite in their exertions!

We rejoice to find, by your last letter overland, which reached us two days ago, that the American and Foreign Bible Society have again sent you a noble donation in aid of translations. The amount is urgently required, and will, I am persuaded, be usefully expended.

We add the letter referred to from our brother Wenger:—

*Ship Plantagenet, off Saugor Island,
Sept. 24, 1839.*

Dear Sir, — Through the kindness of our heavenly Father, our voyage is already drawing to a close, although three months have hardly elapsed since we took the last glimpse of the British coast. You will be pleased to hear

both that our progress has been so rapid, and that we are all in tolerably good health.

1. We experienced more contrary wind in the Channel than we had to contend with ever after. We were not fairly out of land till June 26th. It was tantalizing to those of us who had friends at Plymouth, to discern Eddy-stone light-house for a whole day together, and

yet to be separated from those whom they loved just as effectually as if a distance of a thousand miles had intervened. But, from the day just mentioned till past the Cape Verd Islands we had a constant succession of favourable breezes and fine weather. Then we were detained four or five days by calms and contrary winds, but we finally crossed the line on the 25th of July. Amusing accounts of the ludicrous ceremony which took place on that day will probably be written by some of us to their private friends, but it would be absolute waste of time to make an attempt at describing it here.

A few days afterwards (July 29th) we were admonished of the frailty of human life by the sudden death of one of the soldiers, who, whilst ascending from the steerage, fell off the ladder into the hold, which had been opened for the sake of getting provisions, and expired two or three minutes afterwards, having broken his neck in the fall.

We crossed the line again on the 15th of September, having scarcely had an hour's foul wind, and only two days' calm. Since then our progress has been somewhat less rapid. Early on the 22nd we once more saw land, a pleasure which we had not enjoyed since we had passed Madeira. The pagoda of Juggernaut was the first object which presented itself to our view. To see this gigantic temple of the cruel idol as soon as we could discern the shore of India, and to see it on the morning of the Lord's day, could not fail to produce powerful and solemn emotions in our hearts, and to strengthen the desire that we might arrive in India in the fulness of the blessing of the Gospel of Christ.

2. Our voyage could hardly have been so rapid, had we not generally had boisterous weather. Indeed, after the beginning of August, we had a heavy gale regularly once a week, which would begin at three or four in the morning, and continue all day. We experience that they "that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep." The tempestuous weather was as the solemn voice of the Lord, calling upon us to watch and be ready; but at the same time it reminded us that, to the Christian, death ought always to appear as the gate through which he enters heaven, and obtains admittance to the mansions which Christ has gone before to prepare for him.

The physical effect of the most violent one of these gales upon the delicate frame of Mrs. Phillips was very painful: she was obliged to keep her bed for three weeks; but since the end of August she has gradually been recovering her strength, and will probably enjoy her usual good health when the excessive heat abates, and when she finds herself once more on dry land.

Mrs. Morgan suffered much from the rough weather in the British Channel: indeed, during the first eight or ten days she was dangerously ill, but the subsequent gales she bore pretty well.

It is hardly necessary to add, that whenever the weather was rough, or cold, or wet, the effects of it were more or less felt by all. Mr. Pearce's health seems to have been considerably improved by the voyage, especially since we emerged from the cold regions to the south of the Cape.

3. The violence of the winds was not so favourable to our occupations as it was to our progress: we had laid down plans of study and usefulness, but we could do much less than we anticipated. We all, however, pursued the study of the Hindoostanee or the Bengalee language with a certain degree of regularity and success. One of our fellow-passengers, G. Morris, esq., of the Company's civil service, very materially assisted some of us in the acquisition of the former, while the rest gave their attention to Bengalee; but many were the mornings on which the one or the other of us felt hardly able to read an English book, much less to study an Indian language.

By a mutual agreement between Mr. Innes, of the Church Missionary Society, and ourselves, it was settled that he should take charge of the soldiers,—at least of those among them who were professedly Protestants, for there were about forty Roman Catholics,—whilst we would endeavour to do something for the sailors; we found them, however, so constantly employed, and ourselves so sadly affected by the motion and the weather, that, after repeated attempts had been made to carry into execution a plan which had been laid down for instructing them, we were compelled to give up the idea of attending to them regularly: they were, however, constantly supplied with a number of books, which many of them seemed to value, and to read with attention.

One man, the captain's cook, was taken ill in the second or third week. He lingered on till the end of August, and was regularly visited; but the result of the instructions and exhortations which he received will only be known to us on the day when all secrets shall be made manifest.

4. Our comforts were as numerous as they well could be on board a ship. Regularity, order, and discipline uniformly prevailed; harmony and good feeling reigned among the passengers; and our intercourse with the officers of the ship was rendered very pleasant by their courtesy and kindness. Capt. Domett evidently was anxious to make us as happy as he could. With our brethren of the Church Missionary Society we felt united by the bond of brotherly love, whilst among ourselves mutual esteem and affection seemed to increase day by day. But the regular recurrence of devotional exercises was by us all considered as one of the very greatest privileges we enjoyed. After breakfast, and after tea, all those of us who were well enough assembled in Mr. Pearce's cabin for worship. Our friends of the Church Missionary Society constantly joined us. Mr. Innes took his turn in

conducting *family* worship, as we used to call it; and the two German brethren were only prevented from doing the same by their reluctance to pray in a language which they could not use so readily as seemed desirable.

On the Lord's-day morning Mr. Innes always read the church service, after which he preached one Sunday, and two of us on the two succeeding Sundays. The evening service was left entirely to our direction. Only four times the weather allowed the service to take place on the quarter-deck, where the soldiers and sailors could attend: every other time we assembled in the cuddy [the dining-room.] A lecture was delivered every Wednesday evening in Mr. Pearce's cabin; and Monday evening, when the weather permitted a protracted service, was devoted to a prayer-meeting. Mr. Morris and his daughter attended quite regularly on all these various occasions. Mr. Morris likewise took the Lord's supper with us. In Mrs. Tilley, the wife of one of the sergeants, we found a sister, she being a member of the church at Agra. Occasionally two or three of the other passengers attended our daily devotional exercises, but none of them so regularly as we could have wished.

Such, dear sir, is a sketch of our voyage. Those numerous friends who commended us to

the protecting kindness of our heavenly Father, will rejoice to find that their intercession was so graciously answered by him, and feel encouraged to persevere in praying for the coming of the kingdom of Christ.

The thought that we are so near the scene of our future labours fills our hearts with mingled feelings of expectation and humiliation; for "who is sufficient for these things?" But we trust in him whose grace is sufficient for us; and we pray that we may be more and more filled with that Spirit, who taught the apostle to say, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

All the brethren and sisters unite with me in presenting their kind regards to yourself and Mr. Evans, and many other esteemed friends, for whose names there is not sufficient room here. Please to remember me kindly to Mrs. Dyer, and the friends at Camberwell; and believe me ever to be,

Dear Sir,

Yours affectionately,

J. WENGER.

ACCOUNT OF THE LIFE AND DEATH OF THE REV. JAMES PENNEY.

(Concluded from p. 117.)

In his character as a Christian were displayed sincerity and love, zeal and consistency. He had a deep-rooted aversion to all hypocrisy, and a perfect hatred of it in matters of religion. This impression was so strong that it saved him from many of those unhappy feelings which he would otherwise have experienced from the knowledge he had of the depravity of human nature. His heart did not condemn him, and therefore he had confidence toward God. He was a lover of all good men, and one who delighted in the triumphs of redeeming grace, by whomsoever they might be obtained. He was forward in every good word and work to the extent of his power; and the good he did in one place was not marred by the evil he did in another. He was not the saint abroad, and a tyrant at home; but a regular, steady light, reflecting, as a star of the first magnitude, the lustre of Divine truth on all around him.

His efforts as a preacher of the Gospel were only occasional, till he lately took the charge of the Bethel. In all his discourses simplicity and order were observable. There was often much point in his observations, which told remarkably well on the honest character of the sailor, and which invariably secured the attention. He was always an acceptable preacher; and had his education and practice been made to bear directly upon this work, there is no doubt he would have

been one of the first order. But it was as a teacher of youth that he was most distinguished: in this capacity he was admired and loved by all who came under his instructions. He formed a high estimate of the importance of his work, and this is always essential to inspire the mind with ardour and perseverance in a difficult undertaking. The light in which he viewed it may be seen in the following extract made from one of his sermons:—

"Another legitimate part of the work of the Lord is the instruction of children. We will not call it, as some do, a secondary consideration, but a primary one, because the work of the Lord cannot prosper without it, any more than a fire can be kept up without fuel. Educating the rising generation, training them in the fear of the Lord, guiding them in the paths of virtue and piety, is indeed the work of the Lord. Nothing bids fairer for the future welfare of the church, than the attempt every where made to impart to children moral and religious instruction. It will not only better the moral condition, but promises to perpetuate to future ages the name of our adorable Redeemer. It will prove a blessing to millions unborn when our bones are mouldering in the grave, and when our spirits are with God. David says, in the language of prophecy, 'Thou shalt arise, and have mercy on Zion, for the time, yea, the

set time to favour her is come; for thy servants take pleasure in her stones, and favour the dust thereof.' Children are these stones, and his servants take pleasure in them when they adopt means to instruct them in the way of the Lord. This is the first process by which they are shaped and prepared for a place in that building, which shall be to the praise and honour of our Redeemer, who is the chief corner-stone. By these means we shall erect a superstructure more magnificent and beneficial than the temple of Solomon. No part of the work of the Lord is more interesting and encouraging, for we have seldom to say, 'Unto whom is the arm of the Lord revealed?' The toils and labours of this department meet with a rich reward: the tender plants under our fostering care grow up under our eye; they bud, they take root, they blossom, and bear fruit. What has proved more beneficial than Sunday-schools? How many plants have they introduced to the church, to the ministry, and to the missionary field! One of the most useful and zealous missionaries now in the field with us once related the following circumstance in his life:—'When a youth, as I was wandering about the city in which I lived on a Lord's day, heedless and careless, in passing down one of the streets, I was arrested by the sound of singing. I went to the door to listen, and, while riveted to the place with attention, one of the teachers entering, laid hold of me, and thrust me into the room. I was soon noticed by the other teachers, and placed in a class. It pleased the Lord to bless the instruction: I joined the church; the church called me to the ministry; and when in the ministry my soul yearned for the salvation of the heathen. The simple circumstance of thrusting me into the school was the turning point in my life; and although I could never after recognize the person, yet, whoever he was, he was to me an angel of light.'

"This is not a solitary instance; many more are on record. The Methodists, a numerous and useful body of Christians, have acknowledged that nothing has proved more beneficial to their denomination than their schools for the sons of ministers: it has furnished them with efficient members, faithful ministers, and zealous missionaries.

"Our brethren at Ceylon have seen the goodness of the Lord in this department of labour. One of the most useful men in this country, though but little known, except to our respected East Indian friends, was a Mr. Burney. To say that he was the means of the conversion of a hundred persons would be saying too little. If the Christian churches in this country expect to vie with those in Europe and America, more must be done in training up our youth, and instructing them in the truths of the Gospel, that the man of God may be 'thoroughly furnished for every good work,' that there may be a seed, a generation to serve the Lord, and that the work of the Lord may appear unto his

servants, and his glory unto their children. All, then, who are engaged in preaching the Gospel, and instructing the rising generation, are engaged in the work of the Lord."

The secret of our friend's success in teaching appears to have lain in the rare union he exhibited of authority and kindness. He let his pupils know that he was their master, and he made them to know equally well that he was their friend. By his authority they were led to try to do right; and by his kindness they were made afraid to do wrong. It is nothing but the combination of these qualities, with competent knowledge, that can make a successful teacher. All these our friend possessed, and hence the high esteem he justly secured among all his pupils, and the satisfactory proof they have given of it since his removal.

Beside his missionary brethren, and the immediate circle of his friends, the following institutions or bodies will severely feel his loss:—The Benevolent Institution, of which he was so many years the teacher; the Bethel, which he had undertaken to supply on the Sabbath; the Baptist Auxiliary Missionary Society, of which he was the active secretary; the church in Circular Road, of which he was a worthy deacon; the Ladies' Society for Female Education, of which he was the president; and the Juvenile Society, of which he was always the zealous friend.

For a man that was living to Christ in so many ways to be removed, though it may be to his eternal gain, and to the happiness of the church above, is a great affliction to the church on earth. When he preached in this place on the first day of the new year, little did we imagine that the light which was burning and shining in the midst of us, was so soon to be extinguished. But the deed is done; and since He who has done it loves his own cause better than we do, and is able to raise up other instruments to accomplish his purposes, we bow with submission to his holy will, and to the inscrutable dealings of his all-wise providence, and say, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

The removal of our friend was very sudden. The disease by which he was removed was the spasmodic cholera, which is very rapid and painful in its progress. Elijah, conveyed to glory in a chariot of fire, scarcely disappeared more suddenly, or entered more quickly into his rest. The day in which the cold hand of death was laid upon him was his birth-day; and it was a very singular coincidence of events, that his birth, his arrival in India, and his death should all have taken place on the same month, and on the same day of the month. On that day I was invited to dine with him. I met him a little after four in the afternoon, in good spirits apparently, though I afterwards learned he was suffering at the time, and vainly wished him many happy returns of the day,—never for a moment thinking that was to be the last birth-day he

would keep, and much less fancying that it was to be the last day of his life.

While sitting at the table I observed he partook of no food, and asked the cause. He replied he did not feel well, and shortly afterwards retired from the table. Mrs. Penney first went to see what was the matter, and came and asked me to see him. From the coldness of his hands and head he appeared to me like one death-struck. Medical aid was immediately called in, and every means used to check the disease, and produce a re-action in the system, but all without the desired effect. The sickness and some other symptoms of the disease were arrested, but the cause still continued to work internally; and under it our friend was in great pain, and exceedingly restless through the night, and at eight o'clock in the morning expired.

The first remark that he made to me, after he lay down on the couch, was, "I shall not go down any more." This alarmed me at first, though I afterwards found, by his repeating it, that he meant only to say, he felt too prostrate to go out again that night. Being in great pain he could speak only at intervals. While under paroxysms of pain, he said several times, "It's hard work." Once he said, "Well, there is a country where there is no pain, for there will be no sin there." As the disorder increased, I asked him if he thought he was going. He replied, "Yes, I suppose I am; it is rather unex-

pected, but it is of no consequence, for I suppose death always comes unexpected at last." I asked him at another time how he felt in the prospect. He answered, "I am not afraid to die; I have no elevated joys in the prospect, but I have a firm hold on Him who is able to save;" evidently alluding to the passage, "I know in whom I have believed," &c. I inquired of him again, whether he found the promise true, and the grace of Christ sufficient. He said, "Yes, sufficient to prevent all murmuring. Sinner as I am, what have I but that grace to trust to? By that I am what I am."

To the doctor, early in the morning, he observed, as he had done to me, that he was not afraid of death. To one who came to see him he said, "So you have come to see how I behave myself at last." To another he said, "All is well—all is well."

Perceiving that life was drawing rapidly to a close, I asked him once more if he had any thing he wished to communicate before he left us. He replied, "Take care of my wife and children: I commit them to God. Let brother Ellis take charge of my papers in the tin box. To Lucy [his wife] I leave what I have. That is all; and so my affairs are soon settled." After this he continued gradually to sink away, till at length he expired in peace, without a sigh or tear, or groan. "Blessed are the dead who die in the Lord."

Home Proceedings.

DEPUTATION TO SIR LIONEL SMITH.

ON Friday, December 20th, a Deputation from the Committee waited, by appointment, on his Excellency, Sir Lionel Smith, G.C.B., the late Governor of Jamaica, at his residence in Eaton-place, Belgrave-square. The Deputation was received by Sir Lionel with the utmost courtesy; and the high testimony borne, in conversation, to the valuable services rendered to the colony by our missionaries, and to the exemplary conduct of the negroes under their instruction, was very gratifying.

We subjoin a copy of the Address read by the Secretary of the Society, and of the Reply received from Sir Lionel a few days after the interview.

TO SIR LIONEL SMITH, G.C.B., &c. &c. &c., LATE GOVERNOR OF JAMAICA.

WE wait upon you, this morning, Sir Lionel, as a Deputation from the Committee of the Baptist Missionary Society. We are gratified with an opportunity of personally offering our respectful congratulations on the return of your Excellency to your native land, and our warm and grateful acknowledgments of the firm and efficient protection you have uniformly extended toward our missionaries in Jamaica.

The post which your Excellency was chosen to fill was, from the circumstances of the period, peculiarly arduous. Under your government a very important and momentous change in the social condition of the labouring class in the principal slave colony of Great Britain, had to be conducted to a successful issue. Many serious difficulties stood in the way, arising, however, not from the character and dispositions of

the many, but the supposed interests of the few. Much depended on the wisdom, firmness, and moderation of the individual who, at such a crisis, acted as the representative of our gracious Sovereign; and, as friends of the negro, we rejoice, and beg to felicitate your Excellency that a Governor was found equal to the occasion. That a small class in the island, chiefly, we apprehend, among those least interested in its permanent prosperity, should have opposed, thwarted, and misrepresented your measures, was no more than might have been expected. An ample compensation has, however, been awarded to your Excellency in the warm and lively gratitude of an emancipated peasantry, who have proved themselves every way worthy of the boon conferred upon them. By them, and by their posterity, the name of Sir Lionel Smith will be repeated, with affectionate veneration, for many, many years to come.

We cordially thank your Excellency for the promptitude you have ever shown to afford protection to our faithful and devoted missionaries, than whom, we are convinced, Jamaica contains no men more decidedly the friends of peace, industry, and good order; and for the countenance given to their attempts to shield the labouring class from oppression, and to train them up as virtuous and enlightened citizens. To the unexceptionable conduct of our brethren, and the utter falsehood of the calumnies which

have been so industriously circulated against them, we feel assured your Excellency, on all proper occasions, will be ready to bear testimony. And we trust that, in the honourable gentleman who has succeeded your Excellency in the responsible office from which you have retired, will be found a Governor possessing, like your Excellency, the sagacity to discern merit, even though covered with reproach and calumny, and the resolution firmly, calmly, and impartially to sustain it.

We learn that the just favour of our gracious Sovereign has confided to your Excellency the care of another colony in the distant East, circumstanced, in some respects, like that from which you have lately retired. Permit us to assure you, Sir Lionel, that our earnest and devout wishes will attend you to that new sphere of honourable service. May Divine Providence favour you with health, and peace, and length of days, and make you the instrument of conferring benefits as important to the labourers in the Mauritius as have already been communicated to that class in Jamaica. And may the Supreme Ruler, who assigns to all mortals their stations in this transitory life, and to whom each one of us must shortly render our account, crown every inferior mercy by bestowing on your Excellency, through the merits of his Son, that favour which is the sure and blessed pledge and earnest of glory everlasting in his presence!

R E P L Y.

Gentlemen,—I thank you very cordially for your kind address of congratulation on my return to England.

The ministers of your Society in Jamaica have not only deserved well of the oppressed negroes, but have been of the strongest support to her Majesty's government in that colony, by giving effect to those measures of amelioration which ultimately terminated in freedom.

It was my duty there to see that great measure, so dearly purchased, completed in all its objects; but it was the constant endeavour of the planters, notwithstanding compensation, to preserve to themselves the advantages of slavery.

The calumnies so industriously circulated by

the planters against the ministers of your church have been proportioned to the good they have done in exposing oppression, and guiding the negroes in their moral and religious improvement.

The abuse of such men is quite harmless, and will never, I hope, deter the friends of the negroes in this country from watching over their interests.

I thank you, Gentlemen, very sincerely, for the expression of all your good wishes; and I would beg to assure you, I shall always entertain a grateful sense of the benefits I witnessed from the labours of your Mission in Jamaica.

(Signed) LIONEL SMITH.

A VILLAGE CONTRIBUTION.

AMONG the Contributions reported this month, is a sum of *5l. 11s. 9d.* from Milford, an obscure village, in the southern part of Hampshire. The following modest recital, by the worthy pastor, accompanied the remittance of this sum. We trust its insertion may be beneficial, not to the cause of the Mission only, but to many other churches through the kingdom, whose circumstances may be similar to those of our friends at Milford.

I THINK there is something encouraging in the fact that nothing has ever been lost to the Christians who have contributed to the cause of God, when it has been done with a single eye to the glory of God, and with a view to spread his Gospel throughout the world. This fact has been clearly elucidated in our own case: I have now been three years at Milford; our people are exceedingly poor; nearly the whole of them agricultural labourers, most of them with large families. The first year I was with them we did nothing for the missionary cause, nor for any other society: at the close of the year we found we were behind in our incidental expenses, and also in the amount promised for the support of the minister. The next year I endeavoured to lay it upon the hearts of the people that we should try to do a little for the Missionary Society and other institutions. Many of our people were fearful that if this were done the minister would still be worse off; but I thought otherwise, and still pressed the subject on their minds. After much prayer on the subject, and a visit from the Rev. Eustace Carey, we raised

2l. 15s. We also assisted several other causes in a small way; and at the close of the year we were no worse off, but of the two rather better than the year before.

This year we have raised the inclosed sum and paid all our incidental expenses, and the amount for the support of the minister has increased more than was promised; and this is the more encouraging, when you are informed that this year we have had an expense of near *10l.* in repairs, alterations, and new chandelier and branches, which were requisite.

When I first came to Milford, very many of our poor people, living at a great distance from the chapel, used to go home at the close of the afternoon service, so that about from forty to fifty were the whole of our evening congregation, but now we have an increased attendance in the evenings of between 300 and 400, which compelled us to increase our lights.

Pray for us, that our heavenly Father may keep us humble, and continue to smile upon us, and make us more than ever useful in his blessed work.

CONTRIBUTION FROM RUSSIA.

OUR readers will observe, in the List of Contributions given this month, an amount of *9l. 9s. 5d.* from some Christian friends, who have emigrated from their native land, and settled in southern Russia. This contribution was forwarded by our much-esteemed friend and brother C. C. Tauchnitz, of Leipsic, who writes thus, under date Dec. 7, 1839.

YOU are aware that the German Mennonites have formed several colonies in the south of Russia. The largest of them, near the river Molotschna and the sea of Asof, now consists of forty-three villages, and is constantly increasing. The last of these villages was built by a congregation who emigrated from Prussia six years ago. They called the place "Gradenfeld," [field of grace.] I was personally acquainted with them, and know several of their members to be men of evangelical piety. They always felt much interest for the Mission, and continued to do so in Russia, where they maintained monthly prayer-meetings for the purpose. They now send me sixty-five Prussian thalers, as the produce of their collections, and desire me to forward this money to you; because, as they

state, among all missionary undertakings they know of, they feel most attached to your Society. They wish to have a receipt from you, which I beg you to forward me on a separate leaf; and as these dear friends are not acquainted with English money, I desire you particularly to state in your receipt that the amount of the inclosed bill of *9l. 9s. 5d.* is the just equivalent of sixty-five thalers, Prussian currency.

This little donation may be considered as a first-fruit from this congregation since they have been in that part of the world; and I am convinced that many good wishes, tears, and prayers of simple piety, mounted up to the throne of grace when it was collected. May a blessing remain upon it!

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES. — Calcutta, Rev. James Thomas, Aug. 27, Jan. 9; E. Edmonds, Aug. 26; Rev. J. D. Ellis, Aug. 27, Jan. 9; Rev. W. Yates and others, Sept. 21; Rev. G. B. Parsons, Oct. 8; Rev. W. H. Pearce, Oct. 11, (to the Treasurer,) Nov. 9; Rev. John Wenger, Sept. 24. Serampore, Rev. W. Carey, Aug. 23. Cutwa, July 7. Patna, Rev. H. Beddy, Nov. 5.

CEYLON.—Colombo, Rev. Joseph Harris, Sept. 19, Oct. 14.

WEST INDIES.

JAMAICA. — Kingston, Rev. S. Oughton, Nov. 4, 21, Dec. 7. Rev. Josh. Tinson, Dec. 6. Bethtphil, Mrs. Baylis, Oct. 5. Port Antonio,

Rev. John Hornby, Nov. 12. Luca, Rev. E. J. Francies, Nov. 1, (two.) Mount Carey, Rev. Thos. Burchell, Nov. 2; Savanna-la-Mar, (without date.) St. Ann's Bay, United Missionaries, Nov. 14. Old Harbour, Rev. H. C. Taylor, Nov. 12, Dec. 5. Brown's Town, Rev. John Clark, Dec. 4. Falmouth, Rev. Wm. Knibb, Nov. 26. Port Maria, Rev. D. Day, Nov. 26. Mount Charles, Rev. W. Whitehorne, Nov. 26. Savanna-la-Mar, Rev. J. Hutchins, Nov. 27.

BAHAMAS.—Nassau, N.P., Rev. Thomas Leaver, Sept. 20; another, without date, received Dec. 30.

HONDURAS.—Belize, Rev. A. Henderson, Sept. 19, Oct. 1, Nov. 22.

ACKNOWLEDGMENTS.

THE thanks of the Committee are respectfully presented to the following, viz., to friends at Plymouth, for a case of articles for the Rev. Thomas Burchell; to Mr. R. Jones, Tottenham; Mr. Spurden; Mrs. Bridgewater, Oxford;

a friend at Westbury; and T. C., for parcels of Magazines, Reports, &c., for the use of the Mission; and to Mr. W. Vickers, Nottingham, for a box of lace for Jamaica.

Fen-court, Jan. 18, 1840.

ANNUAL MEETING.

IN order to avoid the inconvenience of so many of our ministering brethren in the country leaving their congregations on the first Lord's day in May, the Annual Meeting of the Society will be held, Providence permitting, on Thursday, the 30th of April next. Exeter Hall is engaged for the occasion, and SIR CULLING EARDLEY SMITH, BART., has kindly promised to preside. *Two* Sermons will be delivered on the previous day, and the Committee are happy to announce that the Rev. JOHN EUSTACE GILES, of LEEDS, and the Rev. THOMAS FOX NEWMAN, of NAILSWORTH, have consented to be the preachers.

Further particulars in due time.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from December 15th, 1839, to January 15th, 1840.

LONDON AND ITS VICINITY.		£ s. d.	
<i>Subscriptions.</i>			
Mejor Bradford.....	1 1 0		
B. Birmingham	1 1 0		
Miss Conder	1 1 0		
Mrs. Masters.....	2 2 0		
	<hr/>		
	5 5 0		
<i>Donations.</i>			
Rev. James Hargreaves	5 0 0		
E.T., proportion of daily			
consecration to religious			
purposes	1 1 0		
Salters' Hall Chapel Sunday-			
school, by Mrs.			
Chevely	0 11 6		
Southwark Negro's Friend			
Society, by Mrs. Kitson,			
for Mr. Phillippo's			
schools	5 0 0		
	<hr/>		
	11 12 6		
<i>Auxiliary.</i>			
Marylebene Auxiliary,			
by G. T. Keyes, Esq.	33 0 0		
<i>Berkshire.</i>			
Sunninghill, by Rev. G. Chew.			
Coll. at Missionary			
Prayer-meetings ...	2 2 0		
Wokingham :—			
Juvenile Society	7 4 7		
Heelas, W., Esq.	1 1 0		
Heelas, W., Esq., jun.	1 0 0		
Heelas, Mr. John.....	1 0 0		
Heelas, Mrs. John	1 0 0		
Letchworth, T., Esq.	1 1 0		
Milne, Rev. J.	0 5 0		
White, Mr., Hartley			
Row.....	0 10 0		
Woodrow, Rev. G. ...	0 10 6		
	<hr/>		
	13 12 1		
<i>Buckinghamshire.</i>			
Speen, by Rev. H. Bedding.			
Collection	5 0 0		
Wingrave and Aston Abbotts,			
by Rev. Thos. Aston.			
Weekly subscriptions	1 10 0		
Mrs. Grace	0 10 6		
	<hr/>		
	2 0 6		
High Wycombe, by D.			
Hearn, Esq.	45 18 11		
<i>Cambridgeshire.</i>			
Begwray, Eaton Soken :—			
Mr. S. Hawkins, profits			
of a sheep	0 15 0		
	<hr/>		
	0 15 0		
Harston :—		£ s. d.	
Coll. by Miss E. Foster	4 12 0		
Haddenham :—			
Moiety of collection at			
Annual Meeting,			
27th Nov.....	3 0 0		
Ladies' Association ...	2 19 8		
Miss. boxes by			
Miss Martha Wayman	0 8 0		
Miss Eliza Wayman .	0 5 2		
Miss Mary M. Rose...	0 7 0		
Miss Brand	0 6 3		
Miss Garner	0 16 0		
Miss Bailey	0 9 6		
Mrs. Howlett.....	0 10 6		
Rev. Geo. Bailey	0 11 3		
Subscriptions :—			
Mr. Jas. Biddall.....	0 5 0		
Ditto, for translations	0 10 6		
Mr. John Biddall.....	0 5 0		
Rev. Geo. Bailey	0 5 0		
Ditto	0 5 0		
Mr. Wm. Camps	0 10 6		
Ditto	0 10 0		
Mr. John Cockle	0 5 0		
Mr. J. Dimmock	0 5 0		
Mr. John Read	0 10 0		
Mr. Thomas Rose	0 5 0		
Ditto.....	0 5 0		
Thank-offering.....	0 10 0		
	<hr/>		
	14 4 4		
Willingham :—			
Collection at Public			
Meeting.....	6 0 0		
Melbourn, by Rev. Jas. Flood.			
Collection	5 14 6		
Missionary boxes.....	1 5 2		
Rev. J. Medway(sub.)	1 1 0		
A friend	(don.) 0 10 0		
	<hr/>		
	8 10 8		
<i>Cornwall.</i>			
Cornwall Auxiliary, by			
Rev. J. Spasshatt.			
Chacewater	6 6 0		
Falmouth.....	28 6 0		
Grampound.....	5 4 6		
Helston	12 16 6		
Marazion.....	2 2 0		
Padstow	6 16 8		
Penzance	30 3 3		
Redruth	35 7 2		
St. Austle.....	30 1 1½		
Truro	33 5 0½		
	<hr/>		
	190 8 3		
<i>Essex.</i>			
Sible Hedingham, by Rev.			
R. Langford.			
Coll. by Miss Morris .	1 10 0		
Miss. Prayer-meeting	1 11 6		
	<hr/>		
	3 1 6		
Hampshire.		£ s. d.	
Hampshire Auxiliary, by			
J. George, Esq., Treasurer.			
Andover :—			
Collection	12 9 8		
Small subs. and profits			
on books	5 12 10		
Subscriptions :—			
Mr. James Baker	2 0 0		
Mr. and Mrs. Hill	4 0 0		
Donations :—			
Mr. James Baker.....	20 0 0		
Mr. and Mrs. Hill.....	10 0 0		
Mr. T. B. Millard	1 0 0		
	<hr/>		
	55 2 6		
Ashley :—			
Collection	1 0 0		
Beaulieu Rails :—			
Collection	2 7 0		
Blachfield Common :—			
Collection	1 4 0		
Broughton :—			
Collection	9 0 0		
Boxes by			
Miss Saunders	2 12 6		
Mrs. Smith	2 13 6		
Sunday-school.....	0 15 2		
	<hr/>		
	15 1 2		
Lymington :—			
Collection	10 15 0		
Juvenile Association.	4 16 0		
Sunday-school ditto...	2 0 0		
Miss Allen.....	1 0 0		
A Friend.....	1 0 0		
Mr. Furner	1 0 0		
Mr. Millard	1 0 0		
Mrs. Millard	0 10 0		
Miss Millard	0 10 0		
Mrs. Peder	0 10 0		
Mr. Upward.....	1 0 0		
	<hr/>		
	24 1 0		
Newport, I. W. :—			
Collection	9 4 2		
Subs. by Mrs. Starling	0 10 0		
Mr. Trestrail, for			
Translations	0 10 0		
	<hr/>		
	10 4 2		
Niton—I. W.			
Collection	1 4 1		
Wallop :—			
Collection	2 18 3		
Mrs. Coomb's box	2 1 9		
	<hr/>		
	5 0 0		

£ s. d.		Oxfordshire.		C s. d.		£ s. d.	
Wellw—I. W.							
Mr. Hollis (sub.)	0 10 0	Oxfordshire Auxiliary, by				Elmer, Mr. 0 10 0	
A Friend	0 2 6	T. Bartlett, Esq., Treasurer.				Everett, J. D., Esq. 1 1 0	
	0 12 6					Francis, Mr. J. O. 1 1 0	
Whitchurch:		Abingdon		60 16 6		Hannah, Mr. John ... 0 10 0	
Collection	7 7 4	Arlington Box		0 6 6		Lacey, Robert, Esq. ... 1 1 0	
Two Sabbath-school		Bourton-on-the-Water		15 7 6		Neeve, Mr. J. 0 10 0	
classes	4 0 8	Burford		4 15 0		Notcutt, John, Esq. ... 1 1 0	
Coll. by R. Benham	1 10 0	Chipping Norton		14 6 0		Ridley, Mr. J., sen. ... 1 1 0	
Mrs. Davis	0 10 0	Cirencester		7 10 8		Ridley, Mr. W. 1 1 0	
Miss Scorey	0 10 0	Ensham		1 0 0		Ridley, Mr. H., jun. ... 0 10 0	
Mr. Netherclift	1 0 0	Fairford		3 10 2		Sprigg, Rev. J. 1 1 0	
Mr. Chappel	1 0 0	Farington		3 5 0		Thompson, Mr. R. ... 1 1 0	
Mr. Burt	0 15 0	Hook-Norton		10 2 0		Sundry small sums by	
Mr. Jos. Tanner	0 10 0	Lechlade		5 15 0		Collectors	
Mr. Fletcher, Long-		Oxford		57 3 3		Collected at Henley, per	
hurst	1 0 0	Stow		2 11 6		Mr. S. H. Cowell	
Mr. Dunn, Basingstoke	1 0 0	Woodstock		10 0 0		Mr. Isaac Bass	
Geo. Twynan, Esq.	0 10 0			*196 9 1		27 9 8½	
Mr. Davies (sub.)	2 0 0	Oxford (additional):—				Stoke Ash:—	
Ditto (don.)	5 0 0	Coll. by Miss Colling-				Collection	
Mr. Scorey (sub.)	2 0 0	wood, for schools in				Stradbroke:—	
Ditto (don.)	5 0 0	Calcutta		9 17 6		Collection	
	33 13 0	Ditto, in Spanish Town,		8 11 0		Collected by	
		Jamaica		18 8 6		Miss Bush	
						Mrs. Bayles	
						Mrs. Cockerill	
						Mrs. Cheney	
						Miss M. Darby	
						Mrs. Goldsmith	
						Miss Girling	
						Mrs. Robinson	
						Sunday-sch. children	
						Mrs. Garrod	
						12 8 0½	
						Sussex.	
						Brighton, by Rev. W. Savory.	
						Subscriptions:—	
						General Marshall	
						Sir Thos. Blomefield	
						— Bodley, Esq.	
						Edward Polhill, Esq.	
						— Lane, Esq.	
						3 10 0	
						Wiltshire.	
						Bradford:—	
						R. 3 10 0	
						Coll. by E. J. Rodway,	
						for Entally	
						5 0 0	
						WALES.	
						Dolau:—	
						By Rev. W. Jenkins	
						5 0 0	
						SCOTLAND.	
						Montrose Penny-a-week	
						Society, by Mr. A.	
						Watson, jun. 5 0 0	
						FOREIGN.	
						German Friends in South-	
						ern Russia, by Mr.	
						C. C. Tauchnitz	
						9 9 5	
						Amsterdam:	
						Widow's mite, by Mr.	
						B. Millard	
						0 16 8	
						Rotterdam:—	
						Mr. Hosken	
						0 10 0	
						10 16 1	
						* Of this sum 99l. 0s. 10d. had	
						been previously acknowledged.	

THE
MISSIONARY HERALD.



CONFLAGRATION OF THE CHAPEL AT SAVANNA-I-A-MAR, JAMAICA.

SAVANNA-LA-MAR.

DESTRUCTION OF THE CHAPEL BY FIRE.

Our readers have perused, we trust, with lively sympathy, the letter from Mr. Burchell, in our last number, giving an account of the destruction of the newly-erected chapel in this town by fire, on the night of the 23rd of November last. The engraving on the other side is intended to represent the painful scene; for which purpose we have availed ourselves of a drawing of the chapel sent home in Mr. Hutchins's last letter. We subjoin a List of the Contributions sent, up to the present date, towards making up the loss incurred by this unexpected calamity; and venture to express the earnest hope that other donations for the same purpose will be *speedily* forwarded.

CONTRIBUTIONS RECEIVED.

		£	s.	d.			£	s.	d.
Friend in Essex		50	0	0	Mr. John Beckinsale	0	10	0	
Tewkesbury, by Rev. D. Trotman.					Mr. Samuel Franklin	0	10	0	
Thomas Oddiek, Esq.	20	0	0	Sums under 10s.....		1	0	0	
L. Winterbotham, Esq.	10	0	0						25
A. B.	10	0	0						5
Mr. Lewis	1	0	0	Miss Davey, <i>Norwich</i>					0
Mrs. Hartland	1	0	0	Mrs. J. Broadley Wilson					0
Mr. Jones	1	0	0	M. G. Jones, Esq.					10
Miss Jones.....	1	0	0	Member of the Committee.....					0
Various friends	6	0	0	Amersham—Friends, by Rev. J. Burton .					10
				W. Lepard Smith, Esq.					5
W. B. Gurney, Esq.		25	0	0	John Coward, Esq., <i>Liverpool</i>				5
Cheltenham, by Rev. James Smith.				0	James Lomax, Esq., <i>Nottingham</i>				5
Mrs. Swinburne	5	0	0	0	Mr. R. Cartwright.....				5
Mr. John Bailey	5	0	0	0	Thos. Leigh, Esq., <i>Earlith</i>				5
A friend.....	5	0	0	0	C. S. Tossell, Esq.				2
Rev. Jenkin Thomas	1	0	0	0	W. Paxon, Esq.				1
Rev. James Smith	1	0	0	0	Rev. John Dyer				1
Mr. Thomas Billings	1	0	0	0	Mrs. Moore, <i>Hamerton</i>				1
Mr. J. B. Winterbotham.....	1	0	0	0	Miss Thornton, ditto.....				1
Mr. R. Winterbotham.....	1	0	0	0	Rev. W. Norton, <i>Bow</i>				1
A friend	1	0	0	0	Friends at Providence Chapel, <i>Shoreditch</i>				1
Mr. Samuel Fisher	0	10	0	0	Messrs. Hearn and Veary				1
Mr. John Whitmore.....	0	10	0	0	Friend, by the Treasurer				1
Miss Bird	0	10	0	0	E. J.....				1
Mr. Thomas Beckinsale	0	10	0	0	A., <i>Horsington, Somerset</i>				0
					Mr. W. Kendle				0
									10

In the preceding list it will be perceived that two of our ministering brethren have sent up contributions, kindly made by their friends, on reading the account published in our last number. In reference to the contribution from Amersham, our brother Burton remarks, "Our annual contributions will not be affected by this, I believe, except to increase them :—" and our esteemed friend at Cheltenham writes as follows :—

On reading brother Burchell's letter in the HERALD, in reference to the destruction of brother Hutchins's chapel by fire, I felt that something should be done by the churches in England to assist our brother, and manifest Christian sympathy.

We have a debt on our place, and have, by persevering effort, raised 2000 guineas toward it within four years. I had just given notice of an extra collection toward the British and Foreign School-room, so that I could not have a public collection, yet I felt something must be done. Perhaps no church in the kingdom has had more collections and cases within the last eighteen months than we have, but I determined

to do what I could; I therefore drew up a case and devoted part of two days to the work, and now send you twenty-five pounds toward rebuilding the chapel at Savanna-la-Mar. I trust many of my brethren in the ministry will do the same. They cannot, I think, have much more reason to plead to be excused than I had; but I began in prayer, and I look upon my success as an answer to prayer.

May the Lord abundantly bless all his missionary servants, and give us all more disinterested love and zeal for his glory! So prays,

Yours affectionately in Jesus,

JAMES SMITH.

CALCUTTA.

COMMUNICATION FROM MR. W. H. PEARCE.

In a letter to the Treasurer, dated Nov. 9th, Mr. W. H. Pearce, after describing the manner in which the various departments of labour had been parcelled out among the several members of the missionary body, proceeds to remark :—

And now, my dear Sir, as regards Calcutta and its neighbourhood, I think you will readily admit that, although, through the liberality of our churches at home, our number of agents is happily augmented, it is by no means in excess of our work.

Of brother G. Pearce's return, for some considerable time, there is but little hope. Brother Parsons has left us for Monghyr; and brother Carapeit, through advanced age and infirmities, is becoming every month less competent to active exertions. With translations into several languages, and a distribution of the Sacred Scriptures equal to that of the Calcutta Bible Society, with numerous services, in different languages, for the benefit of Europeans, East Indians, and natives, Protestants, Roman Catholics, Hiudoos, and Mohammedans; with boarding and day-schools, and seminary for young men preparing for the ministry; with printing-office and type-foundry; with churches and village stations over the river, and at the distance of fifteen, thirty-five, and fifty miles respectively; and with all these operations every year widening in their influence; you will see, I am persuaded, that even with the aid of native agency, we cannot do the work effectively with less European agents than we have, and that every brother employed will have engagements fully equal to his physical and mental energies.

We are all very anxious to form an efficient

station in the Upper Provinces; and shall therefore hope, while life and health are spared us, to let other brethren whom you may send out proceed in that direction; but we earnestly hope, that if any of us should be removed, you will, without delay, supply the deficiency.

In reference to Calcutta, its darkest night is past; the day, we are persuaded, is dawning; in the minds of multitudes a slow, but certain change is taking place, which must eventually exhibit itself; and while, in common with our dear brethren of other denominations, we would persevere in humble, prayerful, united, and active exertion for the salvation of this people, we entertain, in common with them, no doubt as to the result. I trust that you and all our dear friends will continue to aid us by your prayers, that, in due time, we may rejoice together in the abundant blessing of our God.

As it regards the missionary body in general, I am happy to report that that delightful Christian affection, which has so long distinguished the brethren of different denominations in Calcutta, appears to have suffered no diminution. I have attended two monthly Missionary meetings, at which all the brethren of each denomination, whether resident or visitors, who could attend, were present, and manifested the most delightful spirit of friendship and co-operation. May this spirit ever be maintained among us!

INTELLIGENCE FROM THE VARIOUS OUT-STATIONS.

Our Number for December contained extracts from the letters and journals of our brethren who are labouring at the out-stations of the Eastern Mission. We proceed now to lay before our readers further communications from these interesting fields of missionary operation. It is matter of rejoicing, and of devout gratitude to God, that, although dark superstition and deep-rooted prejudice, with error in various forms, unite to oppose the advance of Divine truth, yet the Lord of the harvest is honouring his labourers, and crowning their efforts with an encouraging measure of success.

Mr. J. D. Ellis, in forwarding these accounts, thus writes :—

“ The Native Christian Institution and other departments of our labour are, I trust, prospering; and we are not left without tokens of the Divine approbation. The preaching in and about Calcutta is regularly attended to by the

native assistants, our native students, and our good brother, C. C. Aratoon. We this week open a new bungalow chapel for public preaching to the Hindoos and Mussulmen at Sealdah, a populous place, about a mile from this. The chapel here, 53 feet by 45, being erected by the benevolence of our friend at Birmingham, is nearly ready; and the school is building adjoining it; which, I hope, we shall open by new-year's day."

Our first extract is from the journal of Mr. J. T. Thompson, whilst returning from Calcutta to his station at Delhi. The interesting account he gives reminds us of the dangers to which a missionary is exposed, whilst at the same time it shows us that, in Mr. T.'s language, "to our God belongeth power, and it is his to deliver in the hour of danger."

FROM MR. J. T. THOMPSON, ON HIS WAY UP THE RIVER TO DELHI.

Ghazipur, April 4, 1839.

After my last from Dinapur, I had very few opportunities of making known the word, notwithstanding frequent and continued detentions through the strong westerly winds. I regret this, both for the people between whose villages and the stream there are immense sand-banks; and, in fact, they were not visible; and I regret it for ourselves, as the absence of such opportunity occasioned a deficiency in our joy; the men, their ignorance, their acceptance of the word, and the prospect of their acquaintance with the Saviour, never failing to interest us all. On the whole, I have reason to hope that the spiritual bounty of the churches, with which I have been intrusted and have travelled, has not been wholly misapplied, but may serve effectually to enrich some poor soul; yea, bless with the knowledge of themselves, and of the Saviour, some scores of souls in eternity.

To persons at Semra, Gaeghat, Bhagrasin, and other places, I gave a few tracts and Gospels, reading and conversing with them of the way of life.

At Bhograsan, a number of Dacca boatmen were glad to get Bengalee Gospels; and a Bawagi of the place, who happened not to be present at the distribution of tracts at the temple, came to the boat for a supply, and named half-a-dozen, which he had read through, and still retained. He resides at the temple, and is a satisfactory instance that our tracts are both read and understood, and also retained after perusal, at least in some instances.

The field of labour is wide, and much may be done for souls by a missionary continually traversing in a light boat, in mild weather, up and down the river; as by this means souls will be brought under the power or within the reach of the word, who might never be accessible to a settled missionary.

Perilous Adventure and providential Escape.

A week before reaching this, we were in imminent danger of being staved to pieces in the midst of the waters. We were tracking up against such a strong current that we had the men of

both boats to assist one, and then we could make but little head. At this juncture, two immensely large cotton boats were seen running violently down, with wind and water, against the head of our boat. We called, we bawled, we warned, and took what precaution we could ourselves; but the unwieldy boats seemed to have lost all management, and the helm of our budgerow could not be worked. Thus we were within a few paces of the boats, and expecting to receive one dreadful shock at our boat's head, and go to pieces. The men gave up all hopes, remitted exertion, and stood exclaiming, "It is all over!" and I had just time, as the boats were about to touch, to cry out, "O God!" and had not time or courage to say "save!" when one boat turned to our right, and the other, the more formidable one, stuck on the sunken banks, within a few inches of our budgerow, and there remained fast till we disentangled our track-ropes from her masts and rigging. This was mercy indeed, to deliver us when a horrible death stared us so evidently in the face, and seemed so inevitable and near. To our God belongs power, and it is his to deliver in the hour of danger.

Conversation, and Gospel and Tract Distribution.

Calpi, July 12, 1839.

Of opportunities of dispensing the word, or of distributing it, I have not had a great many, as, since our entering the Jumna, we have been passing up a comparatively desolate tract of country, with only now and then a village to be seen, excepting the first few days of our journey. I have, however, visited Rajapur, Semchta, Chittara, Kamkrar, and Hamerpur, and endeavoured to excite some attention to the things of salvation and the words of the Saviour. I seemed to be talking to men just awakened from a profound sleep, as to spiritual and eternal matters.

At Semchta, while sitting in the verandah of the zamindar's house, reading and discoursing, a very large and attentive body of the zamindar's family and friends gathered around us, and gave me, by their attention and questions, the greatest satisfaction I have had of the kind this trip.

Two hours passed away as a few minutes; and the principal men following me to the boat, I again discoursed with them, and parted with prayer.

At Kamkrar, as I sat in the shade of the zamindar's house on a sultry day, I was most unexpectedly refreshed with the sight of some Gospels and tracts left there by our brother Chamberlain twenty-five years ago, as stated by the relatives of the headman to whom the gift had been made. The man possessed an inquisitive turn in matters of religion, and indulged it both as to books and men. If he has not left behind any proof of the good effects of his reading our books, he appears not to have bequeathed to his family a stigma on those books; on the contrary, they are held in high estimation as "books of some knowledge," and kept tied up in the bundle of their own sacred writings. We have proof also, that our books and tracts are not, when gratuitously distributed, universally destroyed: they exist, and the esteem with which they were at first accepted, is perpetuated to the next generation in a family through a quarter of a century. The bare idea of the long retention of Christian writings in a Hindoo family, the most eminent in the village, may yet produce good effects in the minds of the relatives of the deceased recipient. Certain it is that the chief pundit of the village, impressed by this circumstance, very eagerly accepted a Gospel and a few tracts that were offered him. Some scores of tracts and a few Gospels were given, at the above-mentioned places, to persons soliciting them.

Pleasing anticipation of receiving the Gospels in Sanscrit.

Agra, August 2, 1839.

Your mention of the Sanscrit Gospels has quite cheered me, and given me the prospect of a pleasure, for many years suspended, of reading the Divine word to the pundits of the country in their own dialect, which, I am persuaded, carries a charm and a sort of Divine authority with it, not possessed, in certain

minds, by any of the various chasus. I almost overlook the other parts of your intended supply, in my anxiety to possess the Sanscrit Gospels and Sanscrit Psalms.

At Etaya I felt very happy in an abundant distribution of the word in Urdu and Hindoostanee, not only among those who had newly to be informed of its nature, but among those, alas! who for years possessed the word in some of its detached forms. Their knowledge of its bearing on the faith of the country did not seem to diminish their esteem for it. Oh that the eyes of their understandings might be opened to discern its spiritual excellences!

At Punnarpan, Katchowri, Kutchpuri, Poonchha, Bah, Butteswor, Chandwar, and some other places, numerous tracts and Gospels have been given; and, in a few instances, the volume of the Gospels and Acts, where men appeared to be deserving of them, and likely to give them an attentive perusal.

One poor hairigi remembered my having passed up many years ago, and given him and another ascetic two tracts a-piece. The man is now destitute of sight, but recollects having heard of the incarnation treated of in one of the tracts. I had some serious talk with him; and feeling much for his state, I could not but earnestly supplicate the Saviour on his behalf before I quitted the door of his isolated hut, in a shady situation, on a high bank of the Jumna, on the right.

From observing the effects of the former distributions on the minds of the people on the Jumna and elsewhere, it has struck me that we have distributed the Scriptures too partially among them, and given them a larger number of tracts. Without, however, lessening the number of tracts, if we multiplied our Scripture distributions we should do well, and might see other and more favourable results. Let us, then, my dear brother, begin immediately, and call upon the people of England, America, and India to enable us to do so, and come "to the help of the Lord, to the help of the Lord against the mighty!"

ARRIVAL OF MR. THOMPSON AT DELHI.

Sept. 2nd.—It is with much pleasure I announce my arrival at my old station, and rejoice in the mercy and goodness of our God shown us by the way.

On the 29th ult. we reached this place, the same day got a house, on the following day removed all our things from the boats into it, and are now getting a little settled in the house way, and begin to feel we have a home again. May a gracious God long continue us in it!

I shall at present say but little. Wherever an opportunity offered between Agra and this place, I availed myself of it to make known the Saviour, or put his word into the hands of those ignorant of his name.

At Hunsnahal the chief Brahmin appeared a

candid man, showed his dissatisfaction with Hindooism, and desired, with apparent sincerity, to know "what he should do;" an interesting inquiry, which I could not, in a few words, answer; but I trust the books he took will, in many points, meet his inquiries.

At another village, Garawali, three days afterwards, there was an equally anxious inquirer of the Christian truth; but the zamindar of the place would not allow him to retain a single tract, so averse was he to our books, or so much afraid of their results.

At Wyra, the aged Babaji of the place showed a great and sincere delight in the simple truths of the Gospel; listened, with strong feelings of astonishment, humiliation, and joy to the read-

ing, discourse, and prayer; and accepted our books as a gift of heaven to his sinful soul.

At Mathwra I met with Bahri Isharchandar, of the Adjutant's Office, who had received his English education at Joyrnarayau's school at Benares. He possesses a good knowledge of the Bible, some love for it, and is not destitute of faith in the Redeemer. At first sight of me he took for granted I was a missionary, and requested a Testament. I had the pleasure of giving him one in Bengalee, and regretted I had not the Psalms in the same language.

Two days after, when I had distributed largely at Sadar bazaar ghat, and had less matter for the opposite shores, three Bengalees followed my boat with great labour, in order to obtain the Testament and other books; and really, if you

had seen them walking and running, trying to keep up with the boat under sail, and heard them speak of Jesus our Saviour, and had seen them delighted and returning homo with the only remaining Testament but one, and some Gospels, as the sole reward of their pains, you must have concluded, as I was led to hope, that there was certainly something favourable in the minds of those persons towards Christianity, else they would not have acted as they did. I erred in not bringing with me a larger stock of Bengalee books, especially of the word of God, for these occasional distributions. I hope, now, I shall have a moderate supply of every thing in Bengaloe,—even the Geography, if some copies can be granted for distribution."

CHITTAGONG.

LETTERS FROM MR. J. C. FINK.

Ceremony of Swinging on Hooks.

May 14, 1839.—On the 12th of April, being the Charak-puja day, myself and brother Johannes, in the afternoon, went to Baksi-ka-hat, where swinging was to take place, and where a large assembly was formed for the purpose of witnessing the diabolical and cruel performance. We entered the crowd, and exhorted the multitude, in two or three places; and after we had preached, and given away a number of tracts, we went to the spot where they were performing the ceremony of hooking the back.

An old man, about fifty years of age, who was in a state of intoxication, was preparing to be hooked, and, staring me in the face, said that this was the tamasha of his puja. When I found that he was reasonable, I spoke to him about the evil of it, and asked him and the spectators who were on the spot, whether they did not think that their cruel and shameful practice was sinful, both in the sight of God and good men. The old man, in reply, said, that although the action was sinful, yet they must do it, "For without sin," said he, "there would be no tamasha in the world." He then turned from me, and prostrated himself on the ground, for the purpose of being hooked; and, while they were finding a proper place to penetrate the iron, on account of his having already numerous hook-marks on his back, (being an old swinger,) he suddenly turned, and laid on his back, and said, "Well, if you cannot find any more places on my back, hook my breast, and let me go up, and swing with my face towards heaven." They, however, turned him over again, and, without hesitation, hooked his back as usual, and swung him round for about five or six minutes.

15.—In the afternoon we went to a large Mela, which was held near the military lines, when we were surprised to observe another swing-

ing take place, the same as yesterday. In this large market we held forth the word of life in three places, to a good number of hearers, who heard us attentively, and readily received the Scriptures and tracts from us.

Gratifying Intelligence from Akyab.

A letter which I lately received from Akyab, my old station in Arakan, I am happy to say, was very satisfactory. Knipung, the senior preacher, mentions in his letter that there are three persons who have forsaken the worship of idols in the monastery, and seem to be acquainted a little with the Christian doctrine, and are now seeking to know more of it. Brother Comstock has likewise written to me that he will visit Akyab, in order to ascertain how the disciples are getting on; and that he will write hoth to you and to me, and will let us know the particulars of their labours, condition, &c. I am anxiously waiting to hear from him; and I hope, if the Lord will, to visit Akyab myself after the rains.

You will find, in my inclosed journal of my few days' labours at Ranggunia, that in one of the jaindaries, the Bengalee Hindoo ryots, by the permission of their jainindar, have invited me to go and build a small house within their village, and reside among them in one part of the year; and they have promised that they will attend to my instruction, and examine the Christian doctrine I have preached to them, which, they say, they never heard before.

This place is about fifteen miles from the town, and is situated on the bank of Karnafuli river; and the house will not cost above fifty rupees, as it will be only a small one, and the materials being cheap in the interior. This is, indeed, very encouraging to a poor missionary; and, no doubt, will be gratifying to all our brethren.

Interesting Conversation with Mohammedans.

July 18.—During our preaching to the natives, we have been several times attacked by some well-informed Mohammedans; especially when we recommended to the multitude Jesus Christ as the only Saviour of all mankind, and showed to them that there is no other way for a sinner to escape everlasting wrath but through Jesus Christ, who has given himself as a ransom for sinners.

The Mohammedans, in their arguments with me in the meeting-house, declared that the Koran was a holy book, sent from God to Mohammed, in which it is declared that he is the last, but true prophet, and real friend of God; and that whosoever denies the faith of Islamism, the same must inevitably perish. I, in reply, told them that God had already given to the world both the Old and New Testaments, in which the Lord has declared that Jesus Christ is the only Saviour, and that by faith in him alone there is salvation to guilty sinners; and that, as God was neither a man, nor like unto a man, who would alter his own declaration, or nullify his own revelation, the Koran must consequently be a forgery, and Mohammed an impostor. Further, that as there is no possibility for one poor debtor to expect deliverance and release of his debt by another poor debtor, who is in a similar state; so, in like manner, a sinner cannot expect salvation and eternal life through Mohammed, who was a sinner himself, like all other sinners; for Mohammed was a human being, the son of Abdul; and the word of the Lord assures us, as we have also experienced, that all mankind have sinned against God, by having transgressed his righteous law, under which they are now cursed, and by which they must be condemned.

They asked me, "What sins had Mohammed committed?" I told them, in reply, that I could show them several of his sins; but suffice it to say that he was a murderer,—he imbrued his hands in the blood of his fellow-creatures, under pretence that he did it by the command of God, in order to convert the hearts of all the kafars [infidels] to the faith of Islamism. The moment I said this, all the Mussulmans corroborated the action, but imputed no sin to Mohammed. I then proceeded, that Mohammed had, by this kind of proceedings, convinced the world that he was not able to make a single proselyte to his religion without the use of a bloody weapon, whereas God has commanded, both in the Old and New Testament, "to commit no murder;" and he has declared that no murderer can inherit eternal life.

Again, if Mohammed was a friend of God, he could, by the help and power of God, have converted the hearts of the unbelievers, without the use of the sword; for, if God, who could create out of nothing the heavens and the earth, and all the wonderful things that are therein; if he could command the tempest to blow, the seas to

roar, the earth to tremble, and the thunders to crash, could he not have also converted the heart of at least a single man to the religion of the Koran, if that religion was the religion from heaven, and if Mohammed was the friend of God, without the use of swords? "Thus you will perceive," said I, "if you only examine, that your religion is false, and that your Mohammed was a false prophet and impostor, and he was far from being the friend of God, and therefore he did not receive the least assistance nor a single blessing from God, because he would not be the friend of a murderer. But not so with Jesus Christ, who, when he dwelt in this world, sought neither a wife, nor riches, nor the pomp of this world; nor did he use any kind of weapon in his hand; but, being the true and beloved Son of God, yea, God himself, God in him and with him, by the power of his Holy Spirit, and through his wonderful miracles, and the preaching of the true revelation, which he brought with him from heaven, thousands of stubborn sinners were melted, and enlightened, and turned to him, even to the Lord Jesus Christ, in whom they believe and trust as their Saviour and their Redeemer: for he is able to save them, and as many as will come to him, even to the uttermost."

"And," I added, "Jesus Christ came from God to seek and to save those that have been lost and ruined in sin by the fall of Adam. He (the Lord Jesus Christ) suffered, by sacrificing his own life upon the cross for you and for all sinners: he rose again from the dead, and he is gone to heaven, where he is now pleading for all the believers; and that if any of you, both Mussulmans and Hindoos, should wish to obtain salvation for your souls, then renounce Mohammed and his false religion,—renounce Krishna, Kali, and all other gods and goddesses, and your false Shasters; forsake all your sins, repent of them, and believe in the Lord Jesus Christ, and you shall be saved."

They answered me not a word, and afterwards I gave away to them both Bengalee and Hindoostanee tracts and Gospels.

Encouraging Aspect of the Mission at Chittagong.

September 6.—The preaching of the Gospel among the natives, both abroad and in the meeting-house, at the Chak as well as in the chapel, continues the same. Brother Johannes and myself go out, as usual, every day, except when rain prevents us, preaching Christ to the poor heathens and Mohammedans, and giving away Scriptures and tracts to those who can read them, and are willing to receive them; as the Chak, both in the bazaar and in the meeting-house, the people are always grasping at our books, and are always very eager to have them in their possession.

The Mohammedans are now becoming moderate in the extravagance of their arguments, and are daily soliciting us for books and tracts, with

which we always gratify them, both in Hindoostanee and Bengalee. May the Lord open their eyes, and enable them to see their errors through the light of the Gospel; and may the grace and the Spirit of the Lord lead them for their salvation to the Lamb of God that taketh away the sins of the world!

The Bengalee worship and preaching in the chapel continue as before, three times a week; and I am happy to state that the native congregation has been much increased since last

month. I am happy, also, to mention, that two Mohaumedan women, who can read a little Bengalee, and who are the oldest attendants at the chapel, have solicited baptism. I have a great hope of the one of them; but the other, I fear, will experience some difficulty through persecution by her relatives. They are both under instruction; and I hope that the Lord will supply them with abundance of his grace to help them in all the time of need.

Mr. J. Johannes, who, though much advanced in years, still co-operates with Mr. Fink, gives the following account of his labours:—

April 30, 1839.—My school is considerably thinned: I have not more than twenty boys now. All gone to the Romish school, and these will very soon follow. I am not sorry, on account of my missionary work. The field is extensive, and I have plenty of employment.

During the whole of this month myself and brother Fink have preached in the meeting-house at Chunk bazaar, to hundreds, almost every day. The Gospel has been gladly heard by the people, and books have been eagerly sought. We cannot do more than this: success comes from God; and unless he bless our weak efforts, not a single soul can be brought from the error of his ways to serve the living and the true God.

The more we engage in this employment, the greater the necessity we find of depending upon God for his blessing on our labours. There is much, however, to comfort us. The name of Jesus is extensively circulated here. He has oftentimes been the subject of general discussion amongst respectable Hindoo and Mohaumedan circles; and we have oftentimes had the satisfaction of hearing from many, that the religion of Jesus Christ will eventually triumph; and when there is once a beginning, hundreds will come forward, and enlist themselves among his followers.

I have often asked the poorest villagers, "Did you ever hear of Jesus Christ?" They have answered in the affirmative; and from whom but their friends, who some time or other heard us, and carried the news to the village?

"Waft, waft, ye winds, his story;
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole!"

July 29.—I have daily visited the chapel, in company with brother Fink, and sometimes by myself, and preached once every day to hundreds, who flock thither to hear the words of eternal life. We have always very encouraging attendance. The people hear us without any great prejudice or opposition: some are exceedingly pleased with the word. They have been led to confess that these things indicate approaching change in their belief, and that they themselves discover discordancies in their reli-

gion. They wonder at the solicitude we evince for their spiritual welfare, and the number of books we have gratuitously distributed. Our conversations with them are oftentimes very interesting. We have abundant reason for thankfulness to God; we see the dawn of Gospel light: prejudice is gradually vanishing, if not already vanished, and the people want only precedents to forsake their idolatrous religion. We are commanded to preach, and to this we can simply and exclusively confine our attention: human efforts cannot extend beyond this; it is not the prerogative of man to turn the inflexible heart. To the power of Omnipotence, when exerted, the mountains will become plains, the crooked straight, the blind shall see, the deaf ear shall be unstopped, and the dead awake to life. We have encouragement, however, to persevere, and the Bible shows us our reward. If success does not follow our labours immediately, we know that God is wise in his doings,—that he will do whatsoever pleaseth him in the armies of heaven, and among the inhabitants of the earth. The net under water does not exhibit the success of the fisherman; so with missionaries, not time, but eternity, will show what will make ample amends for all our trials and vexations in life.

Our meetings are kept up, and we have a very good attendance sometimes. I hope those who enjoy the blessedness of the Gospel's joyful sound will, in God's own time, see the error of their ways, and turn to the living and true God. If our aim, hitherto, had been to have a church of nominal members, we should have little to complain of unsuccessfulness.

Brother Fink asked a Mug Christian, the other day, why she had become a Christian, and joined the Romish church. "Why, sir, my lady wants me to throw off my Burman clothes, and dress like the Faringis. She has likewise taught me to salute persons by making a low courtesy." This was all that constituted Christianity, in the estimation of this woman, and such proselytes may be made in shoals every day.

Readiness of the Natives to hear the Gospel.

Sept. 6.—Since my last to you, I am happy to inform you that our native congregation in the chapel is on the increase. It is composed of

Roman Catholics, and a few Mohammedan women, once attached to our adult Native Female School. They are evidently more orderly in their behaviour, appear clean, and are serious and sober-minded. I have reason to believe that God will own this department of our labours.

One of the Mohammedan women has offered herself for the Christian rite of baptism. She attends instruction daily, and is quite willing to bear the blessed Saviour's cross. Her friends and neighbours have proved rather unfriendly to her, but the knowledge of the truth has prepared her for all this. May the Lord give her grace to be steadfast unto the end! I entertain hopes of others, but I can say little decisively just now.

We go abroad preaching as regularly as the season will permit. Twice last month we were kept at home, and that was on account of heavy and incessant rains. We know our duty: we have an ever-present Master, and his eye we regard; our account is with him. We cannot complain that we have no one to hear us now: as soon as we enter our Bengalee meeting-house we have hundreds flocking in, who hear us attentively, and often leave us with serious convictions of the truth. Truth is powerful, and sin-

ners must feel the power of God's word. It is the two-edged sword in the hands of the Spirit; and when that almighty power is exerted these dry bones shall be quickened to a joyful, speedy, spiritual resurrection.

Demand for books and tracts is very great, and we regret that we cannot make extensive supplies. We have also the high gratification of seeing numbers visiting our house to receive books, and hear of Jesus Christ. We improve these opportunities, entreating sinners to be reconciled to an offended God.

My Christian school is so greatly thinned that I feel very little interest in its welfare now: superstition and Romish bigotry have sapped at the very foundation of my work. I feel the havoc they have done to my charge—the young minds once under the true ministration of the word; however, I know God will bless those who have been taught his word in this school. Many are eminent members of society, and if they are not Baptists, they are not Roman Catholics: they know the evil in the latter religion. They know their duty from their birth; and when God turns their hearts, they will seek their way to Zion, “with their faces thitherward.”

P A T N A.

UNDER date of the 5th November last Mr. Beddy writes as follows:—

I have the pleasure of replying to your last letter, of the 29th of May last, which I received some ten or fifteen days ago, and which found me and mine under additional obligations to our blessed Lord, for mercy and goodness exercised towards us in the restoration of two of our children, that had been at the borders of the grave. One of them had been speechless and senseless for nine days and nights, and his death expected every hour for some days, so that we look upon him as raised from the dead. They both had a slow remittent fever, which, towards the close of the rainy season, is rather prevalent here. They had it, without an interval of relief, for six weeks. They are both doing well, blessed be the Lord.

I would have written to you some time ago, but deferred, in the hope of having more interesting matter to communicate, as a Hindoo, with a wife and four children, who has renounced caste a twelve-month ago, and professes faith in the Lord, was expected to come forward and cast in his lot with us; but we have been still withheld from rejoicing over him; he has not joined us, nor do I know what to think of him: his profession is, however, the same; he still holds the same language to us, and does it publicly.

The Mohammedan, that I wrote to you about some time ago, was baptized, after a period of

about eleven months' trial, on the 27th of the past month, and we are all satisfied with him. This makes our number nineteen in communion, exclusive of Captain Bamfield and his wife, who are now stationed at Dinapore, and who come down every ordinance day.

The last account I had from brothers Leslie and Lawrence, a few days ago, communicates the pleasing intelligence of Mrs. Lawrence's safe delivery of a little boy, both doing well; but, although brother Leslie is not laid aside, he is still subject to occasional attacks of fever. His native assistant, Nansook, who is also suffering from the jungle fever, is now up with us, staying with his brother Kasi for a few days.

I am happy to be able to state, that there appears some favourable signs of sorrow and repentance in Roop Dos, which I am not without hope will lead to his restoration to the church, a circumstance that we shall all much rejoice over.

A good deal of the Mohammedan hostility appears subsiding. The aspect of affairs, to our north-western position, has had the effect of humbling their pride; and probably, among the thinking class, has awakened some serious reflections, which may have produced this sudden change.

The various duties of preaching, in and out doors, have been attended-to in the usual man-

ner, and with the same success as heretofore : the seed is sown, the Gospel is pretty well understood, and portions of Scripture distributed.

We are now looking forward for our great annual fair at Hajjepore, across the river, where we go year after year. I am anticipating appearing there this season under circumstances more cheering than ever I yet have done,

namely, in company with five native baptized brethren, one unbaptized brother, and a Brahmin, who has just come among us, who has not renounced caste, but professed himself a believer in Christ. The unbaptized brother came up with Nansook, and has been with him at Monghyr for two or three months.

J A M A I C A.

KINGSTON.

WE have as yet received no information as to the result of Mr. Oughton's appeal to the Court of Error. A letter received from him, bearing date the 4th of November last, mentions that the legal expenses already incurred in conducting his defence amounted to nearly 600*l.* currency, towards meeting which a grant of 300*l.* has been kindly made by the Committee formed in this country in aid of the sufferers by these persecutions. Having received intelligence that the formation of such a Committee was in contemplation, Mr. Oughton writes as follows, in the letter already referred to :—

Your very kind and encouraging letter came to hand last Wednesday. It was, indeed, good news from a far country, and very considerably raised my spirits. I think the sense of my own integrity would have sustained me under this trial; but it was doubly cheering to be assured of the sympathy and approval of those whose good opinion I so greatly value. I hope it will not be long before a teacher arrives. Help I greatly need, and it will be serious if one do not arrive soon.

I sometimes fear that I shall sink under my accumulated anxieties. The care of such a church as this is enough to engage all the attention and energies of any man; but when, in addition to that, I have so serious a law-suit impending over me, and numerous other engagements and anxieties, arising out of my position in this depraved country, it is more than I can sustain; and either vigorous assistance, or a short relaxation from labour, will be absolutely necessary to save my constitution from becoming a prey.

Amidst all, God is prospering my work. My congregation, instead of falling off, increases. The dear people are all affection and kindness. As a church we enjoy both inward peace and outward prosperity. We are actively engaged two nights every week in examining candidates for baptism; one hundred of whom will, I ex-

pect, follow their Lord through the liquid grave about Christmas.

Our enlargement is going on rapidly; although, from the failure of the contractor, I am obliged to undertake its completion myself, which materially adds to my labours. However, I trust it will be a saving of two or three hundred pounds; and that is a great object when money is so scarce, and openings for the useful employment of it so many. I am happy to say that the people have contributed nobly for the enlargement. I have already received fully 1000*l.*; and hope very nearly, or quite, to defray the whole on the day of the opening. The enlargement is, indeed, required. Last Lord's day the people who were obliged to sit outside would have more than filled the addition, and the chapel was crammed, aisles, passages, &c., all full of people, standing.

I am sorry to say that Mrs. O. has been very unwell for some time: Kingston is too hot for her, and I fear that a country residence will be indispensable. As for myself, through mercy, I feel quite well; my mind is light and happy amidst all. God has wonderfully blessed me with health and spirits, so that, spite of my troubles, I have hitherto been able to go through all my duties with pleasure to myself, and, I hope, profit to others.

The following extract of a letter from Mr. Tinson, dated 6th of December, comprises, in a few words, a touching reference to various circumstances which powerfully exercise the faith and patience of a Jamaica missionary.

On the general state of things here it is not easy to give a correct opinion. I hope that we are advancing both in civil and religious matters, but we have plenty of up-hill work; and where is the Christian who has not? His Master assures him of nothing less.

There is much complaint about the domestics, and that, too, against many who profess religion, that they will do only what they like, and do what they do when they like. I suppose these charges must be taken with limitations: I cannot say it is the case with ours. Employers may be in fault as well as servants: it is not an easy matter for many to remember that the people are free. On the other hand, I fear that all the complaints are not without occasion, as many of the newly liberated have but indistinct ideas of proper subordination. This is not wonderful; the human mind is prone to extremes; and I am not surprised that some, on being let go from the most abject servitude, should bound away towards licentiousness. Time, under the influence of moral and religious teaching, will correct this feverishness, and superinduce a more just and better state of feeling.

Many of the poor suffer greatly in this general sickness: having a horror of doctors' bills, as well they might, they are afraid to call in a medical man. Many articles, too, are much dearer now than formerly: wood, for which we used to pay 10*d.*, we now pay 1*s.* 0½*d.*; coffee we formerly bought for 7½*d.* or 10*d.*, we now pay 3*s.* 4*d.*, and the same with many other things.

Since I commenced this I have been called out to visit several of our sick members. Mrs. Tinson went with me to one house, and now she is in bed with severe fever. I scarcely think that our common fever is infectious; but, when the body is predisposed for fever, a visit to a

sick room may hasten disease. But there is the noisome pestilence that walketh unseen, and to which we are exposed, whether we enter the abodes of affliction or not. The affliction of a wife, accustomed to take every domestic care, is peculiarly trying to a missionary; as, in addition to his anxiety, it greatly augments his labour. Our brother Burchell has been much tried in this way of late. I must now, instead of preparing for the pulpit, hasten into town to purchase medicine, as my wife will not allow me to call in the doctor, on account of the heavy expenses we have already incurred this year for medical attendance. I would not, however, complain; for I know that "kind and loving is the hand that strikes;" and, "if sorrow's discipline can chase" but "one evil from the heart," we may well sing, "Sweet affliction, that brings us nearer to God."

I was very glad to receive your kind letter of October 1st. I am unable now, for want of time, to give you a detailed account of our present state, but I hope to do so in my next. When in town just now, I happened to take up one of to-day's papers, and almost the first thing that caught my eye was abuse of the Baptists. Every evil in the country is attributed to them and the special magistrates. Amongst other things, the editor must abuse the clerk of the market; and, to give piquancy to his observations, the clerk must be set down as a Baptist preacher; while he knows, as well as I do, that the individual never had the slightest connexion with us. These men publish the grossest lies, and with the most unblushing effrontery; and will repeat them the next day, though, in the interim, they should be clearly convicted of falsehood. Really, it is no small sacrifice of feeling to live in such a community as this.

BROWN'S TOWN.

In a brief letter, dated Dec. 10th, Mr. Clark reports:—

God has been wonderfully blessing us lately. Hundreds appear to be under deep impressions about eternal things. I have more than two hundred candidates for baptism: numbers come every day to be directed in the way to Zion. It is the Lord's doing, and marvellous in our eyes.

The chapel, although enlarged to contain 2000 persons, has been crowded to excess, notwithstanding the unfavourable weather we have had since the re-opening.

I do not remember having informed you that we have opened a new station, fifteen miles from Brown's Town, which we call Clarksonville. As soon as Mr. Dutton arrives we must commence another at Sturge Town.

The station in Clarendon (Mount Zion) is becoming of much interest and importance.

Bethany continues to prosper.

H O N D U R A S.

B E L I Z E.

As yet no suitable person has been found to supply the vacancy occasioned by the loss of our dear brother Weatherall. How needful it is that help should be provided as soon as possible for Mr. Henderson, will appear from the following extract of the last letter received from him, dated Nov. 22nd.

Mrs. Weatherall is still with us, not choosing to go alone in the vessel, but to wait for some female to accompany her, which she is likely to do by the spring; meantime she assists at times in the school, and makes herself useful.

My own health is yet precarious. I have been enabled to go on without interruption, in the public means, since I last wrote, though with increased bodily suffering, and quite opposed to the opinion of medical advisers. The confidence I feel that you are doing the utmost to relieve me, encourages; and knowing that he whom I serve is able to bring down to the grave and to bring up again, is able, also, to defend me whilst walking on its verge, I thankfully receive the measure of strength given, and put it forth again in his name from day to day, endeavouring to prepare my mind, should it be the Divine will, for the worst; though still cheered with the hope that, after a season's rest, after the coming of a missionary, I should be permitted again to labour for Christ with renewed zeal. No very alarming symptoms of disease have yet appeared: climate, constitution, and care are all in my favour, I hope.

We have had six persons admitted to the ordinance of baptism; and there is a probability

of an early administration of the same ordinance to others. The congregation is steady: with us it is chiefly to the poor that the Gospel is preached. We propose, as soon as convenient after the arrival of a missionary, to attempt the formation of an Auxiliary Missionary Society.

Mr. Crowe is in the school, and has been of use to me, when indisposed, to read a sermon, and so keep together the congregation. He has just recovered from a severe attack of fever, the first sickness he has had since he came to the country.

I long to be out more among the surrounding villages and towns, where souls are living and dying at an awful distance from God.

Since freedom has been enjoyed by the blacks, there is a disposition amongst them to settle at inconvenient distances from the town, where land can be had unclaimed, to form their huts and plantations; for, unhappily, the white people have caught up every spot near. Liberty and independence form too strong a temptation to be resisted by many lately bound, to escape beyond the white people's property, though at the hazard of losing civil and religious privileges, and this may shortly become a detriment to the town of Belize.

B A H A M A S.

TOWARDS the end of the present month, or early in the following, it is expected that our brother Capern, who has, for some years, been pastor of the church at Long Buckby, will embark, with his family, to take charge of the station at Nassau.

A letter from Mr. Quant, of Turk's Island, contains the following brief notice of the state of the cause there. It bears date the 12th September last:—

The Bahamas have been visited with another hurricane last month. We had what we call the tail. It did but little damage with us, merely withering the trees and bush with its burning blast; but we anticipate fearful accounts from leeward, and fear that it extended to Nassau. We had made every preparation for a hurricane, and for twenty-four hours were encouraging the

most fearful forebodings, but the Lord was merciful to us, and we escaped. Great is the mercy of the Lord!

I can say but little of the progress of our society. We manage to maintain our ground, and this is about as much as we do. Last Sunday we had an addition of five, and I expect to baptize again next month. Many more would

willingly join us, whom we cannot encourage. I could soon swell our numbers, without adding to our prosperity, respectability, or my own comfort in the end; and, though we are quite as careful in receiving members as the word of God will justify us, yet some who are received have afterwards to be excluded: this has been my painful duty, in five or six instances, this year; but on these points I shall be more explicit when I make up our report at the end of the year.

I am very happy to tell you that my health is somewhat improved, and, in consequence, I have been able to recommence some of our evening services; but I still find it necessary to be extremely cautious. Mrs. Quant and all our children, four in number, are quite well. Here

the Lord has been abundantly better to us than our fears.

I am now preparing for a trip to Henegagua, an island about 100 miles distant, and intend going as soon after the equinox as I can. I shall have to hire a boat and hands to go down on purpose, as we have no vessels running between the places; but I believe I shall be right in incurring a little expense to visit the people, as they have never been visited, except once by Mr. Bourn for a few days. I can tell you but little about them at present, but shall be able to say more when I have been there myself. They have sent to me repeatedly, entreating me to go; but I have, from various causes, been obliged to neglect them.

Home Proceedings.

H I G H W Y C O M B E.

SEVENTH ANNIVERSARY OF THE BAPTIST AUXILIARY MISSIONARY SOCIETY.

ON Lord's day, Dec. 15, 1839, two most impressive discourses were delivered by the Rev. Eustace Carey, at the two Independent chapels, kindly lent for the occasion.

The following Monday evening a Public Meeting was held in the Town Hall, which was very fully attended. William Parker, Esq., presided; and, after singing and prayer, addressed the numerous assembly in an energetic speech, urging the necessity of sending the Gospel to the far-distant heathen. He was followed

by the Rev. John Dyer, Eustace Carey, J. Burton, Missionary from the Bahamas; John Wilkinson and John Parker, Esqrs.; J. Hayden, Independent; J. Overton, Wesleyan, J. Davis, of Prince's Risborough; and E. Bedding, of Speen.

On this interesting occasion not less than four different denominations pleaded the cause of the Baptist Mission. "How good and how pleasant for brethren to dwell together in unity!"

The collections, &c., amounted to 48*l.* 10*s.*

DESIGNATION OF A MISSIONARY FOR 'THE BAHAMAS.

ON Wednesday, the 18th instant, a service will be held (D. V.) at College-street Chapel, Northampton, when the Rev. Henry Cabern,

late pastor of the church at Long Buckby, will be designated as a missionary to Nassau, New Providence, Bahamas.

	£	s.	d.
<i>Cumberland.</i>			
Carlisle:—			
G. H. Head, Esq.....	5	0	0
<i>Derbyshire.</i>			
Derby:—			
W. Evans, Esq., M.P.	1	0	0
<i>Essex.</i>			
Langham:—			
By Thos. Blyth, Esq.	84	1	6
Loughton Miss. Assoc., by Rev. S. Brawn.....	6	6	10
<i>Gloucestershire.</i>			
Cheltenham:—			
Mr. S. Franklin	1	0	0
<i>Hampshire.</i>			
Beaulieu:—			
Rev. J. B. Burt (don.)	20	0	0
<i>Kent.</i>			
Ramsgate:—			
Rev. J. Mortlock			
Daniell	10	10	0
<i>Lancashire.</i>			
Liverpool:—			
Thos. Thornely, Esq., M.P.....	5	0	0
<i>Lincolnshire.</i>			
Grimsby—Rev. S. Marston.			
Collections	6	13	6
Coll. by Miss Blow ...	0	18	0
Missionary boxes.....	1	8	0
	8	19	6
Killingholme—Rev. W. Rowe.			
Collections.....	2	16	8

	£	s.	d.
Rev. W. Rowe	0	10	0
Mr. J. Dannatt	0	12	0
Missionary boxes.....	2	13	7
	6	12	3
<i>Limber:—</i>			
Collection	0	10	7½
Mrs. Maddison's box	1	8	7
	1	19	2½
<i>Northamptonshire.</i>			
Kettering:—			
Independent Chapel, by Rev. T. Toller...	2	0	0
Standground:—			
B. L. Ward, Esq.....	100	0	0
<i>Nottinghamshire.</i>			
Nottingham:—			
Mrs. Rogers	1	0	0
Friend, for translations	1	0	0
Missionary box, by Miss Coombs and Mrs. Ed- wards	0	12	0
	2	12	0
<i>Somersetshire.</i>			
Paulton:—			
By Mr. James Biggs .	7	10	0
<i>Suffolk.</i>			
Ipswich, by Mr. W. Pollard.			
Mr. Thos. Harwood...	1	1	0
Mr. E. Osborn	1	1	0
Mr. W. Pollard	1	1	0
Servant of ditto, by weekly subscriptions	2	2	2
A friend	0	1	1
	5	6	3

	£	s.	d.
<i>Sussex.</i>			
Rye:—			
By Rev. A. Smith ...	3	0	0
<i>Yorkshire.</i>			
Sabden, by Geo. Foster, Esq.			
Collection and subs. by the Sunday-scholars	10	14	6
G. Foster, Esq. (sub.)	50	0	0
	60	14	6

WALES.

Brecon, by Mr. John Jones.			
Young Men's Society			
Tea-party	4	17	0
Kensington Sunday- school	2	6	1
Mrs. Williams' (late Coulart) Miss. box	1	18	4
Coll. by Mrs. Jones ...	5	4	8
	14	6	1

SCOTLAND.

Glasgow Ladies' Society for promoting female education in India, by Miss Duncan.....	17	13	10
---	----	----	----

Aberdeen:—

W. M'Combie, Esq., per Mr. Stalker.....	1	1	0
--	---	---	---

LEGACIES.

Mrs. E. Lum, late of Bolton, less duty	90	0	0
Robt. Lawrence, Esq., late of Reading	10	10	0

NOTICE TO AUXILIARY SOCIETIES.

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

NOTICE TO CORRESPONDENTS.

Many of our friends having understood that our brethren, Leslie, from Monghyr, and Knibb, from Jamaica, are likely soon to visit England, have earnestly solicited their assistance at meetings of our country Auxiliary Societies, &c. We have just learnt, from a private source, that Mr. Leslie, in consequence of some improvement in his health, has again postponed his departure from India. The Committee, having learnt that Mr. Knibb was expected to attend the Anti-Slavery Convention in June next, have requested him, if possible, to leave Jamaica in time to be present at our Annual Meeting. No reply has yet come to hand, so that our friends will see that it is obviously impossible to make any engagements on his behalf.

Mr. Portlock seems not to be aware that plans, resembling that which he proposes, have been repeatedly brought before the public in print; but, not that we are aware of, with any practical result. If he can procure the adoption of his plan in the town where he resides,—and probably no place in the kingdom is more favourable for such an experiment,—we shall be happy to hear and report the result.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

THE
MISSIONARY HERALD.



SCENE SHORTLY PRECEDING THE DEATH OF THE REV. G. D. BOARDMAN,
MISSIONARY TO BURMAH.

BURMAN MISSION.

CLOSING SCENE OF THE LIFE OF THE REV. G. D. BOARDMAN.

THE late Rev. G. D. Boardman was one of the noble Christian band sent out by our beloved American brethren to the Burman empire. His labours were eminently successful among the Karens, a numerous tribe, inhabiting a mountainous district in the south of Burmah, of whose remarkable traditions, &c., some account was given in our Quarterly Papers for October, 1834, and April, 1835. In the spirit of devoted piety Mr. Boardman resembled David Brainerd, and, like that eminent servant of Christ, was removed to a better world in early life, having but just completed his thirtieth year at the period of his death, February 11th, 1831.

A highly interesting memoir of this excellent man issued some years ago from the American press, a judicious abridgment of which has been published by the Religious Tract Society. It is a most valuable piece of missionary biography; and the account given by his widow of the close of his earthly labours, equals, if it does not surpass, in the qualities fitted to touch and improve the heart, any thing of the kind we have ever met with. That narrative is, however, too long for insertion in our pages, and abridgment would injure it; we give in its room, therefore, the letter of Mr. Mason, a brother missionary, present on the mournful occasion, written the following day. It was addressed to the Rev. Dr. Bolles, of Boston, senior secretary to the American Baptist Missionary Society.

Dear Sir,—Having an opportunity to send to Maulmein immediately, I sit down to communicate the melancholy intelligence that brother Boardman is no more. He died yesterday, about noon, ten or twelve miles from this place, on his return from the Karen jungle, and was buried here, on the mission premises, this morning, at seven o'clock.

You are perhaps aware, that when he left Tavoy last April, he promised the Karens that, if possible, he would return, and pay them another visit at their villages. Soon after his return here, in December, the baptized Karens were in to see him, with many others applying for baptism; requesting him to make them his promised visit, and stating that there were many families in the village who wished for baptism, but were unable to come to Tavoy.

At my arrival last month, I found that twenty-two Karens had been baptized, and brother Boardman preparing to go into the jungle to examine others for this ordinance. He told me the Karens were building him a *zayat* near the foot of the mountain, which he crossed two years ago, and were coming in to carry him out there. When he met me on the wharf I clearly saw the characters of death in his countenance. He was unable to walk to me, yet, unwilling to show me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet, as I saw his heart was set on visiting his Karens, and as the phy-

sician not only approved but even encouraged the journey, I did not advise against his going. Indeed, I felt unwilling to deprive him of the privilege of exhibiting so fine an illustration of the "ruling passion strong in death." Accordingly, we proposed to start on the 31st of last month, the Karens having come in two days previous.

It was not contemplated, at first, that Mrs. Boardman should accompany us; but, on the morning of our departure, she felt unwilling to be absent from him, without any one to perform those kind offices which his situation required, and which no one can perform like a wife; we, therefore, all started together in the afternoon, leaving the mission premises under the guard of a couple of sepoys, with which the military commander here readily furnished us. Brother Boardman was carried on a cot-bed all the way, except when the path round a precipitous hill was too narrow for two to walk abreast, and arrived at the place of our destination on the evening of the third day, without any particular exhaustion. During our stay, however, he so evidently lost strength, that Mrs. Boardman, on one occasion, advised him to return. He replied, with more than common animation, "The cause of God is of more importance than my health, and if I return now our whole object will be defeated. I want to see the work of the Lord go on."

Last Wednesday morning, however, it became so apparent that he could not live long,

that we deemed it expedient to return without delay; and, on condition we completed the examination of the females and of the old men that day, and baptized in the evening, he consented to return on the day following. Accordingly, a little before sunset he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure of baptizing, in his presence, thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done. He had said, in the course of the day, that if he could live to see this ingathering, he could, in special mercy, say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

On Thursday morning we started on our return. When we arrived at the first house, its inmates refused us admittance: with some difficulty we got him into a covered corner of the verandah, in a very exhausted state. Through the assiduous attention, however, of Mrs. Boardman, he appeared to revive; and he did not seem materially different on the succeeding morning from what he had been for several days.

On hearing of his death, the excellent Dr. Judson expressed himself as follows:—

One of the brightest luminaries of Burmah is extinguished—dear brother Boardman is gone to his eternal rest. He fell gloriously, at the head of his troops, in the arms of victory; thirty-eight wild Karens having been brought into the camp of King Jesus since the beginning of the year, besides the thirty-two that were brought in during the two preceding years. Disabled by wounds, he was obliged, through the whole of his last

still it was evident that the close of his earthly existence was rapidly approaching, and we concluded, with his approbation, to take him in a boat down a stream that was near, and which passes within three or four miles of Tavoy. He was carried out of the house, or rather from the house, by the Karens, who put him on board the boat, and Mrs. Boardman and myself followed; but, on turning to see if he wanted any thing, we found his countenance fixed in death, and it was difficult to determine whether he breathed or not. Thus did this indefatigable missionary die, as every missionary would wish to die, about his Master's business, and surrounded by those in whose conversion from heathenism he had been instrumental.

Alas! my brother, I have lost a friend of whom I had just seen enough to love. But what is my loss compared with that of his widowed companion! You, who know something of the affection existing between them, may form some faint conception of her feelings. He was respected, as well as loved, by all who knew him; and his funeral, this morning, was attended by all the European gentlemen and officers of the station.

expedition, to be carried on a litter; but his presence was a host, and the Holy Spirit accompanied his dying whispers with almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of heaven. Well may we rest assured that a triumphal crown awaits him on the great day, and "Well done, good and faithful Boardman, enter thou into the joy of thy Lord."

C A L C U T T A.

NATIVE FEMALE EDUCATION AND THE BENEVOLENT INSTITUTION.

THE last arrivals from Calcutta included the following letters; the first of which, from our dear friends Mr. and Mrs. Pearce, is published at their request, for the information of our kind female friends, in various parts of the kingdom, who furnished a variety of useful and ornamental work for the Native Female Schools. The second conveys an earnest application for a successor to our late brother Penney, in superintending the Benevolent Institution. As a suitable introduction to this letter we have inserted a paragraph, describing this valuable seminary, from the pen of the late Mr. Boardman.

SALE OF ARTICLES FOR NATIVE FEMALE SCHOOLS.

Calcutta, Dec. 16, 1839.

My dear Friend,—You recollect, when we came out in the *Plantagenet*, how bountifully we were supplied, by our benevolent female friends, with useful and fancy articles, to be sold in Calcutta, or elsewhere, in aid of our funds for Native Female Education. Having given a

small quantity to Mrs. Parsons, to be sold at Monghyr, in aid of her projected female boarding-school there; and to Mrs. Phillips, to be disposed of for the benefit of any female school she might establish at the station which Mr. P. and herself may occupy, we had still a liberal supply remaining, to be sold in Calcutta.

Various circumstances prevented our having

a sale in this city till last week, when we were permitted, by the Committee of Management of the Town Hall, to occupy that building for the purpose. The latter is a noble structure, containing the largest room, I believe, in India. Our female friends, of the London Missionary Society, had a few articles to dispose of for their schools, and proposed to take advantage of the sale for this purpose, to which we most gladly assented. The ladies had previously exerted themselves in a tedious, but necessary process, that of pricing every article; and the whole having been sent, on the Wednesday morning, to the Town Hall, were tastefully arranged, during the day, on twenty-one tables, occupying both sides and both ends of the Hall, so as to be ready for sale on the Thursday. The labour of attending at the tables was most kindly shared by Mrs. Wilson, and several other ladies of the Established Church; and by Mrs. La Croix and others, belonging to the Independents, as well as by many of our own denomination. The sale commenced on Thursday, at half-past nine, and by eleven was crowded by purchasers. It closed for the day at four; but, by the advice of our friends, was continued the next day till two, when it finally

closed. We estimate that, besides about 200 rupees obtained by our Independent friends, we shall realise as proceeds rather more than 2100 rupees, (210*l.*,) besides having articles left for another supplementary sale, as recommended by our friends, in February next.

We propose to write more fully, with regard to the disposal of their kind presents, to the generous contributors at every place; but as those letters, to save expense, must be sent by sea, while the present will be forwarded by the overland mail, and will reach much earlier, we shall be greatly obliged to you to insert this notice in the *HERALD*, accompanied with the sincere gratitude of our hearts to every contributor. We entreat their prayers, that the funds raised by their benevolent exertions may be wisely expended, and issue in the most extensive benefits. The immediate departure of the mail obliges us to close, remaining,

Dear Sir,

Your obliged and affectionate friends,

W. H. PEARCE.

M. H. PEARCE.

INTERESTING ACCOUNT OF THE BENEVOLENT INSTITUTION,
BY THE LATE REV. G. D. BOARDMAN.

The following interesting account of the Benevolent Institution, extracted from a letter of the late Rev. G. D. Boardman, when a resident in Calcutta, will, we doubt not, be highly gratifying to all our readers; more especially to those who take a lively interest in the education of the young amongst the heathen:—

The establishment of schools presents a very interesting feature in the prospects of India. I regret my want of information on this subject: I have not been in the place a sufficient length of time to collect the facts; you will be gratified, however, with the few I have collected.

Mr. and Mrs. Penney, of the Baptist Society, superintend a most interesting school, called the Benevolent Institution. The school is conducted principally on the plan of Lancaster. The two departments (of boys and girls) consist of about 200 children and youth, of various nations and colours. They embrace Portuguese, country-born children, Hindoos, Mussulmans, Chinese, Malays, Africans, &c. &c. The pupils learn to read, write, spell, and cipher. Some study geography, astronomy, history, &c., and are daily taught from the Scriptures: the consequence is, that many of them are hopefully

converted to Christ, and several of them are now successfully employed in preaching the Gospel. Some pious members of this school have united in an association, called "The Calcutta Juvenile Society." They meet once a week, for the promotion of personal piety and the acquisition of Christian knowledge. Their avowed object is to propagate the Gospel among their neighbours, especially among the Portuguese and the Bengalese; and I am informed their efforts have been blessed to the conversion of more than one soul. They have a library, furnished by the munificence of friends, and enjoy much public patronage. Oh, how delightful it is to see these young men, thirty or forty in number, piously engaged in such a cause,—young men who, but for missionary efforts, would now, in all probability, be "wondering after the beast," or bowing down to idols.

APPLICATION FOR A SUPERINTENDENT FOR THE BENEVOLENT
INSTITUTION.

To the Rev. JOHN DYER.

Calcutta, Dec. 16, 1839.

Dear Brother,—The death of our dear brother Penney was severely felt in the numerous departments of missionary labour in which he was so long actively engaged; but no where, excepting in his own family, was that loss so deeply felt as in the Benevolent Institution, over which he had long presided. In the other departments his place has been filled up by others, but in this no suitable successor can be found. We have done our utmost in trying to provide one, but in vain; and our only hope now is, that we may obtain one in England.

The difficulty arises from the necessity of having a teacher possessed of a truly decided Christian spirit, combined with all the other qualifications requisite for an instructor of the young. Here, perhaps, more than in other stations at home, he must know how to stoop to the meanest capacity, and adapt himself to an endless diversity of dispositions, and tempers, and habits, so as to secure for those who are deplorably ignorant a good, plain, useful education. He must be calm, yet firm. If he were not mild and cheerful, all would soon dislike and avoid him; and if he did not exercise absolute command, they would soon disregard and despise him. Schools in opposition are rising up all around, well supported by Catholics, with the view of drawing away all the children from the Protestant schools; so that it is necessary that the teacher should be possessed of general information, and aptness to teach, and of active and persevering habits. If he were not so, the Institution would soon be forsaken. But the principal qualification has yet to be mentioned,—and without that all others would be of no

avail,—and that is, true and ardent piety. Anxious to glorify God in the salvation of man, he must feel his delight in embracing all favourable opportunities of directing and warning the children to “flee from the wrath to come,” to the only refuge of the guilty. It would also be very desirable if he belonged to our own denomination,* since the Institution must be provided for by our exertions; and he would thus be able more fully to unite with us in missionary labour during his hours of leisure.

We need say nothing to you of the importance of such an Institution, but may only remind you that it originated with the venerable Carey and his associates; who, while they laboured for the conversion of idolaters, found the Roman Catholic population sunk in almost equal degradation, superstition, and misery, and therefore established this school for their temporal and everlasting benefit. It was the first institution of the kind, and has always been well supported by the public. Brother Penney was very happy and useful in it for twenty years. In his time the boys were nearly 200, and the girls 100.

We need not suggest the propriety of an inquiry being instituted, and answer sent, as soon as possible, as the school is suffering much from the want of a suitable person to take charge of it.

We remain,

Dear Sir,

Yours very affectionately,

W. YATES.

W. H. PEARCE.

R. BAYNE.

* It has been lately legally transferred to Messrs. Yates, W. H. Pearce, and Bayne, as managers; and brother Wenger regularly attends as visitor.

M O N G H Y R.

LETTER OF MR. G. B. PARSONS, RESPECTING THE APPOINTMENT OF HIS
BROTHER.

SHORTLY after the arrival of our dear friends at Calcutta by the *Plantagenet*, Mr. and Mrs. Parsons, accompanied by Sujatali, proceeded up the river to Monghyr, conformably with the original intention as to their location. Some amendment in the health of Mr. Leslie had led him to give up the intention of returning, for the present, at least, to England; but, as his remaining at his station was still very precarious, and as Mr. Laurence was about to go back to Digah, and the various engagements at Monghyr were too much for a single missionary, Mr. Parsons, in conjunction with Mr. W. H. Pearce, expressed a wish to the

Committee that his younger brother might be sent out to join him. After a full inquiry into the qualifications of Mr. John Parsons, the Committee unanimously received him, with this object in view.

From the correspondence of Mr. George Parsons, in reference to his brother, we quote the following sentiments, which are not unworthy the attention of those whose minds may be exercised on the subject of missionary service :—

When actually engaged in missionary work, you see much more clearly than when absent from the field, the value of sterling piety, deep and settled principles, untiring perseverance, and right aims, as missionary qualifications; while all that is of a more showy and external kind droops and fades like a flower. That which fits a man to deal with ignorance, bigotry, prejudice, and superstition at home, fits him for mission-work abroad. Experience in village-preaching is the best possible preparative discipline for the mission-field. A missionary's sermons to the heathen are only extended conversations, simplifying truth as much as possible.

My views of a ministerial call are simply these: a Christian, as one who is not his own, is bound to do all that he can for God: if he can preach, he is bound to preach: if a number of his fellow-Christians be willing, by providing for him things honest in the sight of all men, to release him from the necessity of attending to secular affairs, then he should give himself up wholly to the work of God. The same with missionary work: if a man be qualified and invited to engage in the work, these are a veritable call. I was going to illustrate this view by quotations from Dr. Duff, but I have no room.

You would ask, "What are the necessary qualifications?" Not stopping to notice those which would at once occur, such as the power of acquiring a foreign tongue, a competent stock of knowledge, aptitude to teach, &c., I can now only instance two main requisites,—firm faith

in God, and humble, untiring perseverance. I at once confess, that had I not the promises, the prophecies, the perfections of the Son of God and his Spirit to look on as grounds of hope, I should at once return in despair. What has been done is such as to call for gratitude, and appears at home very encouraging, when it is not seen by the side of those masses of ignorance, vice, depravity, and carelessness, which here overshadow it with such darkness as nothing but light from heaven can brighten. If the main stimulus with which a man comes out here is, "what a delightful work missionary work must be! how interesting to see the heathen listening to the word of life! or, how grand an enterprise the conversion of the world! how noble a thought, that I may be laying the foundation-stone of large and flourishing churches, or of a nation's Christianity!" then he will not be long here, or do much while here. This may induce a few isolated efforts, but it cannot bear up under a life of missionary difficulties. A man must yield himself to the work not because it is delightful, but because he has been ransomed from death by the blood of Christ: he must expect success, not because it is a noble work, but because the power of God, the intercessions of Christ, and the energy of the Holy Ghost are on his side, and he will overcome. Here is an unfailing source of holy motive, such as you can always plead in prayer, and feel of undiminishing value.

C E Y L O N.

NOTICE OF THE LATE MR. SIERS, STATE OF THE MISSION, &c.

Among several encouraging communications from Ceylon, we select the following letter from our much-esteemed friend and brother Daniel, dated Sept. 20, 1839:

Death and Burial of Mr. Siers.

As I am here almost entirely secluded from European society, I hope brother Harris, by the greater frequency of his communications, supplies my lack of service. He has informed you, long ere this, of the death of brother Siers, who, after a short illness, was called to give an account of his stewardship. I knew not of his sickness till a few days previous to his removal, and had therefore no opportunity, in con-

sequence of the distance at which I am situated from Colombo, of seeing him; but, from what I have heard of the state of his mind from Mr. Harris and from others, he departed with a steady confidence in the Saviour, and with considerable peace and consolation. I think his character much improved during the concluding part of his stay on earth; and his last days were probably his most useful ones. Since his death several persons have been baptized, and joined the church, to whose conversion his labours were

instrumental. His death itself appears to have been connected with a blessing to his own family, as his two oldest daughters, who have recently made a profession of religion, ascribe the commencement of their anxiety for salvation to that event. Oh, what a mercy! when our deaths, as well as our lives, are made effective to the extension of the Redeemer's kingdom.

Funeral Sermons.

By the request of his family, his death was improved by two sermons, one in English, the other in Portuguese. Brother Gogerly, the Wesleyan missionary in Colombo, took the latter. I attempted the former, from Heb. xiii. 7, "Remember them which have the rule over you, who have spoken to you the word of God." A large concourse of people attended both his interment and each of the sermons. May all of us stand habitually prepared for the summons which must shortly be addressed to us!

Arrangements for supplying the vacant Office.

His death has occasioned to brother Harris and myself much anxious and prayerful consideration, as to the steps we ought to take for the support of his family, and filling up the deficiency of those services which once devolved on him. The former was comparatively an easy task, and what we have deemed fit to be done has been made known to you. If it be sanctioned by you, we shall persevere in the path in which we have begun; if otherwise, you will direct us how to act.

In consequence of the uncertainty of brother Harris's continuance in this land, owing to the state of Mrs. Harris's health, we have declined making any fixed arrangements as to the latter business, till we receive those communications from you which, in connexion with the whole bearing of the case, will determine his mind on this very important point. If he should leave this island for any other place, and I should return to Colombo, a very different plan may be adopted, than will be requisite should he determine to remain here. At present, Mr. Meldor, the native missionary at Byamville, comes to Colombo three times a month, and takes the Sabbath Portuguese services in the Fort, Slave Island, and the Pettah, and the Singhalese week service at the Lepers' hospital. I do the same once a month, with those occasional variations which different circumstances require. Mr. Meldor's place, on the Sundays in which he is absent, is supplied by the missionary lately placed at the new station of Aloo-gama. As this is a newly-attempted place, his absence rather retards the forming of a Sunday congregation there, than displaces one already collected. This, I know, is very undesirable; but still it is less so than destroying one really formed. I hope, when we get intelligence from England, we shall be able to arrange something less exceptionable; but we have endeavoured to do the

best we could in the circumstances in which we were placed.

State of Mrs. Harris's Health.

I have the pleasure to say, that I think sister Harris's health bids fairer to insure their continuance here than at any former period. She has had a merciful deliverance in her confinement, having given her husband another fine boy, and is doing as well as can be desired. If you have made no definite arrangement as to fixing him in some other spot of the missionary field, I believe he will be disposed to continue in his present situation. I think it most undesirable, unless absolute necessity require, that he should remove. Both he and his family are more enured to the climate. He is adapted to the station he occupies, is become familiar with the nature of the labours which belong to him: he sees the effects of those labours in sinners converted to God, and is beloved and respected by the congregations to whom he ministers. The expense of removing him to any other place, and sending another person here, would be a serious drain on your funds: God, however, I have no doubt, will show us the way in which we should go.

State and Prospects of the Mission.

It is time that I detail a few facts as to our missionary operations in this part of the world: and I may observe, that although we have many difficulties to encounter, much to try our faith and to exercise our patience, yet I think that, through Divine mercy, our usefulness appears to be increasing, and things are wearing a more gladdening aspect. We have to encounter opposition in our work, both from the natives and Europeans, and their descendants; but the arm of the Lord has in many cases been made bare, and his power revealed. In all our stations, except the one at Aloo-gama, visible good has been recently done, and is doing. That place, it must be recollected, is new ground. Nothing has ever been attempted till lately, except the occasional preaching of a sermon when travelling through it. The people are awfully devoted to Buddhism and demon worship. A demon temple exists in the village, to which worshippers are continually resorting. The most awful ignorance and delusion reign around. Now, in India it has been almost invariably found that, on the first introduction of the Gospel to a station, a length of preparatory labour is requisite before any visible effects are produced. The ground must be cleared of the rubbish and thorns which for centuries have been accumulating, before the plough can enter it, and the seed can be sown. And after the seed is cast into the earth we have to wait long before the blade appears; but, at length, the Lord in mercy appears, and proves the truth of his promise, that none who wait on him shall be ashamed. So it was found in Continental India by our predecessors in the field of missionary enterprise. Such was the experi-

ence of Mr. Chater; and such has been our experience here; so I hope it will be found at the new station we are attempting to form at the above place. Our missionary brother here is perseveringly diligent: and, in due season, his reaping time will come, if he faint not.

As I gave you a general view of our stations in my last, and shall have, in my next, previous to the conclusion of the year, to specify what has been attempted and effected in each, I shall not in this go over the same ground; but I may say, that since the middle of May, in which that letter was written, in different stations, between forty and fifty have been baptized, and added to the churches. Others are inquiring the way to Zion, with their faces thitherward.

Baptism at Kottighawatta.

Three weeks since, on my way from hence to Colombo, I went to Kottighawatta station, and baptized nine natives. A large audience having assembled, I preached from Acts ii. 41, "Then they that gladly received his word were baptized." Afterwards we proceeded to a place in the neighbourhood, where was "much water," and, in the presence of the assembled multitude, in the name of the Holy Trinity, administered the solemn ordinance. On our return to the place of worship, brother Harris received the baptized into the church, when the Lord's supper was enjoyed by the new converts and the other members. It was a day long to be remembered by many who were present. The missionary stationed there writes, that, by the blessing of the Lord, many were affected during the solemnity, and that others were coming forward to profess the Saviour. I hope the Lord will enable those who have given up themselves to him to persevere to the end. They have been long under Christian instruction, and give pleasing evidences of a heart renewed by Divine grace.

Acknowledgment of Donations.

I have to return, through you, my sincere thanks to the kind friends who have furnished 45*l.* towards erecting a mission-house at this station. We have at length had the ground surveyed: I should have said, after many delays, we have attained our wish in getting the ground surveyed; and, when it is regularly conveyed, we intend to begin appropriating the money, according to the intention of the kind donors.

Although the death of Mr. Siers has called, on a Sabbath day, our brother Meldor from Byamville oftener than we could wish, the work of the Lord flourishes in that station. He writes me, that he has sixteen candidates for baptism, to twelve of whom he expects to administer the ordinance in the course of a few weeks. I have directed him to use all due caution in inquiring into their experience, and investigating their conduct.

Visits to the Vedhas.

I have but little space to say any thing of the station I occupy: I must reserve particulars to my next, when I hope to send you the statement that has been made of a visit of two of our members, whom I sent at the request of his Excellency the Governor, to visit the Vedha population of this country. They are a species of wild men, living in the interior jungles and forests of the island. They appear to be the remains of the aborigines of this nation, who were driven into the centre of the land by those who invaded it from the continent. They have been a neglected people, and no one paid any attention to them, at least in a religious or moral point of view, till the present Governor. A visit, which occupied nearly two months, including journeying to and fro, has been made to one of their divisions; but the difficulty of erecting schools among them, and securing to them religious instruction, is very great. The difficulty arises, in a great measure, from their scattered condition. Some of them have no fixed habitations; others are located in such a manner, that to assemble their children, and give them any thing like education, presents a barrier that has not yet been overcome.

I am pursuing the plan I specified in my last, in reference to the station I occupy. Some occasional interruptions take place, owing to circumstances we cannot control. Neither my, nor Mr. Meldor's going to Colombo to supply Mr. Siers' place, detains us there from our labours in our own district: we both return as early as possible, after we have done what is requisite in Colombo.

I have to thank you for your kind letter: I received it about two weeks since. I feel much obliged to you and the Committee for your attention to my family in their afflicted and helpless condition.

P.S. The following paragraph is extracted from a letter just received from Mr. Harris, at Colombo, dated so recently as Jan. 10th:—

On Sabbath day next I expect to baptize six or seven natives, Singhalese, and Portuguese,—one a poor outcast Rhodia, the lowest caste in Ceylon except the Vedhas, and the first for admittance to the privileges of the Christian church. He has been taught Christianity by us in the school at Matelle, established through

the aid of his Excellency the Governor, and called, from a principle of gratitude, "The Mackenzie School." He can read the New Testament very well; and the glistening of his eye tells you that experimental piety is no stranger to his breast.

J A M A I C A.

STEWART-TOWN AND RIO BUENO STATIONS.

LETTER FROM THE REV. B. B. DEXTER.

THE following letter, from our esteemed friend Mr. Dexter, will be read with lively interest. It ought to have had an earlier place in our pages :—

Rio Bueno, Aug. 9, 1839.

Rev. and dear Sir,—You will be glad to learn that the first year of freedom has terminated quite as auspiciously as the best friends of the negro could desire; that the crops in this part of the country are nearly all gathered in; and that the people, having joyfully observed the Anniversary of their deliverance, have returned to their labours, determined by their “well doing” to “put to silence the ignorance of foolish men.” Every thing has been done during the past year that could possibly be thought of to make them discontented; and yet perhaps there never was an instance in the world’s history in which so large a community behaved so orderly and industriously, or were governed with so little trouble.

Anniversary Services.

The past week has been one in which your missionaries have had plenty of labour, and almost too much of excitement. My dear wife had, for nearly a fortnight, been very dangerously ill with fever; and, as a change of air was recommended, I brought her and the children hither on Wednesday the 31st. The change has had a beneficial effect; but as she is still in a state of salivation, it will be a considerable time before she is fully restored.

On Thursday, the 1st, the services of the day were commenced, at each of the three stations, with an early prayer and thanksgiving meeting, in which it was truly delightful to see the gratitude of our emancipated brethren, endeavouring to express itself at the mercy-seat, but often unable to find words. One good man, after having tried every form of expression of which he could think, summed up all with these words, “But it’s no use, Lord; we don’t know how to thank thee.”

Meetings of a similar character were again held, at a later hour in the day, at Stewart-Town and New Birmingham; while at Rio Bueno a large congregation assembled, and were addressed from Exod. xii. 14, “And this day shall be unto you for a memorial, ye shall keep it a feast unto the Lord through all your generations; ye shall keep it a feast by an ordinance for ever.” After the service, the children of the Day and Sunday schools marched to the Missionary residence,

and partook of a plentiful dinner, which had been provided for them. When they had retired, about 400 of the church and congregation sat down to a plain repast, for which they had subscribed; and in the evening the minister and deacons dined together.

On Friday, the 2nd, I started early in the morning to Stewart-Town, where I preached to about 1500 persons, at eleven o’clock; and, on Saturday, repaired to New Birmingham, where on the Sabbath-day, a large congregation assembled to celebrate the anniversary of the opening of the station. I addressed them in the morning from John viii. 36, “If the Son, therefore, shall make you free,” &c.; and in the afternoon from “Train up a child in the way,” &c.

The collections and subscriptions of the season, though not so large as I had hoped, are, on the whole, greater than at any former period. At Stewart-Town they amount to about 180*l.*, at Rio Bueno 130*l.*, and at New Birmingham 35*l.*; total 345*l.* I trust that by the end of the month it will amount to 400*l.*

Purchase of additional Premises.

As I intimated in my last, the congregation at Rio Bueno steadily increased till it was absolutely necessary to provide extra-accommodation for those who could find neither seat nor shelter. In order to do this in the cheapest possible way, some slight alterations were made in the pews and other seats, and the floor of the table-pew was cut through and removed. As the chapel was built on a pretty high foundation, we succeeded, by blasting, and otherwise removing the rock beneath, in furnishing room for 400 persons, and a comfortable vestry beside, which had been very greatly needed. The whole of this is floored and seated, which has cost very little short of 300*l.* This has been paid; and, as you will perceive by the inclosed, the people are now making strong exertions to pay for the house from which I write this.

I trust the Committee will not be displeased at the step which I have taken in purchasing these premises. We were just about commencing to build a house on the chapel land, for the missionary and schoolmaster, when I heard that this place, consisting of a very large house, in which there would be ample room for both of us, and about fifty acres of land, was

for sale. The price for the whole was between 1700*l.* and 1800*l.* currency. The house is much more comfortable than any thing which we could have built even for that money; and, from the experience I have had in building the Stewart-Town house, I found that one could not be built at all large enough under 1200*l.*; I therefore hoped, that by the sale of the greater part of the land, I should get it quite as cheap as any thing that could be put up. Beside this, the chief advantage of the place is, that though within a quarter of an hour's walk of the chapel, it is on such high ground as to be free from the almost pestilential air of Rio Bueno, which would at all times have made it dangerous to remain in a house on the Bay for any lengthened period. Mr. Innes, the schoolmaster, and his family, reside in one part; the other is left for the minister.

I have at present sold but about 100*l.* worth of the land, but expect that more of it will follow shortly; and am quite confident that a house will, in the end, have been provided in the cheapest possible manner. It is true that the interest of so large a sum will soon run up; but, as a set off against a part of this, it must be borne in mind that the station is now saving 20*l.* per annum, which was paid for my lodgings on the Bay, and 20*l.* per annum to which they would have been liable for the rent of the schoolmaster's house.

Falmouth, August 11.

Additions to the Churches.

We had an interesting day yesterday at Rio Bueno. Thirty-two were added to the church by baptism; and I trust that in a few weeks we shall admit about as many more. There are forty or fifty also standing ready at Stewart-

Town, and, I hope, a few in the mountains, *i. e.* at New Birmingham.

Satisfactory Account of the Candidates for Church Membership, and of the People generally.

I have never been so much delighted as with the examinations of these candidates. The amount of scriptural knowledge possessed by the people at large appears to augment quite in proportion to the increase of the means of grace among them. Greater numbers are learning to read than at any former period, and the desire to possess the word of God for themselves and their children is really wonderful.

Anxiety to obtain the Scriptures.

I have, within the last two or three weeks, taken down the names of more than 250 subscribers for Bibles of all prices, from 4*s.* sterling to 32*s.*

Another pleasing feature in the congregations is the increasing number of young persons who attend. God, in his mercy, grant that his word may reach their hearts!

I find I shall not have room to enter into particulars respecting Stewart-Town in this letter, but hope to do so immediately after my return from the Quarterly Meeting, to which I am now on my way.

Trusting that every step I take will meet with the approval of the Committee, and above all, with the approval of the great Head of the Church; and begging, what I know you will be ready to grant, an interest in your prayers,

I am, my dear Sir,

Yours in Christian bonds,

B. B. DEXTER.

GRAHAM'S TOWN, SOUTH AFRICA.

We extract the following from a letter recently received from Mr. Aveline:—

I have twice baptized since my arrival; on each occasion two persons. Our Sabbath-schools, both English and coloured, are in constant operation. The latter, owing to the instability of the native character, fluctuates much, the attendance varying from very good to very bad.

A member of the church, named Joseph Ralph, who travels as a trader within and beyond the boundaries, has received its sanction to labour in preaching, for which he has inclination and ability, amongst the boors within and without the colony, or the native tribes acquainted with the

Dutch language, of which he has complete mastery, as opportunity presents itself.

Our Annual Missionary Meeting was held about a fortnight since, the colonial chaplain in the chair, and missionaries, Independent and Wesleyan, taking part with us on the occasion. Two sermons were preached on the previous Sabbath, by Mr. Calderwood, Independent missionary, and Mr. Richards, Wesleyan. The subscriptions and collections amount to considerably more than last year.

Home Proceedings.

ANNIVERSARY OF THE SOCIETY.

THE Committee have pleasure in announcing to their friends, and the Christian public at large, the following arrangements :—

LORD'S DAY, APRIL 26,

SERMONS ON BEHALF OF THE SOCIETY WILL BE PREACHED*—

IN THE SOUTHERN DISTRICT.

- | | |
|--|--|
| <i>Buttersea</i> , morning, Rev. J. J. Davies, of Tottenham; evening, Rev. J. M. Soule. | <i>Peckham</i> , morning, Rev. T. Powell; evening, Rev. R. G. Lemaire. |
| <i>Camberwell</i> , morning, —————; evening, Rev. E. Steane. | <i>Regent-street</i> , Lambeth, morning, Rev. E. Davis; evening, Rev. J. Edwards. |
| <i>Church-street</i> , Blackfriars, morning, Rev. Joseph Davis; afternoon, Rev. J. H. Hinton, M.A.; evening, Rev. Isaac New, of Salisbury. | <i>Trinity Chapel</i> , Borough, morning and evening, Rev. W. G. Lewis, of Chatham. |
| <i>Clapham</i> , morning, the Rev. E. Steane; evening, the Rev. J. J. Davies. | <i>Unicorn-yard</i> , Tooley-street, morning, Rev. D. Denham; evening, Rev. W. B. Bowes. |
| <i>Deptford</i> , Lower Road, morning, —————; evening, —————. | <i>Walworth</i> , Lion-street, morning, Rev. W. Brock, of Norwich; evening, Rev. G. Pearce, from India. |
| <i>Greenwich</i> , London-street, morning, Rev. W. Belsler; evening, —————. | ————— Horsley-street, morning, Rev. R. G. Lemaire; evening, Rev. Thos. Powell. |
| ————— Bunyan Chapel, morning, Rev. C. H. Roc; evening, Rev. J. Belcher. | <i>Waterloo-road</i> , morning, Rev. W. H. Mureh, D.D.; afternoon, Rev. W. W. Evans; evening, Rev. W. Miall. |
| <i>Jamaica-row</i> , sermons in May. | <i>Woolwich</i> , Queen-street, morning and evening, Rev. John Cox. |
| <i>Kent-road</i> , Alfred-place, morning, Rev. W. Young; afternoon, Rev. J. Bowers; evening, Rev. J. Cox. | ————— Enon-street, morning and evening, Rev. Charles Box. |
| <i>Maze Pond</i> , morning and afternoon, Rev. J. Aldis. | <i>Lesness Heath</i> , afternoon, Rev. John Cox, of Woolwich. |
| <i>New Park-street</i> , morning, Rev. J. Leifchild, D.D.; evening, Rev. W. Brock, of Norwich. | |

IN THE WESTERN DISTRICT.

- | | |
|--|--|
| <i>Blandford-street</i> , sermons and collections on the 29th of March. | cholson, of Plymouth; evening, Rev. J. H. Evans, A.M. |
| <i>Brompton</i> , morning, Rev. J. Acworth, A.M.; evening, Rev. H. H. Dobney. | <i>Kensington</i> , morning and evening, Rev. J. Broad. |
| <i>Hammersmith</i> , morning, Rev. Charles Stovel; evening, Rev. D. Kattrens. | <i>Keppel-street</i> , morning, Rev. J. H. Evans, M.A.; evening, Rev. —————. |
| <i>Hampstead</i> , morning and evening, Rev. J. Castleden. | <i>Northampton-street</i> , St. Pancras, morning, Rev. J. Hall; evening, Rev. Geo. Pritchard. |
| <i>Harlinton</i> , morning, Rev. Joseph Burton, of Amersham. | <i>Romney-street</i> , Westminster, morning, Rev. Geo. Pritchard; evening, Rev. Geo. Francies. |
| <i>Henrietta-street</i> , morning, Rev. P. J. Saffery, of Hastings; evening, Rev. —————. | <i>Soho Chapel</i> , Oxford-street, morning and evening, Rev. G. Comb. |
| <i>John-street</i> , Bedford-row, morning, Rev. S. Ni- | <i>Staines</i> , afternoon, Rev. J. Burton, of Amersham. |
| | <i>West Drayton</i> , evening, Rev. Joseph Burton. |

* The above list is as complete as it could be rendered up to the present moment. Corrections and additions should be sent, without delay, to Fen-court, to be incorporated with the list.

IN THE CENTRAL DISTRICT.

<p><i>Devonshire-square</i>, morning and evening, Rev. J. H. Hinton, M. A.</p> <p><i>Eagle-street</i>, morning, Rev. T. Winter, of Bristol; afternoon, Rev. P. J. Saffery; evening, Rev. J. M. Daniell, of Ramsgate.</p> <p><i>Eldon-street</i>, morning, Rev. D. Davies; afternoon, Rev. — Williams; evening, Rev. D. Jones.</p> <p><i>Fetter-lane</i>, morning, Rev. ———; evening, Rev. ———.</p>	<p><i>Little Wild-street</i>, morning, Rev. C. Woollacott; evening, Rev. ———</p> <p><i>Prescot-street</i>, morning, Rev. J. Acworth, A.M., of Bradford; afternoon, Rev. J. New.</p> <p><i>Salter's Hall</i>, morning and evening, Rev. S. J. Davis; afternoon, Rev. S. Nicholson.</p> <p><i>Windmill-street</i>, afternoon, Rev. W. Jones, M.A.</p>
--	---

IN THE EASTERN DISTRICT.

<p><i>Bow</i>, morning, Rev. W. Norton; afternoon, Rev. John Dyer; evening, Rev. Jos. Angus, M.A.</p> <p><i>Ilford</i>, morning and evening, Rev. E. R. Hammond.</p> <p><i>Loughton</i>, morning and evening, Rev. Eustace Carey.</p> <p><i>Little Alie-street</i>, morning and evening, Rev. P. Dickerson.</p>	<p><i>Poplar</i>, Cotton-street, morning, Rev. James Upton; evening, Rev. John Dyer.</p> <p><i>Shakspeare's Walk</i>, morning, Rev. Timothy Moore; evening, Rev. C. H. Roe.</p> <p><i>Stepney College Chapel</i>, morning, Rev. J. E. Goode, of Gosport; evening, Rev. W. H. Murch, D.D.</p>
---	--

IN THE NORTHERN DISTRICT.

<p><i>Hackney</i>, morning, Rev. F. A. Cox, D.D., LL.D.; afternoon, Rev. Thomas Winter, of Bristol; evening, Rev. S. Nicholson, of Plymouth.</p> <p><i>Homerton</i>, morning, Rev. J. Milner; afternoon, Rev. — Foreman; evening, Rev. D. Curtis.</p> <p><i>Hoxton</i>, Buttesland-street, morning, Rev. J. Rothery; evening, Rev. ———.</p> <p><i>Highgate</i>, morning, Rev. E. Lewis; evening, Rev. W. Groser.</p> <p><i>Hendon</i>, morning and evening, Rev. J. Gundry.</p> <p><i>Shacklewell</i>, morning, Rev. J. Cox; evening, Rev. W. Norton.</p>	<p><i>Shoreditch</i>, Providence Chapel, morning, Rev. J. M. Daniell, of Ramsgate; afternoon, Rev. W. Miall; evening, Rev. A. Maclay, A.M., of New York.</p> <p>———— Ebenezer Chapel, morning and evening, Rev. J. Massingham.</p> <p><i>Spencer-place</i>, Goswell-road, morning, Rev. J. Peacock; evening, Rev. P. J. Saffery, of Hastings.</p> <p><i>Tottenham</i>, morning, Rev. A. Maclay, A.M., of New York; evening, Rev. Thos. Winter, of Bristol.</p>
---	--

The Committee will feel greatly obliged to their friends by their assistance in facilitating the foregoing arrangements, and the movements of the ministers, as much as possible.

TUESDAY, APRIL 28,

The Committee of the Society will meet at the Mission-house, Fen-court, at eleven o'clock, when the company of all Ministers of the Denomination, who may be in town, is requested.

WEDNESDAY, APRIL 29,

Two Sermons will be preached for the Society: that in the morning, at John-street Chapel, Bedford-row, by the Rev. JOHN EUSTACE GILES, of Leeds; and in the Evening, at Surrey Chapel, Blackfriars-road, by the Rev. THOMAS FOX NEWMAN, of Shortwood.

Service to commence in the morning at eleven, and in the evening at half-past six.

THURSDAY, APRIL 30,

The Forty-eighth Anniversary of the Society will be held at EXETER HALL. Chair to be taken at eleven o'clock, by SIR CULLING EARDLEY SMITH, BART.

In looking forward to the Annual Meeting, to be held, as our readers are aware, on the last day of the present month, we feel earnestly desirous that our friends at large should manifest their kind and zealous attachment to the Society by a numerous attendance at the different services, and by contributions in some degree commensurate with the great object in view, and with the actual exigencies of the Mission. For the first time, Exeter Hall has been secured for the Public Meeting; and, as a considerably greater number of auditors can be accommodated there than at Finsbury Chapel, none of our friends need decline coming through fear of not finding room. It will be very encouraging to the Committee, also, to witness a good attendance at the two general Sermons for the Society on the preceding day.

With regard to funds, it must be remembered that we have now begun to feel the additional expenditure arising out of the recent increase of agency in the East. Hitherto no corresponding increase has taken place in the income of the Society, and the unavoidable result is, that a considerable debt has again been contracted. Without further enlarging on this subject, we commend the fact to the kind consideration of all our friends, and trust the event will show that it has not been stated in vain.

Above all, we trust that the approaching meetings will be distinguished by the spirit of lively devotion, and a renewed sense of our entire dependence on the power and grace of our exalted Saviour; both for success in our missionary operations abroad, and for those just and holy principles which are requisite to an acceptable co-operation in the sacred work on the part of those who are engaged on its behalf at home.

APPOINTMENT OF ADDITIONAL MISSIONARIES TO INDIA.

WE feel a more than usual interest in announcing that a further addition to the number of our missionary band in Calcutta has been made by the appointment of our much-esteemed friend, Mr. W. W. Evans, who, for three years past, has efficiently served the Society as Assistant Secretary. Mr. Evans was, for a series of years, successfully engaged in the work of instruction; and, in expectation of promoting the interests of the Society generally, he will take charge of the Beauvoilent Institution, to the value and import-

ance of which a decided testimony will be found in another part of our present number.

Mr. Evans is expected soon to proceed to Calcutta, in company with Mr. John Parsons, appointed to Monghyr; and Mr. George Small, formerly of the University of Edinburgh, who has been lately pursuing his studies at Bristol College. Mr. Small and Mr. Parsons will complete the number of TEN MISSIONARIES, for whose appointment and passage Mr. W. H. Pearce successfully appealed to the Christian public.

ACKNOWLEDGMENTS.

WE insert the following Acknowledgment at the request of our esteemed brother Clarke, of Jamaica:—

The grateful acknowledgments of brothers Clarke and R. & J. Merrick, of Jericho, Jamaica, are made to Messrs. C. Robson and J. Paxton, of Berwick-upon-Tweed, and to Mr. Geo. Dixon, of Ford Mill, Northumberland, for a number of valuable books, pamphlets, and magazines, forwarded to Jamaica for the benefit of the stations in St. Thomas-in-the-Vale. The thanks of

brother Clarke are also offered to the children of the Rev. W. Pringle, of Auchterarder, Perthshire, for their affectionate feeling, manifested towards the black and coloured children in Jamaica, evinced by a donation from their little fund; accompanied by a present of tracts and small books, for the children of the Jericho Sabbath-school.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. D. Ellis, Sept. 11, Dec. 16; Messrs. W. H. Pearce and J. Thomas, Dec. 16; Messrs. Yates, W. H. Pearce, and R. Bayno, Dec. 16; Mr. and Mrs. Pearce, Dec. 16; Rev. W. H. Pearce, Jan. 8; Rev. W. Yates and others, (without date;) Rev. R. Bayno, Sept. 6; Rev. John Wenger, Jan. 10. Agra, Rev. R. Williams, July 23. Sewry, Rev. J. Williamson, Oct. 15. Digah, Rev. John Laurence, Jan. 4. Monghyr, Rev. G. Parsons, Jan. 2.

CEYLON.—Colombo, Rev. Joseph Harris, Oct. 14. Hanwella, Rev. E. Daniel, Sept. 20.

WEST INDIES.

JAMAICA.—Montego Bay, Rev. Thomas

Burchell, Dec. 19. Old Harbour, Rev. H. C. Taylor, Dec. 19. St. Ann's Bay, Rev. J. F. Abbott, Dec. 17. Manchioneal, Rev. J. Kingdon, Jan. 4, (two.) Spanish Town, Rev. J. M. Phillippo, Jan. 4.

BAHAMAS.—Turks' Island, Rev. E. F. Quant, Nov. 8.

HONDURAS.—Belize, Mrs. Weatherall, Dec. 24.

SOUTH AFRICA.—Graham's Town, Rev. Geo. Aveline, Dec. 20.

APPOINTMENT OF A JOINT SÉCRETARY.

In conformity with the fourth Resolution of the last General Meeting, the Committee have appointed the Rev. JOSEPH ANGUS, M.A., of New Park-street, Joint Secretary to the Baptist Missionary Society,

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from February 15th, to March 15th, 1840.

LONDON AND ITS VICINITY.				£ s. d.				£ s. d.			
Subscriptions.		£	s.	d.			Donations.		£	s.	d.
Bayley, Mr. G.	1	1	0	Kentish, Mrs.	1	1	0	Williams, John, Esq.,			
Bliss, Thos., Esq.	1	1	0	Medley, S., Esq.	1	1	0	Clapton	1	1	0
Bousfield, John, Esq. ...	1	1	0	Moreland, Miss	1	1	0	Walley, Mrs.	1	1	0
Burls, C., Esq.	1	1	0	Nash, W., Esq.	1	1	0	Yallowley, Mrs.	1	1	0
Dermer, Miss	1	1	0	Oliver, Mr. James	1	1	0				
Deane, Mr. E.	1	1	0	Powell, G., Esq.	2	2	0		45	2	6
Deane, Mr. G.	1	1	0	Powell, Rev. Thos.	1	1	0				
Ellis, P., Esq.	2	2	0	Perkins, Mr. W.	1	1	0				
Edwards, Mrs., <i>Champion-</i>				Russell, Miss	1	1	0				
<i>hill</i>	1	1	0	Rippon, Mrs. T.	1	1	0	M. E.	10	0	0
Fuller, Mr. W. C.	1	1	0	Rust, Miss A.	1	1	0	Mr. W. Bowser, for Lucea	10	0	0
Gutteridge, Jos., Esq.	2	2	0	Rust, Miss P.	1	1	0	Mr. S. J. Bligh, do.	1	0	0
Gutteridge, Miss	1	1	0	Rowe, Mr. J. K.	0	10	0	Joseph Hanson, Esq. ...	5	0	0
Hanson, Jos., Esq.	2	2	0	Satchell, Mrs.	1	1	0	Miss Spurdens's Miss.-box	0	10	0
Hunt, Rev. Thos.	1	1	0	Shenstone, Rev. J. B. ...	1	1	0				
Hunt, Mrs. T.	0	10	6	Steinkopf, Rev. Dr.	1	1	0				
Jessop, Mr. J.	1	1	0	Scott, Mrs.	1	1	0				
				Saubergue, Mrs.	1	1	0				
				Smith, Miss R.	1	1	0	<i>Auxiliary.</i>			
				Townley, Rev. H.	1	1	0	Spencer-place, by Mr.			
				Williams, Josiah, Esq. ...	1	1	0	Clutterbuck	10	1	9

	£	s.	d.
<i>Buckinghamshire.</i>			
Great Brickhill.....	6	10	0
Fenny Stratford	3	10	0
<i>Cambridgeshire.</i>			
Horningsea:— Mr. W. Saunders	5	0	0
<i>Devonshire.</i>			
Tor:— Mrs. Bristed	1	0	0
<i>Devonport:—</i>			
Morice-square. Collection	1	14	1
J. Trounself, Esq., W. I. S. 1 0 0 Mr. J. B.....do.....	0	10	0
	3	4	1
<i>Essex.</i>			
Saffron Walden, by Mr. Wilkinson. Collection	14	14	0
W. G. Gibson, Esq., T. & S. 1 1 0 Ditto.....(don.) 5 0 0 G. Gibson, jun., Esq., T. & S. 1 1 0 F. Gibson, Esq., do... 1 1 0 R. Day, Esq.....do... 1 0 0 Mr. Starling	1	0	0
Juvenile Society	1	10	0
	26	7	0
<i>Potter-street, Harlow, by</i>			
Mr. Wentworth. Blackman, Mr.....	0	10	0
Blackman, Mr. jun....	0	5	0
Saunders, Mr.	0	10	0
Wentworth, Mr.	1	0	0
Wentworth, H. and S.	0	5	0
Church, Mrs.....	0	5	0
Smith, Mr.....	0	5	0
Read, Mr.....	0	5	0
Jennings, Mr.....	0	5	0
Baker, Mrs.	0	2	0
	3	12	0
<i>Hampshire.</i>			
<i>Hampshire Auxiliary.</i>			
<i>Portsmouth, Portsea, and Gosport</i>			
<i>Branch, by Mr. Robinson, Treas-</i>			
<i>urer.</i>			
<i>Collections at</i>			
Meeting-house-ally	20	1	11
Ditto Annual Meeting	11	5	0
Ebenezer	3	16	10
White's-row	5	14	0
Landport	4	13	8
Salem	0	17	0
<i>Meeting-house-ally</i>			
Female Association	23	3	9
Ditto Sabbath-school	1	16	0
Ebenezer Juvenile As-			
sociation	3	0	0
Forton Branch and			
Sunday-school	2	2	0
Landport Branch As-			
sociation.....	1	15	0
Ditto Sabbath-school	4	18	6
Marie-la-bonne Sab-			
bath-school	2	3	6

	£	s.	d.
<i>White's-row Branch</i>			
Association	3	15	1
Young Ladies at Mrs. Robinson's school	2	6	6
<i>Subscriptions and</i>			
<i>Donations:—</i>			
Absalom, Mrs.	0	10	6
Buckler, Mr.....	0	10	0
Bouverie, Adm., the Hon.....(don.)	2	0	0
Crassweller, Mr. C. ...	0	10	6
Ellis, Mrs., sen.	1	1	0
Ellyett, Mr.	1	1	0
Elliott, Mr. B.	0	7	0
George, Mr.	1	1	0
Goodeve, Mrs.(2years)	2	0	0
Howard, D., Esq.....	1	1	0
Horsey, Mr. S., sen...	0	10	6
Horsey, Mr. S., jun ...	0	10	6
Hill, Mr.....	0	10	6
Hinton, Mr.	0	10	6
Hobb, Mr.	0	10	6
Helby, Mr.....	1	1	0
Knight, Mr.	1	1	0
Lower, E., Esq.....	1	1	0
Marden, Mrs.....	1	0	0
Morris, Rev. T.....	0	10	6
Ralfs, Mrs.....	0	10	6
Robinson, Mrs.....	1	1	0
Room, Rev. C.....	1	1	0
Staunton, Sir G., Bart, M.P.....(don.)	5	0	0
Shoveller, Rev. John	1	1	0
Ditto, for Jamaica ...	1	1	0
Spicer, D., Esq.	1	1	0
Young, Mr. W.....	0	10	6
Ditto, for translations	0	10	6
	120	13	8
<i>Southampton, by Rev.</i>			
<i>B. H. Draper, LL.D.</i>			
<i>Collection and Female</i>			
<i>Association</i>			
Dr. Lindoe.....	18	8	0
Mrs. Lindoe	1	1	0
Mr. A. Oakley	0	10	0
Mrs. A. Oakley.....	0	10	0
Rev. B. H. Draper....	0	10	0
Mr. R. D. Ellyett.....	0	10	0
Mrs. J. Lankester(2yrs)	1	0	0
Mr. A. Barting...(do)	1	0	0
Missionary boxes.....	0	10	0
	25	0	0
<i>Hertfordshire.</i>			
<i>Hitchin Auxiliary Society,</i>			
<i>by Mrs. Jeeves.....</i>			
	10	6	0
<i>Kent.</i>			
<i>Crayford, by Rev. E. Carey.</i>			
Collection	12	0	0
Mr. Smith	1	1	0
	13	1	0
<i>Monmouthshire.</i>			
<i>Chepstow, Subscriptions,</i>			
<i>by Mr. R. Slade</i>			
	8	16	4
<i>Norfolk.</i>			
<i>Ingham:—</i>			
<i>Friends, by Rev. J.</i>			
<i>Venimore, for Lucea</i>			
	4	10	6
<i>Northamptonshire.</i>			
<i>Weston-by-Weedon:—</i>			
<i>Friends, for Lucea ...</i>			
	1	10	0

	£	s.	d.
<i>Northumberland.</i>			
<i>North England Auxiliary,</i>			
<i>by Rev. R. Pengilly.</i>			
<i>South Shields:—</i>			
Collection	2	3	0
<i>Hetton:—</i>			
<i>By Mr. Brotherton ...</i>			
	3	18	0
<i>Houghton:—</i>			
<i>Mr. Bec</i>			
	0	10	6
<i>Newcastle:—</i>			
<i>Collected by</i>			
Mr. Bradburn	*7	2	6
Mr. J. W. Bell	1	7	0
Miss Angus, for Seram-			
pore	1	1	0
Ditto, for translations	1	1	0
	17	3	0
* 4l. 4s. of this sum for transla-			
tions.			
<i>Ford Forge, by Rev. J. Clarke,</i>			
<i>of Jamaica.</i>			
<i>Collections and sub-</i>			
<i>scriptions</i>			
	7	6	6
<i>Nottinghamshire.</i>			
<i>Sutton-on-Trent, by</i>			
<i>Mr. J. Edge</i>			
	4	0	0
<i>Staffordshire.</i>			
<i>West Bromwich, by</i>			
<i>Mr. Stokes.....</i>			
	9	10	0
<i>Warwickshire.</i>			
<i>Coventry:—</i>			
<i>Young ladies, by the</i>			
<i>Misses Franklin, for</i>			
<i>female education... 4 0 0</i>			
<i>Wiltshire.</i>			
<i>Wilts and East Somerset Aux-</i>			
<i>iliary, by B. Anstie, Esq.,</i>			
<i>Treasurer.</i>			
<i>Bratton, by Mr. J. Whitaker.</i>			
Collection	8	9	2
<i>Weekly Contributions,</i>			
<i>by Miss S. Birt and</i>			
<i>J. Whitaker</i>			
	0	12	0
<i>Subscriptions:—</i>			
Aitcheson, Rev. R. ...	1	0	0
Blatch, Mr. J. G.	1	0	0
Blatch, Miss.....	1	1	0
Brent, Mr.....	1	0	0
Flower, Mr.....	0	10	0
Scammell, Mrs.....	0	10	0
Whitaker, Philip, Esq.	2	2	0
Whitaker, Thos., Esq.,	1	1	0
Whitaker, Mr. Joshua	1	1	0
White, Mr. H.....	0	10	6
Sums under 10s.	1	0	0
	19	16	8
<i>Treasurer's Account, from</i>			
<i>May 1, 1839.</i>			
Devizcs.....	60	17	10
Melksham	106	17	3
Trowbridge	79	16	2
Bradford	21	12	4
Westbury.....	7	10	3
Corsham.....	14	5	6
Chippenham.....	17	0	0
Penknep.....	10	14	7
Laverton.....	5	2	6
Norton St. Philip.....	8	18	0
Beckington	8	14	10
Warmminster	7	0	6

		£	s.	d.			£	s.	d.			£	s.	d.
Westbury Leigh	.....	16	2	2	Bwicheynydd	.....	0	14	1	Mr. G. Brown	.....	10	0	0
Bratton	.....	19	16	8			2	16	1			30	0	0
		384	8	7										
Previously acknow- ledged	.....	355	13	0	Pontypool:—					Elgin Missionary Society, by Rev. N. M'Niel	....	7	5	0
WALES.					SCOTLAND.									
Carmarthen, by Rev. H. W. Jones.					Aberdeen, by Mr. G. Brown.					Roxburghshire:—				
Cwmfelin	.....	1	2	0	Aberdeen Missionary					T. H.	.....	5	0	0
Rev. D. Woolcock	.....	0	10	0	Society, one-third	....	25	0	0	Dunkeld Missionary Society, by Rev. J. Black	....	3	0	0
Mrs. James Henllan	....	0	10	0	Mr. D. Davidson	.....	1	0	0	Friends at Banff, by Mrs. Nichol	.....	1	0	0

**EXTRA DONATIONS FOR REBUILDING THE CHAPEL AT
SAVANNA-LA-MAR.**

		£	s.	d.			£	s.	d.
West Bromwich, by Mr. Stokes	.....	4	15	0	Amersham, additional	.....	1	11	0
Ingham, by Rev. J. Venimore	.....	4	18	0	Weston-by-Weedon	.....	1	10	0
Barton Mills, by Mr. Secker	.....	6	12	6	Friend, by Mr. Cozens	.....	20	0	0
Hitchin:—					Mr. A. Barcham, by ditto	.....	1	0	0
Mr. Lucas	.....	1	0	0	James Grant, Esq.,	.....	2	2	0
Mr. Exton	.....	1	1	0	Davies, Mr. C., Wallingford	.....	1	0	0
Miss Wilshere	.....	0	10	0	W. W. Phillips, Esq., Pontypool	.....	1	1	0
A. and M. Palmer	.....	0	10	0	J. S.	.....	2	0	0
Mr. Conder and friends	.....	0	10	0	Mr. Black	.....	1	0	0
H. Davies and friends	.....	0	10	9	Anonymous	.....	0	10	0
Sums under 7s.	.....	2	2	9	Mrs. Hodder	.....	0	2	6
		6	4	6	Tecotalter, Andover	.....	5	0	0

NOTICE TO CORRESPONDENTS.

*** By a letter just received from our friend Mr. Knibb, of Jamaica, we learn that he had secured a passage on board the Annandale, which was expected to sail about the end of February, so that we trust he will arrive in full time to be present at our Annual Meeting.*

Mr. W. W. Evans, who is likely to sail to Calcutta in June, will be happy to take charge of any boxes of fancy articles or school materials, for the use and support of the numerous schools in connexion with our Eastern Mission. The boxes should be addressed to Mr. Evans, 6, Fen-court, Fenchurch-street, accompanied by a post letter, with a list of articles, and a statement of their computed worth, in order that the boxes may be conveniently passed through the Custom-house.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. W. H. Pearce; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

THE
MISSIONARY HERALD.



CHAPEL AT LUCKYANTHIFORE.

LUCKYANTIPORE.

THE accompanying picture is a correct representation of the chapel at Luckyantipore, one of the Society's stations in India, South of Calcutta. This place of worship was erected about five years ago, and will hold 400 persons. The roof, which is thatched, is supported on brick pillars; and the intermediate spaces are filled up with neat mats, made of bamboo. A latticed window runs round three sides of the building. The interior is fitted up with a pulpit and benches, which has not hitherto been usual in native places of worship in this district. A plantation of fir-trees surrounds the chapel, which not only serves as an ornament, but also protects it from the excessive heat of the sun and the violence of the wind, to which, in its open situation, it would otherwise be greatly exposed. It stands, like all other buildings in this part of the country, on ground artificially raised, because of the inundated state of the land during the rainy season, when the water is, in most places, three feet deep. This will explain the appearance of the saltee, or canoe, which is seen on the right side of the picture, approaching the bank, filled with persons coming to worship. The cottage, on the left hand of the picture, was the former chapel, and the first that was built in this part of the country. It was also used as a lodging-place for the European missionary, when he visited the station; and now serves as a residence for Mr. De Monte, who is there generally about twenty days in every month.

The country about Luckyantipore is exceedingly populous: not less than eight or ten large villages are to be seen from the chapel, and all within the distance of three miles. The people are generally engaged in the cultivation of the ground, and in catching fish, abundance of which are to be found in the rice-fields during the rainy season. Few Brahmins live in this district,—a circumstance very favourable to the spread of the Gospel, as their worldly interests lead them to oppose it as much as possible.

Most of the villages hereabouts have been visited by the agents of the Society, and num-

bers of Scriptures and tracts put into circulation; hence a considerable knowledge of the Christian religion prevails among the heathen, and many are well disposed towards it.

It is now about twelve years since the power of the Gospel was first manifested in this part of the country. Two individuals, named Ram Mohun and Jeeban, were the first here to cast away their idols, and profess their attachment to the Saviour. The latter is still living, a venerable man in aspect and in years, and more so in the Christian character which he exhibits, and has maintained since his conversion.

During the first year, six or eight other individuals, heads of families, followed the example of the two persons mentioned above, and professed themselves publicly the disciples of Jesus. Since that period the number of professing Christians has increased yearly; and, of late, the additions have been so numerous as to give quite a distinctive character to several of the villages.

At present the church at this station contains forty-eight members, and the number of persons who have renounced idolatry is between three and four hundred, and the general aspect of things around is still highly interesting.

From this station, and the neighbouring one of Kharee, the children of our Native Christian Boarding-schools in Calcutta have been chiefly obtained; and as it is probable that the majority of these young persons will, after receiving their education, return to reside in their native villages, we cannot but augur the most pleasing results.

At present, during the absence of Mr. George Pearce, this station is under the care of Mr. Wenger, who went out last year to India, and who has already made considerable progress in the Bengalee language. He is assisted by Mr. De Monte, and four or five native brethren, who are constantly employed in going from village to village, for the purposes of imparting instruction, and maintaining discipline among the people.

LETTER FROM MR. WENGER, CONTAINING AN ACCOUNT OF A RECENT VISIT TO LUCKYANTIPORE AND THE NEIGHBOURING VILLAGES.

Calcutta, Jun. 10, 1840.

Dear Sir,—Although I scarcely know how to find time for writing a letter such as you are entitled to expect, yet, on the other hand, I cannot refrain from making an attempt; since it

was this day last year that I first met the Committee, and was by them finally accepted as one of its missionaries to the East. Frequently do I feel called upon to look back upon all the way in which the Lord has led me, and to admire his unspeakable goodness manifested towards

me. Oh that I might respond to his faithfulness, by being found a servant not entirely useless!

It would be exceedingly out of place again to refer to our voyage, and to what took place immediately after our arrival, since you must undoubtedly have received ample communications on these topics; but I may, perhaps, be allowed to say a few words on the general nature of missionary work here, as it has come under my observation in the course of the three months that I have already spent in this country. The openings are exceedingly numerous and encouraging. I have sometimes gone about some retired parts of the city, with a few tracts in my hand; and never yet have I returned home without both distributing tracts, and finding a few persons ready to enter into religious conversation with me, notwithstanding the difficulty I still feel in expressing myself in Bengalee.

I few days ago I went, with brother Aratoon, amongst the people in the streets and lanes; and, whilst he was addressing them with much spirit and affection, I was greatly delighted to see with what an intense interest they listened, sometimes starting objections, sometimes giving their full assent to what he said concerning the absurdity of idolatry, the depravity of man, and the need of a Saviour.

In October, and again in December, I went down to Luckyantipore and Khari, and, during both these excursions, attended various markets, in which the Gospel was preached to the multitude by our native assistants. The eagerness to obtain books and tracts was very great; and the attention evinced during the addresses proved that they understood what was said, and pondered it.

Objections answered.

When I was at Khari last time, I went to the market at Maibibi; and there, being enabled to speak a few sentences myself, I at once entered into conversation with a man, apparently sincere and intelligent. He said, (which is a very usual objection,) "What you preach is all very good, but your people are no better than we." I took occasion, from this, to explain to him, that he who believes in his heart that Christ has saved him from eternal damnation, and made him an heir of heaven, cannot fail to love Christ, and to be willing to fulfil his commandments. "But," continued I, "not all who are called Christians are true Christians: we, however, make it our rule to admit none even among the number of nominal Christians, unless they first pledge themselves to live as honest and moral members of society." To this he could say nothing further; but listened attentively when I told him, that before we received persons into our churches by baptism, we invariably required to have evidence given by them of a change of heart, and of a sincere and ardent love to Christ.

It may not be amiss to mention, that, in consequence of caste, that bane of Indian society, even merely nominal Christians form, necessarily, a distinct body of people, whose faults are all laid to the charge of Christianity; and that, consequently, when people express a willingness to give up caste, and to swell the number of Christians, from impure or interested motives, a due regard to the glory of Christ requires us to refuse their acceptance.

He then brought forward the doctrine of pantheism, that every thing was an emanation, and every human soul a part of the Deity. Here the native preacher stepped in, and convinced him of his error, whilst he at the same time allowed that man was created after God's image. At last the poor heathen put a question to me which affected me very much, because I could see what had given rise to it: he said, "But do you approve of those who maintain that there is no God at all?" I showed him my watch, and asked him whether he could believe that it had not been made by somebody? Then turning round, (we were all standing under a large tree,) I said to the people, "In like manner, when you see the heavens and the earth, the trees and the fruitful fields, can you conceive of any thing more absurd than the belief that all this is the effect of mere accident?" A number of perhaps seventy hearers listened to the conversation. I mention these incidents, that you may realize the scenes in which we are labouring here.

Missionary Scenes.

Returning from Khari to Luckyantipore, I was obliged to walk, for about eight miles, over the rice-fields, from which the corn had been partially removed, whilst, in many places, you could see the reapers still busily employed. The rough soil (for we walked right across the fields, without any paths,) soon made us tired; the more so, as the heat, even on Christmas-day, was more intense than I ever felt in England. Arriving in a small village, we accordingly sat down to rest a little. A number of people immediately gathered round; upon which I requested Caleb, one of the students of the Institution, to read the parable of the tares among the wheat, and to explain it to the bystanders. It is impossible, in England, so fully to perceive the adaptation of the parables to real life, as it can be done in these Eastern climates.

The next day I went, with Mr. De Monte, to a market-place at a distance of four or five miles from Luckyantipore, where the audience, about 120 in number, were standing on the path, whilst we kept in the boat, addressing them; and afterwards handing tracts to those who wished for them, and were able to read. Whilst I was ascertaining this last point, it was very difficult to maintain order among the people, for all were anxious to get books. One old man said, he should like to have five different tracts, in order to compare them with each

other. A little before, whilst one of the preachers was yet speaking, a woman, from among the crowd, started some rather sensible objections; and, for about ten minutes, kept up the discussion with much wit and spirit.

Conversations on Scripture.

But I find, that whilst intending to give you specimens of missionary scenes, I fall into longer descriptions than I ought to make. I cannot, however, forbear to say, that the same evening, Dec. 26th, all the native preachers at Luckyan-tipore, together with some other young men, assembled in the Mission bungalow there, and that we discussed several questions, suggested to their minds by reading in course the first fourteen chapters of Matthew. It had been the first attempt, on their part, to read the Scriptures in this continuous manner; but their questions were very appropriate. The sin against the Holy Ghost proved the most difficult as well as the most solemn subject of discussion. The old door-keeper of the chapel, whose life and conversation is the best comment that I can ever expect to see on *Psa. lxxxiv. 10*, had accompanied me to Khari, and obtained *carte blanche*, both there and on the way, to ask me any questions on Scripture passages, that might occur to him; and a goodly number he did bring forward. Among the first was this, "Why did God reject Cain's offering?" In reply, I asked him what he thought might have been the reason. He answered, "I suppose all offerings ought to have been types of the sacrifice of Christ, and, therefore, not to have consisted of fruit and products of the ground. Now, in Cain's offering there was no blood, and therefore, I think, it must have displeased God." This specimen may suffice to show you the nature of his questions.

One evening, as we were at Khari, lodging in the chapel, he took his oil lamp, and, sitting on the ground, began to read his New Testament, as he is accustomed to do every day. I was engaged in conversation with Caleb. After a good while, old Chintamuni (that is his name) rose up, saying, he had just done reading the sixth chapter of John, and he wished to ask me a question. I replied, "Say on." "Do you know what is the work of God? or rather, in the words of our Bengalee version, what is the work approved of by God?" I replied, "To believe in Jesus Christ." "Ah!" said he, "you have found out my riddle; I thought to have caught you for once." This gave rise to an interesting conversation on what are called good works. We remarked, how few there were who, whilst speaking of good works, were aware of the fact that faith in Christ is, emphatically, the good work. These are missionary scenes in

the country, and interesting and cheering they are.

Missionary Labours in Calcutta.

But in town the work is no less diversified. On Lord's day evening you might see me, accompanied by brother Gunga Narayan Sil, go into the poor hut of a young Roman Catholic, who has lately learnt to value the Bible. There, whilst the cold wind is whistling through the mats which form the walls, six or eight poor Roman Catholics assemble to hear, what, till lately, they had never heard, that pardon and salvation are to be obtained, without price or money, from Christ; who, by one offering, hath perfected for ever them that are sanctified.

A few days ago I had a long discussion with a Roman Catholic and doctor of divinity, in the presence of several Portuguese and natives. I expected to have met him again; but, from some reason or other, he did not keep his appointment.

At home I am engaged in learning the Bengalee and Sanscrit languages; continuing to prepare the list of names, &c., mentioned in my letter, dated Dec. 1st, which you will, I trust, receive through Mrs. G. P.

I hope Mr. Pearce will be informed of our having had a letter from Mrs. Pearce, dated Dec. 13th. She was then at lat. N. 6°, still in the bay of Bengal. She said she was as well as one could be on board a ship.

I abstain from telling you the news, which you can more easily read in the Report than in a written letter.

You will take an interest in hearing, that when an oratorio was to be performed, about Christmas, consisting of select pieces of Handel's Messiah, a protest was published by the missionaries; and signed, also, by some other gentlemen of Calcutta. It excited much contradiction; but has been productive of good in several instances that have come to our knowledge.

Native Christian Institution.

If my feeble testimony to the usefulness of the Native Christian Institution can be of any weight, I would here give that testimony to it. I have become acquainted with some of the young people. Caleb, who accompanied me to Khari, was one of them; and, with regard to him I would say, what I probably should, under similar circumstances, have to say of others too, that I witnessed in him a depth of piety fully equal to, or rather surpassing, all my previous expectations, and that I feel a high esteem and warm affection for him.

You will excuse my abrupt conclusion.

Your affectionate

J. W.

CALCUTTA.

From the Rev. J. D. ELLIS.

Calcutta, Dec. 16, 1839.

Having only a few minutes to write to you before the departure of the mail, I must, of necessity, be more brief and general than I desire. I regret that the letters of intelligence have reached you so irregularly; but this has arisen, in great measure, from the detention of the mails at Bombay, in which others have suffered even more than ourselves; and, until we have a course of steam-packets from Calcutta to the Red Sea, you will not be able to rely on the regularity of the despatch during the south-west monsoon.

We are just now getting ready our Report for the Annual Meeting of our Auxiliary Missionary Society, which will explain why you have, by this, no information from Calcutta. Our meeting will be held before the January packet leaves, and by which we confidently hope to send all correct accounts for 1839, and the Report above referred to.

Missionary Arrangements.

In a general way, I may mention that Mr. Tucker has taken the church in Circular-road, which enables Mr. Yates to give the whole of his most valuable time to the paramountly important work of translations. Mr. Bayne continues at Bow bazaar. Mr. Thomas resigns the printing-office into the hands of Mr. Pearce. Mr. Morgan is located at Howrah. Mr. Parsons and Mr. Phillips have arrived safely at Monghyr. Mr. Leslie is better, and remains with Mr. Parsons at the latter place; while Mr. Laurence and Mr. Phillips intend, I believe, without delay, to move towards Agra.

Regarding ourselves, we are truly thankful to say that, as a family, we are well; that our present situation suits admirably for the Native Christian Institution, which prospers much. One thing we seem about to suffer from—the want of funds. Could you remember our wants? I believe that many more friends would help the Institution, could they see its abundant promise, which has never been greater than at the present.

Additions to the Church.

Our little church has received seven additions during the year, and three others have been some time proposed for baptism.

A distinct report of the present condition and prospects of the Institution will soon be published. We propose relying on God to supply, through his people, the additional necessary support, to enlarge the number of inmates from fifty to eighty.

The chapel and school-house, supplied by the very munificent friend at Birmingham, are nearly ready.

New School for Hindoo Young Men.

I hope to commence a school for Hindoo young men, similar to my much-loved one at Chitpore, about the end of January next. The Ladies' Missionary Society, in connexion with Circular-road, who so long supported the school at Chitpore, have pledged themselves to the support of the present one.

From Mr. J. PARRY.

Jessore, Oct. 29, 1839.

At the commencement of this month I proceeded on a missionary excursion to the north and north-east; and I trust our humble exertions, for ten days, in these quarters of this district, will not altogether be in vain. A native brother accompanied me, and both of us had enough to do, in preaching and distributing tracts. We visited four large markets, and about eight villages. We had been then 100 miles, I should suppose.

With the exception of a small number of persons, who had opportunities of hearing the Gospel at the Sadder station, the rest of the poor, blind, and perishing Hindoos and Mohammedans had never been favoured with the Gospel message before. These poor people manifested the most eager desire to hear us, and to receive tracts.

In one market, called Netara, I had, for nearly two hours, upwards of 200 auditors, consisting of Brahmins, Baishnabs, Shudras, and Mohammedans. They seemed to listen, with some degree of seriousness, to my instructions; and I do not remember a single dissenting voice on the occasion, although I did not spare to tell them that their different false systems of religion could not at all avail to their salvation.

Eagerness to obtain Tracts.

When I commenced distributing tracts, I found it the most difficult thing to make a judicious distribution, as I found their uncommon eagerness to get tracts was so unbounded that they were ready to fall on me, and trample on each other; however, by assuming a bold and threatening attitude, I managed to calm their spirits so far as to be able to give away tracts with some discrimination, to those who could read. Had we complied with the request of every individual, boys, young and old men, a thousand tracts would not suffice for each mar-

ket. Such as were very importunate, amongst our illiterate auditors, we supplied with tracts, as we found it impossible to withhold tracts from such determined solicitors. Poor people! though they cannot read themselves, may it please God, in great mercy, to make them acquainted with the contents of our tracts, through the instrumentality of others.

Aged Inquirer.

In one village we met with an old man, who told me that he was convinced that idolatry, Gurus, and Shroddhas were all false. I hope I may meet him again, as I am inclined to believe he is in a fair way of giving up falsehoods for Divine truths. Another man told me that he would embrace Christianity, but that he could not make up his mind to relinquish his relations and friends.

Although that spirit of violent opposition, which used to be manifested many years ago towards the preaching of the Gospel, does not now exist, yet we must expect pain, and en-

counter some of Satan's champions. At the market of Nator, a proud Brahmin abruptly came up to my boat, and said, that if I did not leave the market he would have my boat hauled up on shore, and broken in pieces: and the keeper of the above market took brother Junkur by the hand, and told him he should not preach there. Finding their threats would not intimidate us, they left us unmolested; but, blessed be God for his kind care over us!

Considering how few are able to read in those parts of the country we visited, the distribution we made is not small: I presume it is about 700 tracts, besides 68 Gospels, 2 New Testaments in Bengalee, 1 in Hindoostanee, and a copy of the Psalms in Sanscrit. We are anxiously praying and waiting to see the good seed, which all have lately sown, spring up to the praise and glory of our divine Redeemer.

Please God, I intend to proceed to-morrow on a visit to my out-stations, and expect to be away from home for three weeks.

M O N G H Y R.

In conformity with the original intention of the Committee, Mr. Parsons has gone up to Monghyr, to unite with Mr. Leslie. The following letter, addressed to the Rev. John Dyer, written soon after his arrival, gives an interesting account of his passage up the Ganges:—

Monghyr, Jan. 2, 1840.

Very dear Uncle,—Many thanks for your kind letter, dated 19th June; especially for the good advice, calculated to stimulate and awaken, which it contained. Did you know how much it is needed, you would frequently supply it. I do not, I think, libel the land, when I call it, with regard to European importations, a country of physical and moral degeneracy. The common produce of the kitchen-garden, unless fresh seed be sent from England, degenerates year after year, till it becomes useless. Common domestic animals become very worthless in a few generations. And sad that these should be but too truly emblematic of the more rapid decay of zeal and piety, which only extraordinary watchfulness and special grace will prevent. Oh, if the good Christians at home knew how much more formidable these inward obstacles to success are than any of the outward ones which beset the missionary, their first and most fervent prayers would be, that "God would bless us;" assured that in securing this, they had also secured that "his way should be known on earth, his saving health among all nations."

Difficulty of Retirement and Privacy.

One great hindrance, in India, to that intimate communion with God indispensable to

growth, or even preservation, in grace, is the want of retirement,—of a spot in which you shall feel no apprehensions that your secrecy will be disturbed. This, I know, to one not acquainted with Indian life, will appear a strange complaint; but it should be known that Indian houses are all built on one floor: you have not the protection of a pair of stairs against intruders. The half of Indian doors is composed of large venetians, which are easily opened on each side. It is not at all the custom of Indian servants to knock at the door before entering. They wear no shoes in the house, and therefore trip about so noiselessly that they are in your presence before you can receive any notice of their coming.

Departure from Calcutta.

You will not be surprised to see this letter headed "Monghyr," as I suppose you have, ere now, received one I sent from Calcutta, announcing my intention to proceed hither. We felt much at parting with our old friends there; and our new friends were both a source of regret and consolation;—of regret, that we could enjoy no more of their society; of comfort, that we had left those behind us who, we were confident, would help forward the important missionary operations of Calcutta.

Voyage to Monghyr.

Our voyage up the river was exceedingly pleasant; and I trust that the day of the Lord will manifest that it was not wholly in vain. We were accompanied by our dear native brother Sujtali, whom the more intimately I know the more I esteem and love. He is mild and amiable in disposition, so desirous to do good, and so apt in speaking a word in season, as well as so lively and intelligent a companion, that I shall feel much his departure from Monghyr.

During three out of the four Sabbaths we spent on the river, we had very pleasant opportunities of scattering the good news, both by oral addresses from our dear brother Sujtali, and by distributing tracts and our excellent translations of the Scriptures, which are printed and bound in a very convenient form for distribution.

One Sabbath we put to in a small stream that ran into the Ganges, and visited a number of small villages, where, so far as we could learn, the foot of a missionary had not before trodden. Here it was singular to observe the mixture of dread and curiosity with which we were regarded; the former, however, greatly preponderated. It was with difficulty we could persuade the few who could read to receive Scriptures or tracts. One youth we met with who sometimes went to Calcutta, where he seemed to have heard of the new way, and had seen European books, and was desirous of possessing some himself; we accordingly gave him two or three. Shortly after, an old man, a relation of his, came up, and inquired where he had got them, and what they were. On learning that they were religious books that he had received from us, he became both angry and terrified. He stormed and stamped till the books were returned, imprecated a few curses on our heads, and seemed to fear lest some calamity should befall him or his house, on account of the rash act his relative had committed.

Character and Conduct of the Brahmins.

In such places the Brahmins are very vehement and boisterous in their opposition; yet it is singular to observe how soon they learn, by coming in contact with missionaries, the weakness of their system, and the wisdom of retiring into silence as their stronghold. This we found to be especially the case in some villages, about ten kos above Cutwa, which Mr. W. Carey had been accustomed to visit in his itineraries. I do not recollect that any Hindoo in the place opened his mouth in opposition, except one very garrulous old man, whose observations were so frivolous that even the listeners joined in requesting him to be silent.

The Mussulmans, find them where you may, are, one and all, a cavilling race, determined not to be out-talked; worthy to be matched, in many cases, with the invincible doctors among the schoolmen, for their power of mere loqua-

city, and not frequently keeping good-tempered during the whole discussion; but giving such demonstrations of malignity as render it clear that they have not relinquished the disposition to use the sword as a religious weapon, though their power is restrained.

Need of more Missionaries.

On another occasion we stopped on a spot where, as near as we could gather from his Memoirs, dear Henry Martyn spent a Sabbath about thirty years previous. Here our audiences were large, and somewhat attentive. The children even brought pice (small copper coin) that they might possess themselves of tracts.

In every district we felt painfully that the harvest truly is plentiful, but the labourers few. We saw around us wide fields, where hundreds of European missionaries and native assistants might labour in planting, and pruning, and watering; and longed for the time when many should "run to and fro, and knowledge be increased." Don't let our dear benevolent friends in England fear overstocking the field, though they should send out new labourers by hundreds instead of tens: there need be no apprehensions on this head.

Meeting with Mr. Leslie.

Dear brother Leslie came as far as Bogulpore to meet us, bringing Mrs. Leslie and the two children with him, that they might share the benefits of the river air. At first I was pleasantly surprised to find him much less emaciated in appearance and more cheerful than I expected; but I have seen since that these first appearances are deceptive,—that the very excitement which prevents his real weakness from being at first apparent, is the cause of after lassitude and pain. He had an attack of fever while at Bogulpore. Still I firmly believe there is yet sufficient stamina of constitution remaining to rally, by the blessing of God, in a more genial climate. I feel very grateful to him for his kind consideration of me in his delay to return home. He says, and truly, "There is more to be done here than one person can get through, so that if you are left here alone, either some services must be given up, or your health suffer. I do not feel it my duty to remove under such circumstances." But I cannot but desire that some way might be opened to allow of his recruiting his health by a visit to England. In these circumstances, you will not wonder at my saying I am exceedingly anxious to hear whether you approve of my proposal respecting John. I have seen nothing since I have been here to alter my opinion respecting the desirableness of his coming out, but every thing to confirm it. I need not enlarge, as I doubt not you will see a letter I have sent home, fully explaining all there is to do here.

Return of Mr. Moore.

When we arrived brother Moore was absent from the station. He has since returned. He

is an exceedingly amiable, affectionate man; but the over-straining influence of thirty-five years' residence in this unnatural climate is painfully apparent in his debilitated form. He looks as though he had naturally a strong constitution; and yet the relation he gave me a day or two since, of his daily sufferings from shattered nerves, was melancholy in the extreme.

Notice of Mr. Phillips and Mr. Lawrence.

Brother Phillips accompanied us from Calcutta to Monghyr. He staid here about a fortnight, and then left for Agra. Both he and Mrs. P. were, I am happy to say, in good health when they left us. We have not yet heard from them since their departure. They promised to write from Patna, and we are daily expecting to hear some tidings of them.

Two or three days after brother Phillips's departure brother Lawrence left for Digah. We expect to hear from him as soon as he arrives, which will be some few days hence. He was in good health when he left. Mrs. L. was poorly. This, indeed, was no new thing with her: she is a great sufferer, is seldom free from pain twenty-four hours together, but a most exemplary instance of patience and resignation.

General Scenery of Monghyr.

Here, as you will readily conceive, the scenes and society with which we are surrounded are exceedingly diverse from those to which we were accustomed in Calcutta. The long ranges of blue hills which form the back-ground of our beautiful prospects here, are an entire contrast to all you see in any part of Bengal. There you have one immense flat, crowded with over-luxuriant foliage. The first sight we got of these hills, as we came up the river, reminded me, most pleasingly, of Westbury Downs, as you see them at Laverton. Our nearer approach has diminished their similarity. It is on one of these ranges of hills that those interesting tribes whom Mr. Leslie has visited live. The base of the hills is covered with densely thick jungle. Here the hyæna, the leopard, and the tiger, find an unmolested retreat, except when their frequent depredations among the cattle in the neighbourhood excite the natives to force them to pay for their damages by their lives. Government gives a certain sum, from five to ten rupes, for every tiger the natives can capture. When a tiger has torn a bullock, and eaten his fill, he retires into the jungle till the next evening, when he returns for a second meal. The natives watch for him in some adjacent tree, and shoot him.

A few days ago an immense fellow was brought in, taken about six kos distant. Tigers do not come so far from their haunts as Monghyr, but in the rains. A few hyænas pay a friendly visit sometimes, and regale themselves on a goat or two, if they can meet with them.

It is the immense decomposition of vegetable matter constantly going on in these jungles that

renders it so dangerous to visit the hills. It was by passing through these that Mr. Leslie caught the fever from which he has been so long suffering; and of which, I fear, he will not get rid till the healthful breezes of dear old England have blown over him.

State of Society in Calcutta and Monghyr.

The scenery is not more different here than the state of society. In Calcutta you are surrounded by a number of persons whom you neither know, nor do they know you: you are pursuing your course, they theirs; and it is only as your two ways happen to meet that you notice each other. Here, on the contrary, you know every one, and they know you, and all you do. Monghyr is an exceedingly snug, harmonious little station. There is only our own place of worship here: nearly the whole station attend; and there is none of that division which results from any thing like rival interests.

Attendance at the Week Evening Services.

One very pleasing trait in the congregation is, its willingness to be present at week-evening services. With but few exceptions, we have the whole station out on Wednesday and Saturday evenings. It would delight you to hear the simple, hearty prayers offered for missionaries in all parts of the world, at our monthly missionary prayer-meeting. Mr. Leslie reads all that comes to hand of interest respecting missions, and this excites and keeps up attention to the subject.

Several, indeed the majority of residents here, are persons who have quitted the army, and have chosen Monghyr on account of the religious privileges to be enjoyed here. These are stationary inhabitants. The civil servants of the Company are continually changing. As soon as they get a promotion they remove. At present there is an extremely pleasant and well-disposed circle here; but, alas! some are about shortly to remove.

Effects of Missionary Labours.

By the fashionable and dissipated, who reckon the eligibility of a station by the number of routs and balls that are held in it, and the amount of money thrown away on vanity and sin, Monghyr is regarded as insufferably dull,—one of the most intolerable spots in all India. So much have the means of grace been blessed here, and so clearly is the beneficial tendency of a preached Gospel evinced by its effects on those even who do not yield up their hearts to its saving influences! And, blessed be the God of all grace, "who will have all men to be saved, and to come to the knowledge of the truth," that the blessings of the Gospel have not been confined to our countrymen! Those who once followed, heart and soul, dumb idols, are now living here, the sincere followers of the Lord Jesus, singing his praises, blessing God for sending the Gospel here, and blessing British Christians, as the honoured instruments of conveying

to them the invaluable gift; and, month after month, those who were once widely separated by difference of language, customs, nation, and colour, unite, as brethren of one body, in commemorating that dying love in the blessed fruits of which they mutually rejoice as joint partakers.

Places and Manner of Worship.

There are two places of worship, one especially intended for English worship, the other for Hindustanee; but the Monday afternoon service, which is an Hindustanee prayer-meeting, is held in the English chapel. The Thursday and Sunday afternoon services, being intended specially for the benefit of the heathen, are held in the Hindustanee chapel. It is a large place, built at the head of a bazaar, into which four or five doors open. Of course, the native Christians come and take their seats, just as worshippers at home do; so do a few of the heathen; but the greater number stand just within the doors. But few remain the whole time of service. As long as their interest keeps up, or they think they have time to spare, they remain; then leave, and give place to other fugitive hearers.

Style of Preaching.

Of course, a sermon in English style, with its separate portions, the one depending on the other, and requiring the whole to be heard before the force of each can be fully seen, would be lost upon such an audience as this: they require "line upon line;" and such, literally, the preaching of our native brethren is. They generally choose some short, striking passage of Scripture, which they repeat a great number of times during their address, giving the most simple illustrations of it, and applying it most directly to the circumstances and conduct of those about them.

Illustration from Sujatali's Sermon.

For instance, I just recollect one of Sujatali's illustrations:—"You go to Ram, and Kristnu, and Kuli, to obtain holiness, and you know they were themselves great sinners; how can you obtain sanctity from them? Here is an empty cistern: a man goes day by day to draw water there; is he the better? Is it wise in him to do so?" And such an illustration would not be given so briefly as I have given it, but with a most minute detail of the going, and drawing, and disappointment, and soliloquy, accompanied with most graphic action; and this is the style of reasoning the people can see and feel. But I have seen people here stand, in fixed attention, the whole time of service, and they will acknowledge the truth and importance of what they hear; but, alas! they are not the only people in the world whose practice is directly at variance with their confessions.

Yesterday Mr. Leslie gave them a very solemn address, respecting the barren fig-tree; and there was a marked spirit of attention visible. Oh, that all that have "power with God" would plead for the outpouring of the Spirit upon us! for nothing but Divine power can remove the obstacles to a heathen's conversion.

Native Agency.

Naynsook, the native preacher here, is a very worthy old man. He took the jungle fever at the same time Mr. Leslie did, and has been suffering from it till lately. A visit to Patna has been blessed to its removal. It has considerably weakened him, but still he appears strong; and I trust he will continue, for many years, to preach the glorious Gospel to his benighted countrymen; and I hope, ere he be removed to his rest, some others will be raised up to succeed him in his work of love.

Here is a young man, whose name I forget, who, Mr. Leslie thinks, has such abilities for labour as would well repay cultivation; and whom he intends to place, shortly, under a system of instruction and discipline, in preparation for the ministry. May he be "a burning and shining light!"

Yet, so great a necessity is there for native assistance in fertilizing this vast, and vastly populous country, that I long to see here a system of means set on foot, adapted, by the blessing of God, to raise up a body of educated, pious youth, for the service of God's house. I know it is said, "Let them first be pious, and then let us educate them for the ministry." Of course, I would not encourage a glance towards the ministry in one whose piety I doubted; but I know, too, that a minister's habits, as well as his knowledge, have an important bearing on his usefulness; and, while a religious education may be regarded as a means towards conversion, surely, when converted, you can confide much more in one whose youth has been disciplined by Christian habits, than in one whose early days have been spent under the blighting, withering influence of Hinduism.

I long to be surrounded with a few native youth, and to instil into their minds Christian instruction. We are, as fast as we can, taking steps to secure this desirable object. But the smallest of a missionary's trials is not the trial of his patience; so many obstacles rise up that you never dreamt of before you made the experiment. Though it is desirable that a missionary should be able to rise above mere plodding, yet he will be of little use if he cannot plod.

I must now close the pleasurable employ of communing with you, even by means of pen and paper. May every needful blessing be constantly yours, to aid and cheer you!

Yours affectionately,

G. PARSONS.

J A M A I C A.

SPANISH TOWN.

THE following statement of schools under the direction of Mr. Phillippo cannot fail to gratify the friends of the emancipated population. It affords a pleasing picture of the extent to which the youth in that district are receiving, at the hands of our devoted missionary, the boon of a sound scriptural education. It will be seen that pecuniary help is greatly needed; and, we trust, many who read the article will be inclined promptly to render it.

Metropolitan Schools, Spanish Town.

Day	...	...	283
Infant	...	...	69
Adult	...	...	20
Sunday	...	...	595
Total			969

besides 4 young persons in training in the normal department.

These schools were established in the early part of the year 1825, when the greatest hostility was manifested to the instruction of black and coloured children; they have, consequently, attained their present prosperity and distinction in the face of great and numerous difficulties. The boys' day-school is conducted by one male; and the girls', including the teacher of the infant school, by three female teachers. Eight young men give their services gratuitously to the Sabbath-school, and thirty females; all of whom, with but two or three exceptions, derived their qualifications in the same institution. They are mostly natives of colour and blacks. As in former years, several of the children have been dismissed to trades. Others have been withdrawn for attendance at the Wesleyan and National Schools lately established in the town, their parents being connected with the denominations to which these institutions belong. From these causes a considerable decrease as to numbers might have been expected; the scholars have, however, on the contrary, steadily increased. That there has not been a greater accession is owing to the general establishment of schools, under the direction of Mr. Phillippo, throughout the neighbourhood.

These country schools, about eight in number, are under the superintendence of young persons who were trained in the normal department of the Metropolitan Schools, or who were, more or less, connected with these institutions as teachers. Several others are respectably married; and although, from family cares, they are no longer able to fill the situation of permanent teachers, they, nevertheless, continue their sympathy in the object, and occasionally aid it by their exertions.

The progress of the children in learning is thus attested by a disinterested spectator of the examination in November last, at which his Excellency Sir Charles T. Metcalfe, and several other distinguished individuals, were present; and which testimony his Excellency was pleased to confirm:—

"The infant class, as usual, chaunted their lessons remarkably well. Pieces of composition, from some of the best authors, were well recited by some of the girls and boys. Great proficiency appeared to have been made by the children in the important objects of spelling, writing, arithmetic, and grammar, in which they were closely questioned; and we were struck by the readiness and precision with which the pupils answered in explanation of Scripture texts proposed to them."

Nor have the higher objects of these institutions been unanswered. Hundreds of youth, of both sexes, who, but for the moral and religious influence these schools have exerted, would have been, humanly speaking, the subjects of degradation and poverty, have risen to honourable distinction in the middling walks of life, whilst scarcely a year has passed but has witnessed the accession of many of them to the church of God. Last year no less than twenty-three of the teachers and scholars were added to the church under the pastoral care of the Rev. J. M. Phillippo, and some to other churches; whilst the past year has witnessed the addition of nearly as many more. These circumstances cannot fail to be most cheering to every Christian's heart. May they stimulate afresh the energies of those who have hitherto contributed so nobly towards their establishment and support!

Connected with the Metropolitan Day-schools is an annual bazaar, supplied by the liberality of British friends; and as the boys' department is almost entirely dependent on the proceeds of this institution for its support, it is earnestly hoped that its necessities will be continually supplied by the same generous contributions.

The bible classes, mentioned in the last Report as being conducted by the mistresses of the girls' school, Eliza Carr and Mary M'Vicar, in conjunction with an elderly, respectable female

of colour, composed chiefly of the older girls of the school, continues a great blessing to those connected with it. Many, through its instrumentality, have been made wise unto salvation; and many more, it is expected, by the Divine blessing on the same means, will be partakers of the same benefits.

Passage Fort Schools.

Day	...	...	89
Evening	...	...	75
Sunday	...	...	115
			—
Total	...	...	393

Mr. and Mrs. Norman, teachers.

These schools, it will be perceived, have had no considerable addition as to numbers during the past year; but the progress of the scholars, in the common branches of education, has been highly satisfactory.

Mr. Norman has continued to visit the properties in the neighbourhood, for the purpose of instructing the adults; and many pleasing instances of improvement in knowledge, as well as of the advantages of Christian instruction in general, have occurred as the result of his exertions. Mr. N., in addition to his labours in the schools, has endeavoured to make himself servicable both to children and adults, by conducting meetings for prayer and the reading of the holy Scriptures.

The School of Industry under his superintendence is still carried on, and is productive of great benefit to several of the boys. The girls in the school are superintended in needle-work by Mrs. Norman.

Mr. N. was a pupil in the school at East Queen-street, and subsequently a teacher in the Sabbath-school in Spanish Town; and it is to the advantages which he derived from these institutions that he is indebted for his qualifications for his present useful and honourable employment.

Sligoville Schools.

Here, as at Passage Fort, are four distinct educational departments in operation: the Day or Oxford School; the Evening, or Peckham Commemorative Adult; the Sabbath-school; and a School of Industry. The Oxford School contains 85 scholars, the Peckham 29, the Sabbath 163, and the School of Industry 79: total, excluding the 79, which form a part of the previous number, 277. There are three teachers of the day and evening schools, nine of the Sabbath, and two of the School of Industry.

Although this district has presented peculiar impediments to the progress of school instruction, and notwithstanding the revival of a similar institution in the neighbourhood, on the National plan, yet, by the pious and persevering efforts of Mr. and Mrs. Ogborne, the schools under their charge have continued gradually to

increase as to numbers. In point of efficiency and interest they are unrivalled.

This being a new township, the comparative smallness of the adult school is owing to the incessant occupation of the settlers, after the usual labours of the day for hire, in the construction of their houses, and in the cultivation of their grounds. These impediments once overcome, all the schools, it is anticipated, will present a more encouraging aspect than any yet in operation in the whole district. In the meantime, much good has been done by their united influence. Truly may it be said, as especially applicable to this station, "The darkness is past, and the true light now shineth." In all the cottages that are finished, of which many are peculiarly neat, the book of God and religious tracts are found. During the intervals of religious worship on the Sabbath, and during the hours of cessation from labour on week-days, groups both of adults and children are seen and heard reading them aloud. Their possession of the Bible is the result of the operation of the St. Catherine and St. Thomas-in-the-Vale Auxiliary Bible Society. The tracts, principally in broad sheets, are given to each cottager on the completion of his house, of which, in most cases, they ornament the walls.

Of Mr. and Mrs. Ogborne's assistance in promoting the work of God in general at this station, it is impossible to speak too highly.

Sturge Town Schools.

Day	...	...	73
Evening	...	...	24
			—
Total	...	...	97

Margaret Lawrence, teacher; assisted, occasionally, by Mr. Samuel Bernard.

The inconveniences which existed here, as stated in the last Report, for want of a school-room, have been happily overcome, although at no inconsiderable annual expense, a place, formerly a plantation hospital, being rented for the purpose. It is flourishing, both as to the numbers and the progress of the scholars. Parents show that they appreciate the advantages of school instruction to their children by personal kindness to the teacher, and by the pecuniary assistance they render towards the support of the schools. The schools here, also, meet with the countenance of his Honour the Custos of the parish, and his lady, with all the other respectable families in the neighbourhood. The schoolmistress was trained in the Metropolitan Normal School; and, for energy and perseverance in the performance of her arduous duties, has few equals.

Kilsontown Schools.

Day	...	...	28
Evening	...	...	10
Sabbath	...	...	35
			—
Total	...	...	73

This is also a new township, nearly 200 acres of land having been recently purchased for the purpose. It is situated about eight miles west of Spanish Town, in the midst of a dense agricultural population; and will, no doubt, soon become of considerable importance and magnitude. Containing no building capable of affording sufficient accommodation for the number of scholars that may be expected to attend, the inhabitants resolved to give their labour gratuitously in getting all the materials to the spot, on condition that Mr. Phillippo provided the requisite pecuniary means for the erection of the building. So far as these generous people are concerned, these conditions are already fulfilled; and nothing is wanting with respect to the promise of the other party, but the means of performance.

The schools are conducted by Mr. Patrick O'Meally, who was educated and trained in the Metropolitan School, and is a pious and exemplary Christian.

Rock River.

Day ...	6
Evening ...	3
Sabbath ...	12

Total ... 21

Agnes Anderson, teacher.

The neighbourhood, at present, but thinly populated: aspect of the school discouraging.

Dawkin's Caymanas School, formerly Taylor's Caymanas.

Day	93
Evening	34

Total ... 127

Teachers, Gordon Brown and Mrs. Brown.

The school was removed to its present locality because of its being more central. It is now in the midst of several estates and farms, belonging chiefly to Lords Seaford and Carrington. Of

the good to be effected by the operation of the schools in this neighbourhood the most sanguine expectations are entertained. Not only is the population very considerable, and the desire for instruction general, but every facility has been afforded in the establishment of the school by the attorneys and managers around. The Hon. T. J. Bernard, one of the attorneys for the property on which the school is located, has been especially kind, having provided a comfortable residence for the schoolmaster and mistress on the estate, as well as assisted in furnishing materials for the school-room, gratuitously;—an instance of liberality which cannot fail of producing a most salutary effect upon the people; and which has already powerfully excited their prejudices in his favour, as an attorney or chief manager.

Clarkson Town.

Arrangements for schools at this settlement are not yet completed, and therefore it may, at present, be classed with estates which are visited on week-day evenings, and which are as follow: Cumberland Pen, Dawkins Pen, Cottage Pen, Salt Pond Hut, Goshen, Farm, Kraal, Taylor's Caymanas, Ellis's Caymanas, and Twickenham Park.

Instruction in reading is principally communicated to adults, on these properties, by Messrs. O'Meally, Clarke, Stout, Simmons, Saunders, and Beecher; young men who were formerly slaves and apprentices, and who give their services gratuitously, after their own personal labour in the field through the day.

Clarkson Town is the fourth new township in progress of establishment in this district, more or less under the direction of Mr. Phillippo; and, from what has already transpired, the most sanguine hopes are entertained, not only of the influence of such settlements on the agricultural prosperity of the precinct, but also, if in possession of the requisite means, on the social, moral, intellectual, and religious advancement of its inhabitants.

EXTRACT FROM PARLIAMENTARY PAPER ON EMANCIPATION.

THE following sentence, extracted from an official Report, laid before Parliament, in reference to the change wrought in Jamaica by emancipation, will form a suitable postscript to the statement given above.

The abrogation of the apprenticeship has, with astonishing celerity, developed all those elements of prosperity contemplated by statesmen as one of its most important objects, in a degree beyond the most sanguine expectations; as evinced in the large amount of capital since invested in this colony, in the purchase of lands at an amazingly increased value, by resident individuals; in the improvement and increase of buildings for social and mercantile uses; in the

erection and enlargement of temples for religious worship; in the improved cultivation, and greater care and attention paid to the fencing and subdivision of land; and in the division of wealth among the working people, by which their personal appearance, and social habits and morals, have been improved to a most gratifying and, considering the short space of time, surprising extent.—*Papers laid before the House of Commons (West Indies,)* part 1 (5), p. 55.

Home Proceedings.

DEPUTATIONS.

As it is desirable the friends of the Mission should know the general movements of the brethren who visit them as deputations, so that they may have an opportunity of facilitating their arrangements, and of preparing for their visit, we intend to give, as often as necessary, a brief outline of the routes of the brethren in each district, so far as we are able to ascertain them. We trust our brethren throughout the country will aid us, from time to time, in carrying out this scheme.

SCOTLAND.—This year one Deputation will visit the West, and a second the North. By this means it is hoped that some new ground will be occupied, and the whole visit rendered more efficient.

W E S T.		N O R T H.	
Rev. J. SPRIGG, M.A.	Rev. R. PENGILLY.	Rev. J. H. HINTON, M.A.	Rev. J. HOBY, D.D.
Carlisle.	Carlisle. May 7.	Haddington.	Haddington. May 7.
Annan.	Annan. — 9.	Edinburgh.	Edinburgh. } — 10.
Dumfries.	Dumfries. — 24.	Leith, &c.	Leith, &c. } — 10.
Kircudbright.	Gatelouse.	Inverkeithing. }	Kirkcaldy. }
Wigton.	Saughar.	Cupar.	Dunfermline.
Garlieston.	Machine.	St. Andrew's,	Kinross, Lealle,
Newton.	Irvine. }	Austruther,	Keunoway,
Avr.	Stewarton. }	Pittenweh,	Auchtermuchty,
Kilmarnock. }	Kilwinney.	Elic, Leven,	Newburgh.
Killbride.	Beith.	Dundee.	Perth. — 24.
Fairley.	Johnstone, &c.	Perth.	Perth. — 26.
Largs.	Greenock. }	Forfar.	Auchterarder.
Greenock. }	Port Glasgow. }	Arbroath.	Crief.
Port Glasgow. }	Dumbarton.	Montrose.	
Stirling.	Paisley.	Aberdeen. }	Aberdeen. — 31.
Falkirk.	&c. &c.	Peterhead. }	
		Fraserburg.	Inverurie.
		Benff.	Kennethmont, &c.
		Huntly.	Huntly.
		Forres. }	Nairn.
		Elgin. }	Inverness. June 7.
		Grantown.	Blair Athol.
		Killin, &c.	Tullimet, &c.
Glasgow.	Glasgow. — 31.		

Our brother Clarke, of Berwick, has engaged to visit Hawick on the 3rd of May, and Coldstream on the 10th; with Selkirk, Galashiels, and Melrose, in the intervening week, and Berwick on the 17th.

Different brethren in Scotland have, also, kindly undertaken to occupy pulpits in the neighbourhood of their respective towns, while the Deputation occupy theirs.

WILTS and EAST SOMERSET.—The Mission-meetings of this District are as follow:—

Devizes, May 10 and 12.	Crockerton, May 17.
Melksham, — 10, 14, and 15.	Laverton and } — 19.
Westbury, — 10 and 21.	Philips Norton, }
Westbury Leigh, — 10 and 13.	Bratton, — 20.
Penknapp, — 10.	Bradford, — 20.
Trowbridge, — 10 and 11.	Corsham, — 21.
Frome, — 17 and 18.	Chippenham, — 22.
Beckinton, — 17 and 19.	Salisbury, — 24 and 25.
Warminster, — 17 and 22.	

The BRISTOL and BATH Meetings begin on the 5th; Deputation, brethren Dyer Cox, and Aldis.

NORTHAMPTONSHIRE.—Brethren Carey and Thomas, the Deputation. The Meetings of this District are as follow:—Northampton, Clipston, Moulton, and Weedon, on the 10th; Olney, Kettering, Thrapston, Aldwinkle, and Woodford, on the 17th; Guilsborough, Long Buckley, Ravenshorpe, and West Haddon, on the 27th; and Towcester on the 31st.

WEST and EAST KENT.—Chatham, the 24th; Ramsgate, the 26th and 27th; and Eythorne, the 31st. Deputation, Rev. Eustace Carey.

Of other Meetings to be held this month we are unable to give any definite particulars.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 15th, to April 15th, 1840.

*** In consequence of the press of matter this month, and the great number of Auxiliary accounts that have been received, we are unable to do more than acknowledge the amount of Contributions from each place. The particulars will be given in the forth-coming Report.

LONDON AND ITS VICINITY.		£ s. d.	£ s. d.
<i>Subscriptions.</i>			
Dyer, Rev. J.	3 3 0	Prescot-street Auxiliary, by G. Morris, Esq.	40 0 0
Hume, Mrs., by Mr. Tosswill	1 0 0	Eagle-street Auxiliary, by Mr. Neale.....	23 0 0
Maliphant, Mr. G.	1 1 0	Hammersmith Auxiliary, by Mr. Page	62 0 4
Nelham, Mrs.	0 10 6	Brompton, Alfred-place Auxiliary, by Mr. H. Christopherson.....	30 0 0
Ramsden, Robert, Esq.	1 1 0	Hackney Auxiliary	77 7 0
Roe, Mr. Freeman	2 0 0	Ditto Juvenile Society, for the education of a native teacher, to be named Frederick Cox	10 0 0
	8 15 6		87 7 0
<i>Donations.</i>		Tottenham Auxiliary, by Joseph Fletcher, Esq.	42 5 7
R. W. S. Willsonne, Esq.	100 0 0	Shacklewell Auxiliary, by Rev. John Cox	37 8 6
Rev. S. Green & friends, for the debt	30 0 0	Bow Auxiliary, by Rev. W. Norton	25 0 9
Profits of the Youth's Magazine, by W. B. Gurney, Esq.	25 0 0	Shakspeare's Walk Auxiliary, by Rev. T. Moore.....	10 0 0
J. A., part of a thank-offering for the recovery of an only son ..	25 0 0		
X. Y., by Mr. Nisbet ..	20 0 0	<i>Bedfordshire.</i>	
A. G. Z., by ditto.....	20 0 0	Biggleswade, &c., by Rev. E. Carey	63 1 1
Collected by the Misses Rawlings, for the education of three children at Monghyr	15 0 0	Luton :—	
Geo. Kitson, Esq., for school at Kitsontown, Jamaica	10 0 0	Union Chapel, by Rev. J. S. Bright, moiety ..	36 10 0
Collected by Miss Beeby, for Entally.....	10 0 0	Maulden and Ampthill, by Mr. Claridge	10 0 0
X. Y.	5 0 0		
Young Gentlemen at Denmark Hill School, by Mr. S. Nicholson, jun.	2 10 0	<i>Berkshire.</i>	
Josiah Forster, Esq., for Jamaica schools	1 0 0	Reading, by Rev. J. Statham. On account	71 0 0
Missionary-box, by Mr. Beeby's children	0 16 3		
Ditto at Fen-court	0 8 3	<i>Buckinghamshire.</i>	
I. D. J.	0 10 0	Haddenham :—	
	265 4 6	Mr. W. Cox	1 1 0
<i>Auxiliaries.</i>			
South London Auxiliary, by Geo. Kitson, Esq., Treasurer.....	153 18 8	<i>Derbyshire.</i>	
		Loscoe :—	
New Park-street Auxiliary, by Rev. J. Angus, M.A.	49 2 4	By Rev. T. Pottinger ..	1 1 0
Ditto, by Mrs. Arnold, F. E.	5 7 0		
	54 9 4	<i>Devonshire.</i>	
Clapham Auxiliary, by Mr. T. Phillips.....	25 0 0	Plymouth :—*	
		By Rev. S. Nicholson ..	27 17 4
		* The sum of £2.4.1, acknowledged in the last HERALD, as from "Morice-square, Devonport," should have been from "Saltash."	
		Tiverton :—	
		By Rev. J. Singleton ..	11 11 4
		<i>Dorsetshire.</i>	
		Dorchester :—	
		By Rev. C. Evans	10 14 7
		Poole :—	
		By Rev. S. Bulgin ...	1 11 0
		<i>Essex.</i>	
		Colchester :—	
		By W. W. Francis, Esq.....	31 6 0
		Ilford :—	
		Coll. by Miss Rose ...	12 0 0
		Potter-street :—	
		By Mrs. Gipps	2 0 0
		Rayleigh :—	
		By Rev. J. Pilkington ..	10 0 0
		Romford :—	
		By Mr. Ward.....	1 3 6
		<i>Hampshire.</i>	
		Beaulieu :—	
		By Rev. J. B. Burt ...	3 0 0
		Newport :—	
		By Rev. F. Trestrail ..	6 13 7
		Romsey :—	
		By J. George, Esq. ...	18 9 1
		<i>Hertfordshire.</i>	
		Boxmoor :—	
		By Rev. F. W. Gotch ..	7 16 4
		Hatfield :—	
		Friends, by B. Young, Esq.....	1 14 10
		Hitchin :—	
		By Rev. T. Griffin ...	25 19 0
		Royston :—	
		By Mr. Pendered.....	10 7 6
		Tring :—	
		By Mr. Grover.....	4 3 0
		<i>Huntingdonshire.</i>	
		Huntingdonshire Auxiliary, by T. D. Paul, Esq.	87 8 2
		Rev. T. Bliss, B.A.	1 1 0
			88 9 2

<i>Kent.</i>		<i>Northamptonshire.</i>		<i>Scalborough:—</i>	
£	s. d.	£	s. d.	£	s. d.
Ashford and Brabourne:—		Kettering:—		Balance	38 10 8
By Rev. E. Carey.....	26 8 6	By Mr. J. D. Gotch... 16 6 8		Sheffield:—	
Canterbury Auxiliary,		<i>Shropshire.</i>		By Mr. Atkinson.....	64 14 5
by Rev. W. Davies 109 15 10		Oswestry :		<i>WALES.</i>	
Diitto	8 10 17 8	Balance	7 9 6	South Wales:—	
		<i>Somersetshire.</i>		Balance	6 7 2
	120 13 6	Bath Auxiliary, on ac-		Llangollen:—	
Dover:—		count	30 0 0	By Rev. J. Prichard... 3 0 0	
Peatside Chapel	16 0 0	Bristol Auxiliary, by		<i>SCOTLAND.</i>	
Maidstone:—		R. Leonard, Esq.....	237 8 0	Anstruther and Kilrenny	
By Miss Prance	17 19 9	<i>Suffolk.</i>		Bible and Missionary	
Margate:—		Suffolk:—		Society, by H. D.	
By Messrs. Flint	17 16 6	By Rev. J. Sprigg,		Dickie, Esq.....	4 0 0
Ramsgate:—		M.A.	20 7 8	Dunfermline:—	
By Rev. J. M. Daniell,		<i>Sussex.</i>		Mr. D. Dewar	3 0 0
balance	52 8 2	Brighton:—		Edinburgh:—	
Woolwich:—		By Rev. W. Savory ... 4 10 10		By Rev. C. Anderson 49 8 6	
By Rev. J. Cox.....	47 12 11	<i>Warwickshire.</i>		Perth Ladies' Society, for	
<i>Leicestershire.</i>		Berkwell:—		female education	5 0 0
Sway, &c.:—		Mr. Floyd, by Rev.		<i>IRELAND.</i>	
By Rev. J. P. Mursell 7 0 0		J. Hooper	2 0 0	Dublin:—	
<i>Middlesex.</i>		<i>Worcestershire.</i>		By Mr. Parkes	12 6 2
Kensington:—		Bewdley:—		Waterford:—	
By Rev. J. Broad... 2 1 0		By Rev. G. Brookes . 3 0 0		By Rev. C. Hardcastle 4 1 6	
Jacob Dudden, Esq... 10 0 0		<i>Yorkshire.</i>		<i>LEGACY.</i>	
		Guiseborough:—		S. B., per executors.....	50 0 0
	12 1 0	By Rev. W. Leng..... 1 5 0			
<i>Norfolk.</i>		Hull:—			
Framlingham:—		Balance, by J. Thorn-			
H. Thompson, Esq... 5 0 0		ton, Esq.....	3 4 0		

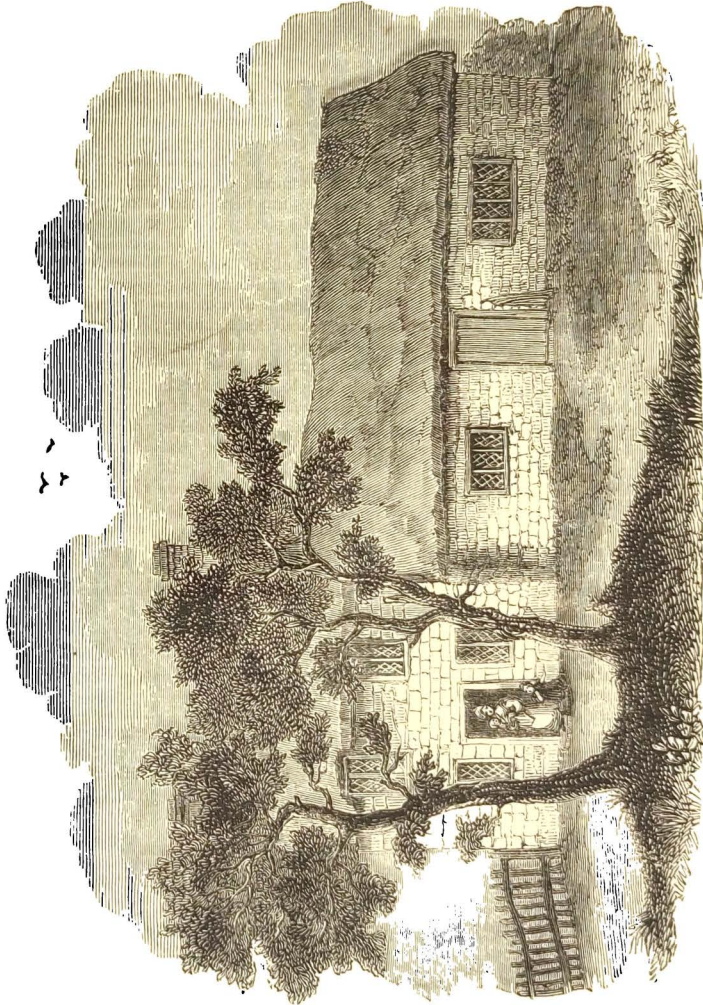
EXTRA DONATIONS FOR REBUILDING THE CHAPEL AT
SAVANNA-LA-MAR.

£ s. d.		£ s. d.	
Beaulieu, by Rev. J. B. Burt.....	2 2 0	Canterbury, by Rev. W. Davies	6 1 0
Suffolk, by Rev. J. Sprigg, M.A.	1 5 6	Miss Childs, Brighton.....	2 12 6
Friend, by Rev. G. Sample	5 0 0	Friends at Luton, by Miss Daniel.....	8 1 0
Bewdley, by Rev. G. Brookes	2 10 0	Keynsham, by Miss Ayres	6 0 0
Soham, by Rev. S. Green	4 10 0	Friends at Chesham.....	10 0 0
Berwick-on-Tweed, by Rev. J. Clarke ...	6 18 6	Colchester	19 1 7
Margate—Friend	0 10 0	Frome	30 8 0
X Y	1 0 0	Spencer-place	4 4 0
Tring, by Mr. Grover	7 0 0	Leeds	12 0 0
Biggleswade, by B. Foster, Esq.	13 12 0		

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. W. H. Pearce; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

THE
MISSIONARY HERALD.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.



SKETCH OF THE HOUSE IN WHICH DR. CAREY WAS BORN.

DR. CAREY.

At the very gratifying Annual Meeting, an account of which will be found in the following pages, repeated and honourable mention was made of the venerable founder of the Mission, the late Dr. Carey ; it will not, therefore, be deemed inappropriate if we present our readers this month with an engraving of the modest dwelling in which his parents resided, and where that great and good man was born, August 17, 1761. It stands (or stood, for we are not certain whether it is still in existence,) on the roadside, in the village of Paulerspury, between Stony Stratford and Towcester, Northamptonshire, three miles distant from the latter place.

The father of William Carey was clerk of the parish, and kept a small free-school in the village. In this school his son was a pupil, and distinguished himself by diligent attention to its limited round of instruction, especially to the study of arithmetic. Such was his fondness for this pursuit, that, before he was six years old, his mother used to hear him casting accounts at night, when in bed, and the rest of the family were asleep. Even at this early age he showed that spirit of persevering diligence which distinguished him throughout life. "Whatever he began he finished : difficulties never seemed to discourage his mind ; and, as he grew up, his thirst for knowledge increased." Natural history was, while yet a child, a favourite pursuit with him ; and this furnished him with a delightful and healthy recreation amidst the learned labours of advanced life.

But, though a review of the life of this great man would form a profitable incentive and encouragement to ingenuous and intelligent youth, especially to those who have to contend, as he did, with the disadvantages of a humble condition in society, we intend not to enter upon it here. Most of our readers are, and we venture to say, all of them should be, familiar with his history, which forms a striking comment on the declaration, "Them that honour me I will honour." One sentence, however, transcribed from the pamphlet in which he disclosed to the world his views and convictions on the great theme of Christian Missions, prior to his per-

sonally engaging in the work, we will insert, believing it to deserve the most attentive consideration of all who sustain or anticipate the office of ministers of the Gospel, whether at home or abroad.

"A Christian minister is a person who, in a peculiar sense, is not his own ; he is the servant of God, and therefore ought to be wholly devoted to him. By entering on that sacred office, he solemnly undertakes to be always engaged, as much as possible, in the Lord's work, and not to choose his own pleasure or employment, or pursue the ministry as a something that is to subserve his own ends or interests, or as a kind of by-work. He engages to go where God pleases, and to do or endure what he sees fit to command or call him to, in the exercise of his function. He virtually bids farewell to friends, pleasures, and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord and Master. It is inconsistent for ministers to please themselves with the thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendour, or even a competency. The slights and hatred of men, and even pretended friends, gloomy prisons and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger and thirst, nakedness, weariness and painfulness, hard work, and but little worldly encouragement, should rather be the objects of their expectation. Thus the apostles acted in the primitive times, and endured hardness as good soldiers of Jesus Christ ; and though we, living in a civilized country, where Christianity is protected by law, are not called to suffer these things while we continue here ; yet I question whether all are justified in staying here, while so many are perishing without means of grace in other lands. Sure I am that it is entirely contrary to the spirit of the Gospel for its ministers to enter upon it from interested motives, or with great worldly expectations. On the contrary, the commission is a sufficient call to them to venture all, and, like the primitive Christians, go every where preaching the Gospel."

**FORTY-EIGHTH ANNIVERSARY OF THE BAPTIST
MISSIONARY SOCIETY.**

On SABBATH-DAY, April 26,

Sermons were preached and collections made in most of the chapels of the Denomination in and around London. Those of the collections which may have been paid in at the time this article goes to press will be found inserted in the List of Contributions appended to the present Number of the *HERALD*. Our friends will be gratified by observing that the amount, in most cases, is more than in former years.

On TUESDAY, April 28,

An open Committee was held, as usual, at the *MISSION-HOUSE*, Fen-court ; which was attended by a greater number of ministers and friends than we remember to have seen on any previous occasion of the kind. The meeting having been opened by prayer, by the Rev. B. Godwin, of Oxford, our worthy friend, W. B. Gurney, Esq., the Treasurer, was called to the chair ; and the Rev. John Dyer proceeded, as on former occasions, to read the principal minutes of the Central and General Committees during the year.

On WEDNESDAY, April 29,

At eleven in the morning, the friends assembled in John-street Chapel, kindly lent by the Rev. J. H. Evans for the occasion ; when, after singing, reading the Scriptures, and prayer by the Rev. J. J. Freeman, of Walthamstow, a very appropriate and encouraging sermon was preached by our friend, the Rev. JOHN EUSTACE GILES, of Leeds, from Psalm lxxiv. 22. The Rev. S. Nicholson, of Plymouth, the Rev. W. Upton, of St. Alban's, and the Rev. C. Room, of Portsea, read the hymns. The Rev. S. Green concluded the service by prayer. The collection amounted to 38*l.* 2*s.* 5*d.*

In the Evening a large congregation assembled at Surrey Chapel, in which, for so many years, the friends of the Society have been annually accommodated. After singing and prayer by the Rev. W. Brock, of Norwich, the Rev. THOMAS FOX NEWMAN, of Shortwood, preached a very appropriate and forcible sermon from Jude, verse 3. The Rev. J. Acworth, M.A., President of Bradford College, closed with prayer. The Rev. D. Gould, of Dunstable, the Rev. T. Morris, of Portsea, and the Rev. John Dyer, read the hymns. The collection amounted to 55*l.* 14*s.* 2*d.*

On THURSDAY, April 30,

The subscribers and friends to the Society assembled very numerously at Exeter-Hall. The large room was filled by a highly respectable auditory. Sir CULLING EARDLEY SMITH, Bart., occupied the Chair.

The business having been commenced by singing, the Rev. SAMUEL NICHOLSON, of Plymouth, implored the Divine benediction.

The CHAIRMAN then rose and said, that every successive year brought more forcibly to the mind the great contrast between the circumstances in which the missionary cause was now placed, from those in which it stood when the earliest efforts were made in this country for the extension of the Gospel abroad. If there were any circumstance that could forcibly bring home to them the immensity of that contrast, it was a meeting of the Baptist Missionary Society. When he remembered the feelings which were entertained with regard to missions at the time when Carey brought the importance of the missionary cause before the Christian world, so that Carey felt it necessary to justify, to vindicate, and to enforce it; when he remembered the light in which both the world and the church regarded missions, such a remarkable change was a cause not for self-congratulation, but for deep-felt gratitude to the Redeemer. He would be the last person to exult improperly in the feelings entertained by the world towards missions; but he regarded it as a signal instance of the change of public feeling on this subject, that whereas formerly the cause of missions almost stunk in the nostrils of men of the world, it now began to command their deepest respect. The feelings of the church of Christ formerly with regard to missions were vastly different from what they now were. The piety of the people of God had increased in proportion to their interest in the cause of missions. Could they expect that it would be otherwise? If muscles, never exerted, lost their power and elasticity, so affections, which were never called into active exercise on behalf of others, lost their operative effect on their own possessors. How, too, at the time when that noble and bold advocate of missions commenced his advocacy, was the very name of missions disgraced by those who were nearly the only persons who adopted them! When they remembered that the name of missions was then confined to the missions of the Jesuits, that the heralds of the cross were almost universally the planters of the material cross, how different was the aspect at the present day! He never saw one of those material crosses planted in a foreign country without having forcibly brought home to his mind the contrast to which he was now alluding. But when they looked round the world, though they beheld missions in every quarter of the globe, yet they perceived that they had not attained to any thing like that extensive effort which they would hereafter exhibit. Still, however, there was great cause for gratitude. The greatest events of modern times were connected with Christian efforts. On the one hand, they saw a great machinery put into operation, an energetic commission established, for the purpose of colonising a small portion of Australia; they saw the labour and effort it had cost a civil government to reclaim one small portion of a savage country from barbarism: on the other hand, they beheld the manner in which a small

band of Christian commissioners (if he might so call them) bearing the Bible in their hands, had been enabled to reclaim whole islands in the South Seas from the power of barbarism. The united forces of Europe joined together to overwhelm the power of Napoleon; but Christian principle, Christian enterprise, had won a far greater victory in overwhelming—for he must claim that triumph on behalf of Christianity—in overwhelming the tyrant Slavery, and in rescuing the negroes from the domination of the possessors of their fellow-men. Could the patriot, could the soldier, feel proud of him who fell upon the plains of Corunna, and should not Christians feel grateful for their hero? He spoke not of one section of the Christian church, he spoke not of the London Missionary Society; but that hero belonged to all: he was the representative of the church of Christ; and should they not feel grateful that the Christian minister had been able to lay down his life in the cause of his heavenly Master? He (Sir C. E. Smith) felt much pleasure in being permitted to preside over a meeting of the Baptist Missionary Society. He felt ashamed to utter any truisms upon the duty of union among Christians. He trusted that the time was fast coming when the necessity for such arguments would have ceased: but, whilst persons, perhaps differing on some minor points of the Christian system, were enabled to co-operate in the promotion of the glorious cause of the Lord Jesus Christ, let them look forward to that time when they would be enabled to co-operate more extensively. Let it be the object of their example and efforts, as they were now essentially one in Christ, to accelerate the period when they would be one in activity, one in unity in the sight of the world, and one in the prosecution of the cause of their blessed Lord.

The Rev. J. DYER then read the Report. It stated that the East Indian mission had received a welcome reinforcement by the return of Mr. W. H. Pearce with four other brethren. Mr. Yates had resigned his pastorate, and devoted himself wholly to the important work of translation. The Gospel had been proclaimed among the heathen population of Calcutta with persevering assiduity. Mr. Pearce had resumed the pastoral charge of the native church in South Kalinga. He had lately been visited by a Brahmin, who avowed his intention of becoming a Christian. The native church in Entally was under the charge of Mr. Ellis, and had lately formed a Native Missionary Society in connexion with the Calcutta Auxiliary. The Native Christian Institution had continued to prosper. Additions had been made to nearly all the churches. Gratifying progress had been made in the great work of Biblical translation.

The annual association of the churches in Jamaica was held at Brown's Town, on the 14th of January and following days. From the returns then presented it appeared that they were again called upon to rejoice in the general pros-

perity of the mission in that island. Large as had been the increase of the previous year, that of the last had exceeded it, the number of members now reported being 24,777, and of inquirers, 21,111; being an advance, on the former returns, of 3,440 in church fellowship, and 192 inquirers. The schools were not quite so well attended as formerly, the number of pupils being stated at 15,007, or 1,113 less than last year. That was probably owing, in part, to the multiplication of schools under the management of other friends to the cause of education; and in part, they fear, to the extreme difficulty of procuring the needful resources. The Report then went on to detail the operations of the Society in other parts of the West Indies. The general results were represented as highly encouraging. In reference to home proceedings, it stated that during the past year five missionaries had been furnished for the East, and six for the West. Three additional labourers were shortly to embark for India. The income of the Society, during the past year, had not been quite equal to that of the preceding. The sum received for general purposes had been 15,236*l.* 8*s.* 10*d.*; that for other objects, including 1,186*l.* 18*s.* extra subscriptions towards the debt, and the generous donation to the Translation Fund from the American and Foreign Bible Society, already mentioned, 3,837*l.* 4*s.* 2*d.*; making a total of 19,074*l.* 13*s.* The expenditure, on the other hand, has been 19,781*l.* 6*s.* 9*d.*, which, with the balance remaining undischarged from last year, left a deficit of 3,341*l.* 7*s.* That compendious statement would convince their friends how much their kind and generous assistance was required to sustain and carry forward the operations of the Society.

The Rev. Dr. Cox rose to move the first resolution, and spoke to the following effect:—By means of the Report which has now been read, we have accompanied the Society in what perhaps Burke would have called “a circumnavigation of charity.” Pleasant and profitable has been the voyage, as we have touched on many a shore, and have passed from port to port, from land to land, and have, like the “tarry-at-home traveller,” gone without personal inconvenience, though with fervent sympathies of mind, through many a distant region, from Britain to Japan. Here we have seen the busy city refreshed by the opening of the wells of salvation; there, the desert blooming with the newly-planted rose of Sharon; and yonder, the swarthy countenances of the inhabitants of the West Indian islands illuminated by the rising beam of the Sun of Righteousness; and now we have come home again, and back to our platform, to exclaim, with gratitude and joy, “What hath God wrought!” Yes, “What hath God wrought!” for, though an instrumentality has been employed, God hath done it: He provided and qualified the instruments who undertook the work; He sent them forth to occupy the different shores of missionary service

in which they have so advantageously laboured; to Him we must ascribe the glory and the honour of all that has been accomplished. We have seen how the great Redeemer of the world and mediatorial Head of all has, by the outpouring of his grace and influence, sustained our missionaries, and extended our efforts:—

“Not unto us, but unto thee,
Blest Lamb, be glory given;
Here shall thy praises be begun,
And carried on in heaven.”

The Baptist Missionary Society originated under remarkable circumstances, and at a very remarkable period of time. The time to which I refer was a season of darkness, revolution, and change. The political hemisphere, not of France only, where the storm peculiarly raged, but of the whole of Europe, was overcast with cloud and with confusion; men's hearts were failing them,—all good and holy hearts, at least; whilst others were beating with strong and unhallowed pulsation in sympathy with the progress of evil. It was at this period, when selfishness was so universally prevalent, when discord walked abroad, when one neighbouring country, and the countries of Europe in general, were under the basest and the worst of influence, that French infidelity—that spawn of the Revolution, predicted that the period was hastening for the downfall of Christianity. It was represented, with exulting vehemence, that we were soon to have no Bible, no Ministers, no Sabbaths, and of course no Missionary Society. It was predicted by Voltaire, D'Alembert, Rousseau, and others, that in thirty years Christianity would perish and be no more, that soon the walls of the New Jerusalem should fall, and the ploughshare of destruction be driven over them; and already they began, in their fierce anticipations, to sing the song of premature triumph. But what is the fact? Have we, then, no Bible, no Ministers, no Sabbaths, and no Missions? Is Christianity abolished? or is not Christianity now, at the very predicted period, walking over the graves of those who denounced her character and predicted her extermination? Is she not now moving steadily and gloriously on, impelled by missionary agency and efforts, over the ashes of her infidel impugnors and despisers, to the throne of universal dominion? Such, then, has been the result; and no Christian can help rejoicing, even though he limits his views to the present aspect of things, so illustrative of the predictions of the infidels of a neighbouring country, and of the anticipations of those who wished what they predicted, the downfall of Christianity. The philosophy of Christian missions is as interesting to contemplate as their philanthropy; for it shows the operation of weakness against power—of weakness converted into power, and of power converted into weakness. The predictions of the infidel, in this re-

spect, are frustrated; and the taunt of the world is the glory of the church; for it is by weak and feeble means that the excellency of the power is shown to be of God, by whose almightiness the cause of Christian missions is spreading throughout the earth. Look at Christianity in its primitive condition. Our Lord Jesus Christ was the first to sanction and direct the missionary experiment. He himself went forth preaching his own Gospel; he sent forth his disciples, two and two, to preach it in all directions; and he admonished them to go into all the world. The philosophy of Christian missions is worthy of being contemplated as accordant with the philosophy of nature, and showing that one "God is over all, blessed for evermore." What do we see in nature? Small, insignificant beginnings, resulting in mighty, extensive operations. We see the acorn spreading into the oak, and the river rising in a rill in the mountain side, expanding as it rolls along, till it merges in the ocean. What do we see in connexion with missionary operations—not our own especially, but also in every other Missionary Society? Small beginnings advancing to great results. So it has ever been. A feeble band, in the persons of the primitive propagators of Christianity, spread the truth of the Gospel over Asia Minor. A single person, comparatively, and almost altogether unsupported, overcame the popedom. A humble missionary, born and educated in a humble town in one of our small counties, goes forth alone, though afterwards associated with others, as despised by the world, as ridiculed in the pages of periodical literature as himself; but he perseveres, and soon compels the intractable idioms of foreign languages to bow to the name and the truth of Jesus. He makes the oriental languages so many channels for the flow of the waters of life. See what mighty things God is doing for us, and how he is promoting his own cause by humble means and ministrations. I remember well, and, doubtless, multitudes in this vast assembly remember, too, the scornful representation which was given a few years after the commencement of our own Society, especially by one of the distinguished periodicals of the day. They said, "Look at the efforts of the Missionary Societies. They should not stop to characterise the one or the other of them particularly, but only in general intimate that the parties were all mad together, but they should not stop to discriminate between the finer shades of lunacy." Very well: you remember that our blessed Lord was denounced as having a devil and as being mad; but it soon appeared, in the progress of events, whether the devil was in the miracles of our Lord, or in the malignity of his persecutors. The finer shades of lunacy, indeed! Why, it is characteristic of the lunatic to think every body mad but himself: the madness was in their own conception of missionary operations. I will tell you what were those finer shades which they mistook for the finer shades of lunacy. The Missionary Societies may

be compared to the rainbow. In the rainbow you perceive one bow, but many colours—distinct, but one and harmonious; a fit emblem this of the united though separate operations of Christian Missionary Societies. The shades of lunacy, as they were termed, were the shades of various light seen and reflected from that one beautiful bow of covenanted mercy that threw its glory upon the dark clouds of heathenism, and bent benignantly over a prostrate, demoralised, and miserable world. It bent and stretched from east to west, and exhibited thus harmonious and extended efforts for the promotion of the Gospel of Jesus Christ. See, again, the philosophy of nature and of Christianity the same. Universal nature is communicative. The sun does not shine for himself; the moon does not walk in her brightness for herself; the river does not flow for itself; the earth does not produce for itself; but every thing is communicative to every thing else around us. The principle of Christianity is, that we receive in order to communicate. Under the influence of this principle, that we are the recipients that we may be the dispensers of salvation, Carey went forth to communicate the Gospel of salvation to the distant heathen: but I regret to say that at that time a decree went forth that not a missionary should stand upon that ground in India which was owned and governed by a party in this country. What did the East India Company do at that period? They locked up, or meant to lock up, the door of India against missionary aggression; and when, as they thought, they had locked and bolted it fast, they hung up the key in Leadenhall-street. But there was one who had power to open that door, and against whom none could effectually shut it. He sent his servants to plant themselves, when interdicted in the Company's territory, at Serampore, and take possession of a portion of the land. Public opinion has since been made the means of opening doors of usefulness in various directions, and they have gone to Calcutta, Cutwa, and other places named in your Report; and, in spite of all interdiction, the word of the Lord is now having free course and being glorified. What are your missionaries now doing? They are planting the tree of life along the banks of the Ganges, the Hoogley, the Burhampooter, and the plains of India; and, sustained by your efforts and the concurrent efforts of the Christian world, they shall be enabled to plant that tree throughout the vast continent of India, until it shall ascend the mountain summits of the Himalaya itself. Then shall all surrounding nations rejoice in the refreshing fruits of that sacred tree of the Gospel, and of the leaves which are for their healing. These are the anticipations which urge us to proceed; and in this manner is it predicated that the word of the Lord shall prevail. One thing is characteristic of the spirit of Christian missions and of genuine Christianity, it sees no difficulties. This was the spirit of Carey, and of many who afterwards

associated with him. He moved right onward ; he did not pause to say, " There is a lion in the way." He knew that if there were ten thousand lions, there was One who could shut their mouths ; and this was the case with all our missionaries. Such were their bright conceptions of the future, and such their oversight of difficulties, that they saw every part of the world as it were close together, and felt that it was only a step or two from this country over the whole earth. I will read an extract from a letter written by Carey in the Bay of Bengal, in which this idea is strikingly illustrated. It is dated in 1793 ; but allow me first to observe, that 1792 was the period of the institution of our Missionary Society ; and as the fiftieth anniversary is rapidly advancing, I hope it will be kept in a manner worthy of our denomination. I hope that we shall then, with one heart and one hand, unite in raising very enlarged funds for the promotion of this cause. I should like to erect a monument for God on the distant isles of the Southern Sea ; and, in a new effort, erect a monumental pillar of the truth, by sending out missionaries to do what our departed Williams — I say *our* departed Williams, for he is *ours* too—proposed on our platform three years ago should be done. He said that he would welcome our and all other missionaries, of whatever denomination, that might be sent there. Oh ! but he lives not to redeem his promise ! But who can doubt that, amidst the celestial sympathies which are permitted in another world, his spirit broods over those islands where he has gathered souls to Jesus Christ and his cause ? Who will say that his ascended spirit shall not be permitted to mingle its own celestial sympathies with all the Missionary Societies, combined in one great and glorious effort to evangelize the islands of that distant sea ? Yes, and our sympathies below shall blend with his in the progress of the cause, till we finally join together in singing " Glory to God and the Lamb." The extract from Carey is this :—

" Bay of Bengal, Oct. 1793.

" I hope the Society will go on and increase, and that the multitudes of heathen in the world may hear the glorious word of truth. Africa is but a little way from England ; Madagascar but a little further ; South America, and all the numerous and large islands in the Indian and Chinese seas, I hope, will not be passed over. A large field opens on every side, and millions of perishing heathens, tormented in this life by means of idolatry, superstition, and ignorance, and subject to eternal misery in the next, are pleading ;—yes, all these miseries plead, as soon as they are known, with every heart that loves the Redeemer, and with all the churches of the living God. Oh that many labourers might be thrust out into the vineyard of our Lord Jesus Christ, and that the Gentiles may come to the knowledge of the truth as it is in Him !"

We all unite in this prayer, and trust that,

through the exertions of this and other Missionary Societies, the time will come when there will not only be an open door for the communication of the Gospel throughout every part of India, but when the British Government shall not dare to think of touching, with a sustaining hand, their idolatrous superstitions ; but when the power of the missionary cause, independent and in defiance of the mightiest authority of this world's rulers, shall obtain a victory to be celebrated throughout the earth, by which our God and Saviour shall be glorified in the downfall of idolatry, and in the establishment of every thing that is pure, and holy, and incurrant in the Christian religion. If I were disposed to personify our Missionary Society, I should represent it thus :—She goes forth as an angel of light in this dark world, holding in one hand the Bible—the faithful version of the Bible ; and in the other, the olive branch of peace ; and on her fair breast inscribed, " The progress of education," and a memento of love to the little ones. I see in her train native preachers and native converts, and she is encompassed by the sound of applauding millions. But behold, she goes forth in holy association with other her kindred institutions who are traversing the earth in different directions, and with similar zeal, to publish and diffuse the Gospel ; and I look forward to the time when all these sister agents, standing in some central spot of our then renovated world, and ere they cast off mortality, and expire, as I may say, into immortality, each one bending with ineffable reverence, and all and each casting the crown of honour and distinction—for if they have acted separately, they will then at least unite in one act of consensaneous reverence—each and all casting the crown of individual glory and distinction at the Redeemer's feet, and, with one voice of joy and gratitude that shall echo throughout the earth beneath and through the heavens above, exclaim, as they bend before him, " Not unto us, not unto us, but, O Redeemer of souls ! unto thy name be all the glory !" Dr. Cox concluded by moving,—

" That the Report be adopted ; and that the devout and grateful acknowledgments of this meeting are due to the Spirit of all grace for the gratifying measure of success with which the proceedings of the Society have been favoured during the past year."

The Rev. T. WINTER, of Bristol, in seconding the resolution, observed, that they had reason to say, " The Lord had done great things for them, whereof they were glad." It was well, in the course of their pilgrimage, frequently to review the way in which God had led them. When they reviewed the goodness and mercy which had followed the different agents employed by this Society, they should not be forgetful that the Lord had been with them indeed and of a truth. The Society had had its seasons of adversity ; clouds and darkness had sometimes hung over it ; those immediately connected with

it had sometimes almost trembled for the ark of God; but it had been God's own ark—the ark of his strength. Though the labours of the missionaries had not been so successful as had been earnestly prayed for, yet they ought not to have expected from the Divine Being a larger measure of success than he had granted, when they considered the means which had been employed, and especially the coldness and unbelief of which they had been the subjects. If the agents of the Society had laboured in more faith upon God's power in connexion with his promises, greater success would have attended their instrumentality. Yet, in looking at the vast continent of Eastern India, let them be thankful that the chain of caste had been broken; that the Gospel had been published and applied with power; that some who once were worshippers of gods many, had departed this life in the faith and hope of the Gospel. Let them rejoice that Christian churches had been planted, that the holy Scriptures had been translated, and that the myriads of India were able to read in their own tongue the wonderful works of God. Though the fathers in the missionary field, and other faithful and devoted servants of God had passed away, yet the great Head of the Church had shown that he still lived to plead his own cause and to raise up a succession of faithful labourers, who had entered into the field of his ancient servants. Those now engaged in cultivating it needed their prayers, their sympathies and their benevolence; and they were assembled that day to come forward to their help. Though there had not been that remarkable effusion of the Spirit in the Eastern empire which had been manifested in the Western, yet idolatry had begun to wane, the seed of the Gospel had been sown, and they might anticipate that ere long the wonderful power of God in connexion with his own truth would appear, the Sun of Righteousness would arise, and the dews of grace falling on the moral desert, it would become the garden of the Lord. In the West Indies they had abundant cause to rejoice in what had been effected. He believed, with the chairman, that it was to the power of Christianity they must attribute the destruction of the monster Slavery. But for the introduction of the Gospel and the influence of Divine truth on the hearts of men, they would still have had to deplore the existence of that curse. Some of its evils yet remained, but they were justified in anticipating even their removal. Tens of thousands of the emancipated negroes had become obedient to the faith, and now rejoiced in the liberty wherewith Christ made his people free. They were now incorporated with the one church of God; and they hoped to meet them when they would have one name and one song for ever and ever. He rejoiced that those measures of success had, in the motion, been traced to their proper source. It was delightful to return to their principles, and to feel that they were not engaged in a warfare at their own

charges, but that they had the omph and the promises of the New Testament to encourage them in their work. The Spirit of God would accompany every legitimate effort—every effort which could be proved to be founded on Bible truth; and if they were more assiduously to persevere in the paths marked out in the Scriptures, and in dependence on that Divine agency they would unquestionably be more successful than they had hitherto been. God would be faithful, however unfaithful were his professed people; and if they pleaded his word in humble faith, assuredly they would not labour in vain, “for the mouth of the Lord had spoken it.” The moral aspect of the world presented some beautiful spots to cheer the Christian eye. They must not, however, forget that, comparatively, scarcely any thing had yet been done;—they were only preparing the way of the Lord. When they looked at the myriads of India, the immense empire of China, and took a view of the world at large, they had still cause to say, “The dark places of the earth are full of the habitations of cruelty; arise, O God, and plead thine own cause.” But they ought not to despair. The Christian church was engaged in a glorious warfare; and when he spoke of the Christian church, his heart was large enough to include in that designation the members of every Christian denomination. Though, in the present state of things, they had their little opinions—nor were they called upon to sacrifice them—yet it was cheering to remember that all were moved by one principle, the love of Christ; that they were engaged in one conflict, and anticipated one reward. Oh that the time were come when the differences among Christians were forgotten, and that they were one in effort, as really as they were one, if they were Christ's, essentially! Other Societies were about to meet under that roof; and though he must necessarily be absent from them in body, yet his spirit would be with them; and his prayer should be that grace, mercy, and peace might be multiplied to them. They were encouraged in prosecuting their labours by prophetic truth. There was nothing too hard for the Lord. Though Popery, Ir.fidelity, or Puseyism might assail them, let them stand upon the firm, immutable truth of God. Having an omnipotent God on their side, they were assured that he could overcome every difficulty, and accomplish his purposes, by few or by many, as it should please him. The kingdoms of this world should become the kingdoms of God and of his Christ; the gentle reign of the Son of God should, in its blessed and happy influence, every where prevail, and the millennial glory of the church be seen; for the Spirit from on high should be poured out, and the wilderness should become a fruitful field.

The resolution was then put and agreed to.

The Rev. J. DYER stated that the Rev. Wm. Knibb, who, it was expected, would have been present from Jamaica, had not yet arrived. It

was presumed that contrary winds had detained the vessel in which he was to sail.

The Rev. Dr. LEIFCHILD said, that from his known attachment to the Baptist denomination in general, and its Missionary Society in particular, some people suspected that he was a Baptist, although he had not declared his convictions. That notion, however, only tended to show the low estimate which was formed of Christian love, and of the nature of the Christian religion. It was a remnant of the old opinion, which had unhappily got so firm a hold of them, that uniformity of judgment in every thing was necessary to Christian affection; as though religion could not produce a generous feeling without annihilating the individuality and freedom of the human mind, reducing them all to one level; and then, having given them the same thoughts, achieved the mighty wonder of making them love one another, because they all thought alike. He would not thank any one for loving him because he was the exact counterpart of himself. Never, till such opinions were cast entirely into the shade, would the church appear in its visible unity, and the world be constrained thereby to recognise the Divine commission of its Founder. Though the denomination to which he belonged and that of the Baptists agreed in ninety-nine points out of the hundred, yet, because they differed on the remaining non-essential point, were they to stand aloof from each other? Could he see the glory of the Baptist Missionary Society in the East, and the honour which his Master had put upon it there, unmoved? Could he see the triumph it had effected in the cause of civil and religious liberty in the West Indies, and take no joyous part in its proceedings? There was no one in that assembly more attached to the Society, and more grateful for the prosperity with which God had honoured it, than himself—an Independent brother. The following resolution had been committed to his care:—

“That this meeting rejoices in the recent increase to the number of missionaries in the East, and in the prospect of a still further addition; while it learns, with the deepest regret, that the name of Christ is still dishonoured, and the progress of his Gospel impeded, by the continued connexion of the British Government in India with the various abominations of heathen idolatry.”

He was not sufficiently acquainted with the details of the Society's recent operations in the East to be able to expatiate upon them. The pages of the Missionary Reports were now too voluminous for any minister, in the full discharge of his pastoral duties, to become peculiarly acquainted with them all; but he knew enough of the Baptist missionaries in the East, of their stern integrity, their untiring assiduity in the translation of the Scriptures, and the success with which God had been pleased to honour their labours, to call upon the audience to evince their gratitude for those works of the Divine favour. The resolution, however, reminded

them that the name of Christ was still dishonoured, and the progress of his Gospel impeded, by the continued connexion of the British Government in India with the various abominations of heathen idolatry. When he reflected upon the unhappy system of government pursued by this country to that vast empire—a system of rigorous taxation and of selfishness, taking every thing from it without seeking to benefit it in return by improving their condition, their commerce, their intercourse, their philosophy, their religion, but still crying, with the horse-leech, “Give, give, give,” until it had sometimes produced starvation in those plains of blooming life and fertility, and conniving at the debasing, God-dishonouring superstition of the country, for the sake of the paltry gain to be derived from it. When he reflected on the contrast which was thus presented to the religion sent to them in the holy Scriptures, which enjoined them to consult their neighbour's benefit yet more than their own,—to spread knowledge, civilization, and piety wherever they went, and, like its Divine Founder, to go about doing good; when he considered that England had not gained the veneration and love of that country, but was almost despised by it, it was then that the thought of Christian missions came to his relief: it was there that the Indians saw an exemplification of the Christian religion; they saw men of pious, disinterested benevolence, who sought not theirs but them. When he thought how the labours of those missionaries might act on the European population, how the faithful representations of those men respecting the capabilities of that mighty country might act on public opinion there, so as to produce at length a change in the whole system of legislative policy, then it occurred to him that, through the medium of Christian missionaries, India might come to rejoice in her association with England; and her knowledge, civilization, commerce, and piety, might be, not only the largest, but the brightest gem in England's crown. He would that it were in Victoria's crown! If the Baptist Missionary Society entertained the same views, every effort would be made by them to increase their missionaries, and every Society should aim at a similar object, that the connexion of England with India might prove a blessing, and not a curse. His imagination wandered to the West: he thought of those heroic men, Knibb, Oughton, and Burchell, who had been called to avow their honest conviction, not in the presence of friends but foes—men who were watching for their halting, and thirsting for that which was dearer to them than their life—their reputation. But, standing up in the light of a pure conscience, a love of truth, and a sense of the Divine approbation, they had come unscathed from the trial, with unblemished character and approved fidelity. That was the spectacle on which his mind loved to dwell. They talked of martyrdom; and probably Williams, in the midst of

his work, with the harness on him, and his glory fresh upon him, had been taken in a chariot of fire to the realms of bliss. But was there not a mistake, after all, about such martyrdom? To be taken at once to glory, without any lingering agonies, without any exhaustion of energy, without any fearful anticipation, any threatening assaults, was not the test of patience. To be thrown upon for honest conviction by men in power; to be threatened, maligned, and back-bitten by them; to see false friends falling off, and enemies increasing; to be incarcerated, and deprived of liberty, and yet, like the sun when muffled with clouds and vapours, to be making an undiverted, undimmed, and shining always,—that was living martyrdom. A Society, however, employing such men, was the Society they would not support, which they would suffer to be in debt, which they would not aid with the contributions of their property. Ho had spoken of the cupidity of the country, of that fatal love of gold, which came upon the mind with a torpedo touch. He wished it were confined to the world; but there was cupidity in the church. Were there no Christian merchants, no Christian professional men, who now and then gave a splendid donation to get a wreath of glory round their names, but who were still heaping up thousands upon thousands to bestow on their children? Were there none among ministers who were seeking to make for themselves a comfortable nest? They wanted an influence to come upon them, which would shake off the torpedo touch. He knew of no individual present who was liable to the charge; but if there was one on whom the mildew rested, then was the time to get rid of the stain. Dr. Cox talked about bringing up the debt at the jubilee, but he (Dr. L.) should like it to be done that day, in anticipation of the jubilee. There were resources enough in the church; the time was coming when the boards would be brought out; when they would not have to plead for contributions, but to say, with the voluntary church of the Old Testament, "It is enough, bring no more."

The Rev. JOHN ALDIS said, that the resolution which he rose to second called upon the meeting to rejoice in the accessions, past and anticipated, to the strength of the missionary cause in the East Indies. By recent arrangements, a very considerable number of labourers, native and European, had, from the Serampore branch of the Society, been brought into immediate connexion with this, and were looking to it for continued support. Previous to that many were connected with it: during the past year five others had gone to the same field of labour; and three others were about to depart. They could not refrain from emotions of joy when they saw such a mustering of the host for the battle. Angels watched them, and Christ blended such a scene with his anticipations of the day when his foes should be made his footstool. It was pleasing to be joyful, and not

difficult to let people know it; but the question was, whether their joy was of that kind that it would retain its elasticity under accumulated duties, responsibilities, and labours. Their joy should be like a mother's love, gathering its intensity from its exertions and sorrows; or, rather, it should resemble the joy of their Saviour, who found his joy brightest in the darkest moments; and, for the joy that was set before him, endured the cross, and despised the shame. Feeling that he need not entreat the assembly that that might be the case with them, he would advert to a topic distinctly set forth in the resolution, viz., the regret they felt that the Government of India should still continue to participate, in some way or other, with the usages of idolatry in the East. One statement in the Report might make a wrong impression: they might gather the notion that the East India Government, having abolished the pilgrim tax, had, by that one act, as far as it seemed possible for them at that time to do it, wiped its hands of the great evil. He had been informed, however, that it was a matter of notoriety that they were now receding from that resolution, and intended to perpetuate their guilty gains, without the chance of detection, or an effort to put it down. If that were the case, it was absolutely necessary that they should turn their attention to it. He besought them to call to mind the true facts of the case in reference to that one particular—the pilgrimage to the shrine of Juggernaut. Tens of thousands had pined and perished in those pilgrimages. They had been plundered and murdered in the mountains, or devoured by wild beasts in the jungle; or they had expired, without a heart to pity them, or a hand to relieve them. Many had died from positive exhaustion on the way; or they had reached the shrine of delusion, to be stripped of every thing by a gigantic priestcraft; sometimes to be knocked down in open day, and robbed by the servants of the temple; and after all, on some occasions they had bowed down, that they might be crushed by the wheels of the sanguinary moving abomination. He regretted not merely that such abominations should prevail, but that they should ever, in the least degree, have become the subjects of British patronage, and the guilty means of British aggrandisement. Those men, be it remembered, were their countrymen—their representatives. Would they be content to be so represented? They were a portion of the Imperial government: would a free and virtuous nation endure that that portion of it should remain? They were, moreover, professedly Christians, avowedly regenerate by the clergyman and the font, the representatives, therefore, of Christianity. The inquiry should be, whether Christianity, after being blasphemed by their impieties, and crucified by their profligacy, should be thus set at naught and vilely treated, made to pay homage at Juggernaut, to gather together the victims of his sanguinary worship, and to go partners in his

gains. It were enough that Englishmen should, by other means, impede the progress of Christianity: surely it were enough that they should cover every clime and every shore with the memorials of their unbridled profligacy and intemperance, thus anticipating and thwarting the missionary as soon as he should attempt his labours. Surely it were enough that, by inciting the natives, they should have prepared them to murder the messenger of peace; and, having destroyed and stripped him, should put on the dress of almost the first European who had visited their isle. It were enough, surely, that Englishmen had ever been the instruments of raising the nation to be branded with the epithets of perfidy and cruelty, that they might maintain the smuggling of opium, and poison people against their will: but to make a nation of Christians the high priests of Juggernaut, the lovers of mankind their murderers, the worshippers of the great and gracious God the traffickers in vile idolatry, was a monstrosity which, if they endured it, they deserved to be restored to their ancient idolatry,—which, if they determinately resisted it, they would entirely overthrow. Let the meeting imagine Mr. Knibb present, and let them catch something of his spirit: let them recollect how he, under circumstances of opprobrium, fought the battle for the negro, when the timid shrunk away, and the feeble sank down in exhaustion; with a brow unstained by crime, and, therefore, fearless of all men; with a constitution like iron, and fitted for his work; with a pair of lungs which were seldom rivalled, and certainly never surpassed; with a heart of fire, which seemed to communicate its burning heat to every word that escaped from his lips; with a quick eye, to detect cruelty wherever it might walk; and a strong foot, to crush it wherever it might be found. In one respect he resembled Bunyan—the sun of his glory rose upon him from the darkness of a prison: till then he was little known, after that he could never be forgotten.

The CHAIRMAN, in submitting the resolution for adoption, said that he had been requested to offer a few words on its latter part. He hoped that the opinion of that large and influential meeting would go forth audibly to persons in authority, to tell them that they never committed a greater mistake, not only with regard to the Christian people of this country, but the very pagan natives of India, than by supposing that they gained the respect and confidence even of those pagans, by becoming parties to their paganism. He feared that there was a very great misapprehension in the minds of their governors, by which they were led to believe that they were not fulfilling their duty if they did not take some part in the religion of the country they governed. If the Government of India sought to merit and obtain the approbation of Christians—nay, if they did not seek to obtain the contempt of pagans for their conduct—it was time that they took bolder measures than they

had hitherto done, and leave Christianity and paganism to themselves. He wanted a fair field, and no favour: Christians were not afraid of their principles. They did not want idolatry to be suppressed by the secular power, but left to itself. Let the disgrace, however, for ever cease, of a professedly Christian Government taking part in the idolatries of pagans.

The resolution was then put and agreed to.

The Rev. J. E. GILKS, of Leeds, rose to move,—

“That, in adverting to the present condition of the large numbers connected with our churches in Jamaica who have lately been admitted to the character and rights of British freemen, this meeting recognises, with cordial satisfaction and delight, their orderly habits, their desire for useful knowledge, their attachment to the worship of God, their zeal for the extension of the Gospel of Christ, and, above all, the continued blessing which attends the labours of our missionaries amongst them. While these circumstances, taken in connexion with the enlargement of our Eastern Mission, call for a corresponding increase in the receipts of the Society, it is earnestly hoped that general and strenuous efforts will be made to secure that increase, as well as to relieve the Mission from the debt with which it is now encumbered.”

Four years had elapsed since he had had the pleasure of mingling in the anniversary meetings of this Society. During that period there had been many a chasm, both among laymen and ministers. But what had been going on in the heathen world? How many myriads of their fellow-men had passed from time to eternity? Where were their souls? Had they not died in superstition, amidst shades of heathen darkness, prophetic of deeper night? They were reminded, by the resolution, of what had been done in the West Indies. Changes had taken place equal to those effected by that indefatigable, wood-working, iron-working, wonder-working man, John Williams, in the South Sea Isles. The Baptist missionaries found the negroes of the West Indies slaves, and they made them free; they found them in barbarism, and they made them civilized; they found them infidels, and they made them Christians. The members admitted by the missionaries to the churches sustained a higher character than many Christians at home. The resolution also referred to the East. What country was the country of Christian heroes, if it were not Hindostan? Had they not heard of men who would never learn the word “impossible?” Had they not heard of men who had lived and laboured there even when they had no success, and nothing to sustain them but a strong sense of Christian duty, and unconquerable faith? Was it nothing, that they had spread over that country the seed of the kingdom, and watered it by their prayers? It might be said that the seed had not made its appearance, but what then? It had been sown, and it must come up, for “the mouth of the Lord had spoken it.” But much seed had made its appearance: education was diffused; light was breaking through the darkness; the young

were instructed, and unlearning idolatry; and even in that land persons had been converted in a ratio which, if it should continue for fifty years, would amount to more than one million of souls. But how much was yet to be done! There were not more than one hundred missionaries belonging to all the Societies, for that vast continent. What was that for the instruction of upwards of a hundred millions of inhabitants? The resolution also spoke of increased exertions for the purpose of paying their debts. That was the dictate of common honesty. He believed that exertions could and must be made. India was a land of serpents, many of which were most deadly in their bite; but it was said that the wargo plant was capable of healing them. But there was no plant to heal the wounds of that old serpent, the Devil; and never could they be healed, except by the leaves of the tree of life, which were for the healing of the nations. It was evident, from the manifestations made by Christians generally, that if the Baptists would have help, they must help themselves. He did not wish to say any thing invidious; and if they must separate, they would separate in love. The separation, however, threw an increased weight on their shoulders. The Missionary Society could not carry on the work of translations without additional help. Unless they would stop their printing-presses, and fling away the labours of Yates, they must come forward nobly to the help of this institution, and the one intimately connected with it. He would plead that it might be done on the ground that it was a Catholic society. They would take every body's money who would bring it to them; besides which, they would never envy the success of their neighbours. They had never sent a missionary into their field of labour to interfere with their operations; and the Baptist missionaries had never sent home a complaint respecting other translations. They had never said to Morrison, "If you do not translate as we do, it is better that the Chinese should have no Bible at all." If the missionaries of other Societies had gone to the Baptist missionaries, they had welcomed them to their churches and their hearts, and been ready to co-operate with them in every way that laid in their power. He trusted it would ever remain a Catholic Society: it was the rock on which they stood, and they would never quit it. They would say to every other Society, "Go forth in the name of the Lord; translate the Bible into all the languages into which it has not yet been translated; we will rejoice in your prosperity; we will not interfere with your labours till the whole work of translation is done; and then, perhaps, we will make one or two little amendments." It was in that way the matter should be settled. He thought there were many noble-minded Pædobaptists who were ready to come forward to their help, and in that way there might be a manifestation of Christian love, showing how awful goodness was when fully and freely displayed, and how

little littleness was, by whomsoever convinced. The object might be effected in one of two ways. If Christian friends would remonstrate with the Bible Society, and say, "Go back to your former position: it is not worth while, in consequence of the disagreement of a little knot of people, that five hundred thousand Baptists, a million Independents, and he knew not how many million Pædobaptists, should be ranged on different sides;" perhaps the Society would go back to its original footing. But there was another alternative: if the esteemed friends to whom he had referred would come forward, and help the new Society, which they saw was conscientiously excluded from the old one, the breach might be healed by Christian love. But, be that as it might, they could not neglect the mission. Would they turn their backs on Yates? His own church had formed itself into an auxiliary to the Bible Translation Society. The debt of the Missionary Society must be wiped off; and, as they would have the pleasures of the jubilee when it came, let them in the meantime have the pleasures of hope.

The Rev. EUSTACE CARY seconded the resolution. One of the honoured persons whose names had been announced that day, when the first convert in India was received to the name of Jesus, wrote to this country, saying, "The chain of caste is broken, and who shall be able to mend it?" Since that time thousands of successive links had been smitten; and the chain itself would soon be converted into the chaff of the summer threshing-floor. The difficulties of missionaries, however, were great; and were it not for the immutable promise of God, instead of thinking two thousand converts a few, he should consider them a living miracle, the first-fruits of a universal golden harvest of immortal souls. If time allowed, he could give a delineation of idolatry extending its baneful power over the millions of India. A curse had been denounced on the man who should dare to teach a common man to think; but the key had been taken from the hand of the Brahmins; and sound, substantial, elementary instruction, as well as philosophic, had been communicated. The missionaries, when they first landed in India, were ridiculed on account of their supposed obscurity; but one of them had said that he dare expect great things, and, therefore, he should attempt great things. A bishop had subsequently said, that they might be very well employed in writing grammars, lexicons, and elementary school-books; and some philosophers in the western world had said, "Go, instruct the natives; make them men, and then make them Christians;" he (Mr. C.), however, contended that, by making men Christians, they made them every thing which God had intended to make them. The greatest work was to benefit souls, and bring them home to God. The missionaries, however, had been made the instrument of transfusing into many of the vernacular languages and dialects of India the won-

derful works of God; and by them tens of thousands of tracts had been printed and disseminated. The abolition of suttees was to be attributed, under God, to their labours. They had put woman in her right position—in her true elevation. Mr. Carey then referred to the labours of Mr. Knibb, Mr. Burchell, Mr. Phillip, and others, in the West Indies, and to the blessings they had been the means of conferring on the negroes; and concluded by a powerful appeal for increased pecuniary aid.

The resolution was then put and agreed to.

The Rev. A. MACLAY, M.A., of New York, moved,

“That the Treasurer, William Brodie Gurney, Esq., be requested to continue his services; that the Rev. John Dyer, and the Rev. Joseph Angus, A.M., be the Secretaries of the Society; and the following gentlemen the Committee, with power to fill up vacancies, for the ensuing year.” (Names read.)

The Baptist Mission in India engaged his heart and his affections while he was himself a Pædobaptist. He believed the cause of missions to be the cause of God; and that, when they were praying for the success of missionary labour, they were praying for the advancement of that cause which Jehovah's Son was pledged to accomplish. On that very day the American Baptist Missionary Society was holding its anniversary; and it was delightful to think, that on both sides of the Atlantic Christians were assembled for so noble an object. He could not but rejoice in what the American Baptists had done in the East. The Secretary of their Foreign Mission had informed him that he had lately received a letter, in which it was stated that the Chinese congregation at Rangoon had held a prayer-meeting for the revival of God's work in that country. One of the members asked permission to pray a second time for the salvation of his countrymen, and earnestly supplicated that the Bible might be given to them, and the Gospel blessed to them. The American missionaries had had their trials and difficulties, but God had been with them in those seasons. He rejoiced that an institution had been formed in America for the purpose of sustaining pure, unadulterated translations of the Bible. It had received more this year for the circulation of

the Bible than the old Institution, with all the denominations united in it.

The Rev. T. F. NEWMAN, of Shortwood, briefly seconded the resolution, which was put and agreed to.

The CHAIRMAN observed, that one of the speakers had said that nothing which had happened, or might happen, should break up the Christian friendship which had hitherto subsisted between Christians of all denominations. The realization of that would be one of the most happy occurrences which had ever taken place in his (the Chairman's) life. Let the Bible Society and the Baptists each adhere to their own view; there was no reason why they should differ because they entertained different views. If they were all agreed, there would be no triumph of affection. It was by their affections getting the better of their differences that they evinced the reality of their love, and proved to the world that the people of God were essentially one.

The Rev. E. STANE said, he responded most cordially to the sentiment uttered by Mr. Giles. The Baptists intended no hostility nor unkind feeling in their separation from the British and Foreign Bible Society. They simply designed to support those translations which the Bible Society would no longer take under their patronage; and having made that avowal, he begged that all his friends present, of other denominations, would read the proceedings of the public meeting at which the Translation Society was formed: he would then find that similar sentiments were expressed by every gentleman who took part in the proceedings of that meeting. He trusted that there would still be found, in the British and Foreign Bible Society, many noble-minded individuals, who would sustain those versions as individuals, which they no longer sustained as conductors of that Society. The principal object, however, for which he rose, was to state, that the desirableness of a public meeting, to meet Mr. Knibb on his arrival, having been felt by many individuals present, a paper to that effect had been signed, and it was intended that such meeting should be held.

It being suggested that it would be expedient to learn whether the friends present sympathised in this wish, it was put to the meeting, and responded to from all quarters.

DEATH OF THE REV. W. H. PEARCE, OF CALCUTTA.

THE very affecting intelligence of the death of our much-esteemed and honoured brother, W. H. Pearce, reached us, by over-land despatch, on the 8th of May. Instead of inserting the letter addressed to Mr. Dyer by Mr. Yates, conveying notice of the sad event, we select one sent to Dr. Hoby. Further information will be given, as soon as it reaches the Mission-House.

LETTER OF THE REV. MR. YATES TO THE REV. DR. HOBY.

Calcutta, March 18, 1840.

My dear Hoby,—Being two days beyond the latest safe day of sending by the present over-land despatch, I cannot tell whether this will be in time or not.

I have to inform you of the death of our dear brother Pearce. He expired last night, after rather less than one day's illness.

Last February we lost our dear brother Penney by an attack of cholera: this month, just turned one year, we have thus lost another of our number by the same disorder. Penney's constitution being stronger, and less affected by previous sickness, made a violent struggle against the disease from which he suffered much; but dear Pearce sunk at once under the attack, and without suffering any thing like so much pain.

Saturday evening last I spent with him in conversation and prayer, according to our old custom; and we then laid down our plans of operation for securing all possible accuracy and dispatch in our Bengalee version of the Bible. On Sabbath evening he sat near me in the house of God, and after service many congratulated him on looking so well. On Monday he attended to his labours as usual, and had some of the members of his native church with him till about ten o'clock at night. Between that and eleven he was seized with the cholera, and by daylight was in a dying state.

What a joyful meeting must he have had with his beloved father, and many others of his dear friends, who had gone before him to glory! Thus God continues to collect his jewels, one after another, into his Divine treasury. Oh

that we may be found among them in that day when he shall make them all up into a glorious crown to adorn the head of his beloved Son!

The few expressions that our dear brother was able to utter in the midst of his sickness, all showed that his mind was tranquil and serene, that he had a good hope through grace, and that he knew in whom he had believed, and was persuaded that he was able to keep what he had committed unto him. This evening he is to be interred. Mr. Tucker will afterwards preach a funeral sermon. My own feelings are so much excited that I think it would be impossible for me to preach the sermon; besides which, I know that Mr. Tucker will do it much better than I could—he is a most excellent preacher.

Poor, weak, sickly creature, as I have all my life been, I am now the only one left on the spot of all those who commenced with me the mission here. What a proof that the race is not to the swift, nor the battle to the strong! Why am I left behind? Is it because unfit to go? or, is it because God has something more for me to do? In either case I ought to be content to stay a little longer. But, oh! I do look forward with intense interest to that period when I hope to see the Saviour, and join the assembly of the spirits of the just made perfect. Pray for me, dear brother, that I may be preserved by the mighty power of God, through faith unto salvation, and that I may be enabled to work while it is called to-day, seeing the night cometh when no man can work.

Yours affectionately,

W. YATES.

Home Proceedings.

DEPUTATIONS AND MISSION MEETINGS.

CAMBRIDGE Meetings begin on the 14th June. Deputation, Brethren Dyer and Carey.

HERTFORDSHIRE, &c. — Chesham, 7th June; Amersham, 9th; and St. Alban's, the 14th. Deputation, Brethren Carey, Angus, and Pearce.

APPOINTMENT OF A MASTER FOR THE SCHOOL AT MONTEGO BAY.

MR. JABEZ TUNLEY, formerly master of the British School at Nailsworth, has been accepted by the Committee, with the view of taking charge of the school connected with Mr. Bur-

chell's congregation at Montego Bay; and embarked on Wednesday, April 1st, on board the *Ethelred*, Captain Hood.

ARRIVAL OF MR. KNIBB AND FRIENDS FROM JAMAICA.

THE *Isis*, from Kingston to Liverpool, arrived at Holyhead on the evening of Friday, the 15th of May. She had struck on a rock or sand-bank in the Bahamas channel, which rendered it necessary to throw a large part of the cargo overboard; but, through Divine mercy,

no injury was sustained by any of the passengers or crew. Besides Mr. Knibb, two of our negro friends, Mr. Edward Barrett and Mr. Henry Beckford, with Mrs. Dendy, and five children, were passengers on board the *Isis*.

RETURN OF MRS. GEORGE PEARCE.

ON the 31st of March, Mrs. George Pearce, who has long been beneficially employed in the work of female education in Calcutta, arrived

by the *Owen Glendocer*. Ill health has rendered her return necessary.

ACKNOWLEDGMENTS.

MR. HUTCHINS wishes us to acknowledge, on his behalf, a box of valuable articles from Fromo; containing, also, three guineas, as a "thank-offering from a young friend;" also, a valuable box from friends at Ipswich.

Thanks are returned to Mr. Young, of Ryde, for a year's *Eclectic Review*, for Mr. Capern;

to Mrs. Gouldsmith and Mrs. Hoby, Hackney, for parcels of Magazines; to Miss Childs, Brighton, for Magazines for Mr. Phillippo; and to Mr. Clowes and friends, at Hencham, near Lynn, for Magazines, &c., for the use of the Mission.

April 16, 1840.

** THE ACKNOWLEDGMENT OF MONIES IS UNAVOIDABLY DEFERRED
UNTIL NEXT MONTH.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s.	d.		£	s.	d.
Annual Meeting at Exeter-Hall.....	216	0	4	Romney-street, Westminster.....	3	14	6
Annual Sermon at John-street, by Rev. J. Eustace Giles.....	38	2	5	West Drayton.....	2	17	8
Ditto at Surrey Chapel, by Rev. T. Fox Newman.....	55	14	2	<i>Eastern District.</i>			
<i>Southern District.</i>				Bow.....	8	8	0
Alfred-place, Kent-road.....	5	8	3	Ilford.....	3	10	6
Battersea.....	7	9	1	Loughton.....	10	8	1
Camberwell.....	41	12	1	Little Alie-street.....	13	8	0
Church-street, Blackfriars.....	8	0	4	Shakspeare's Walk.....	2	10	0
Clapham.....	7	15	8	<i>Northern District.</i>			
Deptford.....	3	5	0	Hackney.....	23	14	8
Greenwich, London-street.....	8	13	4	Homerton.....	8	10	0
Ditto, Bunyan Chapel.....	2	1	8	Shoreditch, Providence Chapel.....	10	12	0
Maze Pond.....	22	3	7	Spencer-place.....	3	0	0
New Park-street.....	32	8	0	Tottenham.....	24	1	0
Peckham.....	5	9	8	<i>Donations at the Annual Meeting.</i>			
Regent-street, Lambeth.....	6	13	10	W. B. Gurney, Esq.....	100	0	0
Walworth, Horsley-street.....	6	5	0	J. Walkden & Son.....	30	0	0
Ditto, East-lane.....	5	3	0	Thomas Gurney, Esq.....	20	0	0
<i>Central District.</i>				W. L. Smith, Esq.....	10	0	0
Eagle-street.....	28	10	0	J. L. Benham, Esq.....	10	0	0
Eldon-street.....	2	5	6	J. Lomax, Esq., Nottingham.....	10	0	0
Fetter-lane.....	6	7	0	Mr. Harrison, Hadlow.....	10	0	0
Salters' Hall.....	25	14	3	Rev. Dr. Steinkopf.....	5	0	0
<i>Western District.</i>				W. T. Beeby, Esq.....	5	5	0
Brentford, New.....	3	12	9	J. R. Bousfield, Esq.....	5	5	0
Hammersmith.....	13	0	0	J. Freeman, Esq.....	5	0	0
Hampstead.....	5	10	7	Benjamin Williams, Esq.....	5	0	0
Harlington.....	7	6	7	Rev. James Hoby, D.D.....	5	0	0
Henrietta-street.....	12	7	10	George Kitson, Esq.....	5	0	0
Kensington.....	12	1	0	Stephen Green, Esq.....	5	0	0
Keppel-street.....	12	5	7	W. H. Harvey, Esq., Eythorne.....	5	0	0
				W. Cozens, Esq.....	5	0	0
				Rev. Edward Steane.....	5	0	0
				Mr. Joseph Leese, jun.....	3	0	0

THE
MISSIONARY HERALD.



(See page 237.)

CHAPEL AT BROWN'S TOWN, JAMAICA.

CALCUTTA.

THE LATE REV. W. H. PEARCE.

THE letter subjoined, from Mr. Yates to Mr. Dyer, contains some further interesting particulars respecting the decease of our lamented friend and brother, Mr. Pearce; we insert it, therefore, well knowing the affectionate interest felt by thousands in all that relates to our dear departed brother :—

Calcutta, March 18, 1840.

My dear brother Dyer,—Mr. Pearce, the day before yesterday, forwarded to you a letter by the overland despatch; and I now write, though two days beyond what is declared to be the latest date for sending, under the hope that I may yet be in time for the mail.

I have now to inform you that that letter is the last you will ever receive from the hand of our dear brother, which now lies cold in death. You will not, perhaps, be much surprised at the event, considering the state of his health when he left England; but to us the stroke is very sudden and very afflictive. He had been several times poorly since his return; but on Sabbath evening last he was at chapel, and we were congratulating him on being so well, and on Tuesday he expired. His disorder was an attack of cholera; which, coming after so much previous sickness, laid him prostrate at once. He was taken about eleven o'clock on Monday evening, and died about eight last night (Tuesday evening.)

I was called to see him about ten yesterday morning, and his countenance then but too plainly intimated that he was a dead man. I asked him if he thought the disease would terminate his life. He said there was no doubt of it. I asked him if he felt peaceful in the prospect: he replied, "Peaceful, but not joyful." I asked what prevented his being joyful: he said he had fondly hoped that he should have

been spared to do some good for this heathen land before he died. I observed that God had work for his people, and joyful work too, in other worlds beside this. To this he made a reply of assent by the motion of his head. The doctor then said to him, "I hope, Mr. Pearce, you are happy." He said, "Doctor, I have a good hope, through grace." After this he scarcely spoke, or did it with very great exertion, and could scarcely be heard.

For about three hours in the afternoon, through exhaustion, he continued to doze. When he awoke he became very restless, and, in about an hour, died, without our being able to say exactly when. Thus the last, the closing scene, was most tranquil and serene. He is to be buried at half-past five o'clock this evening. While his dust is conveyed to the grave, his spirit has been gathered to his Father. A joyful meeting, we have no doubt, he has had with many he knew in the flesh, who had gone before him to glory.

Of all that commenced the mission with me in Calcutta, I am now the only one left on the spot. May the Lord prepare me, when he calls, to depart in peace, like my dear brethren, Lawson, Penney, and Pearce!

Mrs. Pearce feels the stroke severely, but is enabled to be resigned to the will of God.

About subsequent arrangements you will hear from us soon.

Yours affectionately,
W. YATES.

MINUTE OF THE COMMITTEE.

The following minute, in reference to this mournful event, was unanimously adopted by the Committee of the Society, at a Meeting held on the 28th May :—

Resolved,

That, in the sudden and unexpected removal of our late beloved brother, the Rev. W. H. Pearce, this Committee recognizes a new and most impressive call to devout resignation to the sovereign will of the great Head of the Church, who has seen fit thus to terminate the earthly services of one of the most active and efficient agents connected with the Mission. Amidst the sorrow they feel on account of this affecting bereave-

ment, they record, with humble gratitude to the Saviour, the grace bestowed on their dear departed brother, whose Christian zeal, untiring energy, and great disinterestedness, combined with a singularly meek and affectionate disposition, enabled him, for many years, effectually to promote the objects of the Society, not only without incurring any expense to its funds, but while adding to the amount of those funds by the exercise of his varied talents. They bless

God that his now glorified servant was permitted so recently to revisit the land of his birth; and that his efforts to reinforce our Mission in the East, prosecuted amidst much bodily weakness, were crowned with success. To the afflicted widow of their departed brother; to the church, who have thus been deprived of a faithful and affectionate pastor; and to the missionary circle in India, mourning the loss of an

associate dear to all their hearts, this Committee respectfully tender the assurance of cordial sympathy; while they desire to exercise unshaken confidence in the care and protection of Him in whose service they are engaged, and who can, by the supply of his Spirit, repair every breach, and make even such losses as these eventually to turn out for the furtherance of the Gospel.

ENTALLY.

NATIVE CHRISTIAN INSTITUTION.

It was stated in our Annual Report, read at the General Meeting of the Society, that an examination had recently been held of the above valuable Institution, at which the Rev. W. Morton, of the London Missionary Society, presided. We redeem our pledge to present the Report of that examination; which will, we doubt not, much gratify the kind friends who take a generous interest in this important undertaking:—

HAVING been requested to preside at a private examination of the senior pupils of the Institution in Entally, attached to the Baptist Mission in this city, and now conducted by the Rev. J. D. Ellis, of that body, I have very great pleasure in stating the result of that examination to have been in the highest degree satisfactory to myself, and to some other friends of the common cause, who were not only present on the occasion, but kindly took part in the proceedings.

The first class, in particular, composed of young men, all Christians and members of the Mission church, who are under preparation for the work of evangelists among their countrymen, acquitted themselves in the most creditable manner. They were questioned, among other important matters, in the entire range of Christian evidences, both internal and external, in the laws of moral evidence generally, in doctrinal theology, Scripture history, and political economy; in all of which, particularly in the first, they showed themselves to have acquired a very large mass of information, at once accurate and full.

Nor was it simply the amount of information actually attained, but rather, chiefly, the readiness with which it was produced in detail, and in portions severally but slightly connected, as well as the evident familiarity with the subjects of inquiry which they had acquired, that proved so gratifying to our minds, and forms so conclusive a proof of the efficiency of the plan of study pursued in the Institution.

Yet more refreshing was the pleasing evidence afforded of the lively interest taken by the pupils themselves in those high and holy subjects which entered into the principal matters of examination. There was a seriousness, and feeling, and personal devotion evinced, that

were, indeed, the best comment upon the paramount importance and unquestionable utility of such a course of study, so conducted and pursued, *i. e.* in invariable connexion with the discipline of church communion, and under an all-watchful solicitude to excite and ever maintain the principles and practices of vital godliness and personal religion in the students.

I was, I confess, particularly struck with the chastened character of the emulation, if so it may be called, by which these young men seemed animated: it was not, clearly, that ambiguous principle of emulation, as ordinarily understood, which is but too often considered the natural and only proper stimulus to industry in the pursuit of knowledge; it assumed a much less dubious and more Christian aspect. The former partakes, it must be admitted, but too largely of a spirit of eager, and envious, and aspiring rivalry, little consistent with either the humility and meekness, or the charity of a pure piety. What appeared on this occasion was rather an earnest wish in all equally to excel, if the expression may be allowed me; for it was clearly not so much a desire in one to surpass another, thereby to secure for himself a superiority of position, or a higher measure of applause, as a sincere anxiety in each to make large acquisitions of knowledge, irrespectively of the attainments of others,—an anxiety arising from a high sense of the intrinsic value of knowledge itself, as tending to personal improvement and usefulness towards others. I cannot but think the encouragement but too generally given to the more questionable stimulus, a serious error in any educational system.

Among the subjects which have engaged the attention of these young men, I may mention mental and moral philosophy, political economy, Biblical history, and Christian evidences; while

Abercrombie on the Mind, Horne's Introduction to the Scriptures, and similar works, of standard value, form text-books in the Institution; all of which have not only been read, but carefully studied, and well digested. On prophecy and miracles, especially, the pupils evinced great readiness of reply, as well as clearness of conception; with no small measure of aptness in the application of general principles to specific cases, falling under the determination of the laws of moral evidence.

The other gentlemen who were present were, equally with myself, so satisfied with the result of our examination of the advancement of the upper classes on this occasion, which, though partial, was by no means superficial, that it was not judged necessary to extend it to the lower forms, or even to all the branches of study attended to in the Institution. In mathematics, both pure and mixed, for instance, and in the different branches of physical science, some of the pupils have made, it is believed, very respectable attainments.

My own mind was powerfully impressed with the vast importance of thus furnishing so many young native youths with so large a mass of multifarious information, on topics of equal interest and utility, of such direct bearing on not only their own welfare, present and eternal, but on that of their countrymen also. It is a most interesting fact, indeed, that Hindoo youths, only just emerging themselves from the darkness of the grossest ignorance and most debasing superstitions, should now be found extending their inquiries over the most valuable departments of universal knowledge, especially over a wide range of historical and moral knowledge. More particularly is it a subject of thankfulness and hope, when viewed as concurrent with the wide extension of education, without religion, in the Government and other schools and colleges of the city and elsewhere, and daily, almost, augmenting in number and influence, that in the Baptist Mission Institution in Entally, as in the General Assembly's School in Cornwallis-square, and the Christian Institution of the London Missionary Society at Bhawanipore, the conductors make it their similar and constant aim, while bestowing that knowledge which is emphatically power, to provide, at the same time, as far as human instrumentality can do so, for the securing to its possessors of that only conservative and regulating principle, a just religious belief. Who can estimate the mischievous uses to which this vast power may yet be turned in the unskillful hands of those who are

but just awakening to its acquisition from the long, long slumbers of ages of mental inactivity? And who, in like manner, can form any adequate conception of the happy and hallowed influence which young men like these, furnished at once with extensive information, and actuated by sound religious principle, may,—may, must exert upon some no inconsiderable portion of the mass of their yet unenlightened, and superstitious, and degraded countrymen? In such instruments as these, indeed, it is, under God's providence and grace, that our Missionary Societies at home, and their European agents here, must look for any very wide dissemination of our Divine faith. An indigenous agency alone, whether we regard the vast number of labourers required, or the immense resources necessary for their support—numbers and resources which our father-land never could supply—can ever be adequate to the evangelization of the innumerable population of India.

The true economy of missionary expenditure, then, whether of men or labour, of time or money, will be far best consulted in the training up of fully-qualified native evangelists,—men who, to an acquaintance with the native mind, habits, and domestic manners, scarcely attainable, under any circumstances, by foreigners, superadding a sound general and Christian education—always supposing the indispensable qualification of deep personal piety and devotion to the cause—will be able, with an efficiency which to us, their pioneers and trainers, must be of hopeless attainment, to carry the blessed light and sanctifying leaven of the Gospel of Jesus Christ through the length and breadth of the land, and to realize instrumentally, under the conduct and power of the Divine Spirit, the great enlightener, quickener, and sanctifier, the largest and holiest expectations and prayers of the churches of our father-land,—the fullest, and happiest, and most benignant of the prophetic announcements and promises of holy Scripture.

To this most important object of missionary labour, the Baptist, like that of the London Missionary Society, is now bending large and most wise attention, and expending upon it no inconsiderable labour.

May this "work of faith, and labour of love," carried on in "the patience of hope," be most largely blessed of Him, "without whom nothing is good, nothing holy, nothing strong!" Amen, so be it.

W. MORTON,
L. M. S.

J A M A I C A.

B R O W N ' S T O W N .

WE have the pleasure to state that Mr. Dutton arrived at Annotta Bay, in the *John Oldham*, on the 15th of February. Notwithstanding occasional indisposition, his passage was rendered agreeable by the habitual kindness of Captain Henley, and the civility and respect shown him by his fellow-passengers, all of whom were connected with the planting interest of the island. Mr. Dutton conducted Divine worship on board as often as his health would allow.

After spending a few days at Annotta Bay, with Mr. Barlow and his family, Mr. Dutton proceeded to Brown's Town; and we give the first letter written by Mr. Clark subsequently to his arrival. It contains not only an honourable testimony to his new colleague, but an account of the progress and present state of the work of God at the stations under his care, which calls for much thankfulness to God.

LETTER FROM THE REV. JOHN CLARK TO THE REV. JOHN DYER.

Brown's Town, April 16, 1840.

My dear Friend,—Please to return my sincere thanks to the Committee for so readily complying with my request, and sending out brother Dutton. He is one of the right sort of men—humble, devoted, and affectionate, and is likely to be exceedingly useful.

The work of God is progressing: we are breaking forth on the right hand and on the left; and I hope yet to see the day when the whole population of this district shall be brought into the fold of Christ.

I have long thought, that if churches were alive to their solemn obligations to seek the salvation of the poor sinners perishing around them, and laboured and prayed, with faith and perseverance, for their conversion, every Christian would be instrumental, every year, of turning at least one sinner from the error of his ways, and churches be annually doubled in number; until, in the course of a few years, the whole land would be covered with the knowledge of the Lord, and every knee bow to the Saviour.

We have seen the commencement of such a work here: oh that it may go on, that God may open the windows of heaven, and pour us out a blessing so copious that what we have received may be but as the drops which fall before the shower!

Increase of Members and Hearers.

God has blessed this church with some praying, working members, whose happiness is identified with the prosperity of his cause. They have held up my hands: they have poured out

their souls to God, and laboured for the conversion of sinners around them; and what is the result? In 1836 we had 36 members, and the same year 28 were baptized; these increased, in 1837, to 175; in 1838, to 287, and in 1839, to 460. Of these 29 were dismissed to form a church at Bethany; and 39 were baptized, and added to the little band. Although four months of the present year have not yet elapsed, 109 have been added to the church, and 150 more have applied for baptism; and about 100 persons are about to be added to the church at Bethany.

In 1836 we had but one congregation, numbering about 1000 persons; now there are five, one of 2000, one of 1200, one of 800, and two of about 500 each. We then had no school; now we have 1500 children and several hundred adults under instruction, in the day and Sabbath schools.

In all this there is no room for glorying, save in the Lord. He "has done great things for us, whereof we are glad;" but much yet remains to be done: out of 5000 souls, forming the congregations, I have no reason to believe that more than 1000 are converted to God: the rest, in spite of their religious privileges, are sinking down to hell! Oh for more of the love of Christ,—of compassion for perishing souls,—of self-denying zeal,—of the spirit of prayer and supplication, that these poor, perishing sinners may be saved! Pray for us, that we may be more humble, holy, and devoted,—that we may be as salt of the earth,—as lights in the world, holding forth the word of life; that we may not relax our efforts, or restrain our prayers, until the 4000 careless sinners are converted; and

thousands more, who are dwelling around us, heaping up wrath against the day of wrath, may be snatched as brands from the burning.

Establishment and opening of a School.

We have formed several plans for usefulness, but need more help to carry them fully out. One thing resolved upon is, to commence a day-school here. Hitherto the children of many of our people have attended the Mico school in the town; but there are many reasons why we should have a day-school of our own; especially that the children might be brought more effectually under the care of the church, and every possible means employed for their conversion. So convinced is my esteemed friend, Mr. Wallbridge, the superintendent of the Mico schools, of the importance of this, that he has cheerfully consented to remove the school of the charity to a more destitute district, that the one may not interfere with the other.

Our school-room is finished. It was opened last Thursday evening, when Mr. Wallbridge delivered a very interesting lecture to parents, on the instruction of their offspring. On Saturday he examined the children of the Sabbath-school; after which the teachers and a few friends took tea together. It is a noble room, 70 feet in length by 36 in breadth, and accommodates about 500 children. The remainder,

with the adults, are instructed, as before, in the chapel.

Schoolmaster and Mistress wanted.

My principal object in writing by this packet is, to request of you to procure a schoolmaster and mistress for us, and to send them out with as little delay as possible. The church will cheerfully undertake their support; but we shall be greatly obliged if the Committee will pay for their outfit and passage. We would not ask even this, but for the heavy debt of 2000*l.* yet pressing upon us. If, however, the Committee will not consent to this, I hope they will be kind enough to advance the amount requisite, and we will, as soon as possible, repay it. We wish the brother to take charge of the boys' school, and to preach; and his wife to take the girls' department. This last is especially important. The female character needs to be raised, for slavery has brought it very low. The elder girls in our classes require more attention than Mrs. Clark can give them. I hope, therefore, you will be able to select a brother and sister who will enter, heart and soul, into this interesting and important work, and unite with us in carrying out our plans for the salvation of souls. Send out one like good brother Dutton, and I shall be glad.

EBONY GROVE AND HAYES SAVANNAH.

UNDER date of the 12th of February last, Mr. Reid, the esteemed missionary in charge of these stations, gives the following account of their state:—

EBONY GROVE, PARISH OF CLARENDON.

During the past year there has been much to excite our gratitude and thankfulness to the great Head of the Church. With a larger attendance, increased attention to Divine things has been manifested. To the church here seven have been added by baptism; one of them a young man, and servant to myself. Since his admission his conduct has been becoming the Gospel of Christ; and been a great aid to me, on account of his steady habits, and faithful discharge of his various duties. A good servant in this country is exceedingly valuable. He has acquired the art of reading, and has been improving himself in writing. Being a young man of moderate abilities, and possessing a strong and healthy constitution, I have placed him at school, with a view to his becoming useful. One half of the day he spends in his education, the other in labour; so that, for some time at least, his education will not rest heavily on the church, who have kindly resolved to aid him.

Another of the individuals baptized is a young man, who certainly resembles the Lazarus of the parable in many things: he is full of sores, but evidently one whom the Lord hath

blessed. He has learned to read and write, and spends the greater part of his time in perusing the Scriptures and good books. For some time past he has been very useful in aiding those in the neighbourhood who are acquiring the art of reading. His mother is a bad woman, and living in the custom of the country. On one occasion, because he exposed her wicked conduct—(at one time she was seeking admission into the church,)—she beat him severely, and turned him out. The neighbours pitied him, and built a comfortable little house, in which he has lived ever since. The church allows him 1*s.* 8*d.* per week.

In the month of April, last year, I commenced two classes,—one for old and infirm persons, the other for all who wished more instruction than can be imparted on the Sabbath. The first meets every Wednesday, at 10 A.M., the second on the evening of Thursday. Both meet on the afternoon of the Sabbath. In the former the regular attendance is 100, in the latter 140. The old people have been slaves, and were completely ignorant of the way of salvation. The method adopted is a simple explanation of the

word of God, followed with questions and answers. It may not be unworthy of remark, that some of the old people, to show their gratitude for instruction received, bring something from their grounds, such as corn or bread-kind.

The attendance here is numerous,—regularly about 900 present. There is reason to believe that the word of God has not been spoken in vain. A considerable number of adults have learned to read, and have purchased copies of the Scriptures.

'In teaching adults to read, I am greatly aided by some members in the church, who have already learnt.

As an evidence that the cause of Christ is increasing among us, I may observe that, some months ago, a Christian Instruction Society was formed. In this good work the most of the male members have taken an active part. The object is, to visit persons in their own houses, in order to excite an interest in Divine things. As one fruit of it, I may notice that some have been brought to the house of God who heretofore turned a deaf ear to the calls of mercy.

We have been very anxious to form a day-school in connexion with this station; but, owing to the lack of an efficient teacher, we have not had it in our power to gratify this wish.

Mrs. Reid devotes one night each week to the instruction of a goodly number in the neighbourhood, who have been formed into a Bible class. Their progress, both in reading and in scriptural knowledge, is considerable, and exceedingly gratifying to the mind of Mrs. R. The progress of knowledge in this country will become more apparent every day.

The station here being numerously attended, I proposed, in the month of November, that if 200 of those in attendance would devote 1s.

sterling weekly, they could support a minister and teacher entirely for their own benefit. I also suggested the necessity of praying the Committee to send out another missionary for Vere, while their minister might visit, as often as possible, a very destitute district of country, in the high mountains of Clarendon, distant twelve miles from Ebenezer. With the view of carrying this proposition into effect, 320 of the persons in attendance subscribed 260*l.*, to be repeated during the year. Since this attempt has been made I have frequently visited this destitute part. The people are not only destitute of the means of mercy, but they have had among them some of the native Baptist preachers, whose ministry, I fear, is ruining more souls than it saves: they baptize multitudes for filthy lucre's sake.

In order to ascertain to what extent they would contribute to procure the ministry of the word, I proposed a subscription. I received names to the amount of 120*l.* It is an extensive tract of country, and awfully needs the glorious Gospel. In a short time, I am persuaded, a station here might support itself.

I am exceedingly desirous to procure a teacher for this part: the young are growing up in awful ignorance of God.

It is my intention, at present, to send one of the most intelligent of the members of the church in this place to visit the different properties, and go from house to house, reading, and talking to them of "the Lamb of God who taketh away the sin of the world."

The expense of maintaining this individual will not be great, while a vast amount of good may be the result. Indeed, I think it is the only agency that will hear on some parts of the people,—the old and infirm especially. May this step bring much glory to God!

HAYES SAVANNAH, PARISH OF VERE.

There has been much here, also, to call for thankfulness, and to encourage us in our work. The attendance on Divine service has increased considerably during the past year; and, notwithstanding various kinds of opposition which have been made to our labours and success, is still increasing.

The chapel is regularly filled. Numbers have been induced to attend the worship of God who had never previously crossed the threshold of the sanctuary: others, who have heretofore neglected the great salvation, are apparently having their eyes opened to its great importance.

To the church here two have been added by baptism. One of them, I may observe, until about two years ago, was living in the way of the country, and had not even heard the Gospel once preached. Since she first began to frequent the house of God, I think she has not once absented

herself from any meeting. Within the last twelve months she has been instrumental in bringing from the estate on which she resides about twenty or thirty individuals, who had been perfect strangers to Divine service, although they lived within one mile of the chapel. How much one may accomplish!

You will remember, in my last year's account I referred to George D. Moodie, whom I was about to send to the Mico Institution, Kingston: I am happy to inform you that he has returned again, to aid me in the school, evidently a converted character. This happy change appears to have been effected under the pious efforts of the superintendent of the Institution, Mr. Wallbridge. He conducts the school in a proper and becoming manner.

Peace, harmony, and goodwill have prevailed among the members of the church; and in them we have every reason to rejoice.

In the month of April I commenced two classes, the same as in the other station; one for the old, and the other for those who wish instruction. The former has in attendance 30, and the latter 100. I endeavour to attend the one every Tuesday morning, at 10 A.M., and the other in the evening, conducted the same as the classes at Ebony Grove. Connected with this station many adults and young persons have acquired the art of reading, and purchased copies of the word of life. The adults have been taught reading two nights each week, and on Sabbath-day. Mrs. Reid hears those who can read in the Testament or Bible, and explains what is read.

In the month of September I received two large cases from the British and Foreign Bible Society, filled with copies of the Scriptures, of various sizes. In less than one month one case was sold.

The success attending the day-school has been pleasing and encouraging. The number in regular attendance during the year has been about eighty. Twelve are reading in the Old Testament; writing and ciphering pretty well. Thirty

are reading the New Testament, and beginning to write; the others are in various stages of commencement.

It is certainly cheering to the pious mind to see so many able to peruse the sacred volume, in a district which, some time ago, was indeed in the region and shadow of death.

With the intention of aiding grown-up persons in acquiring knowledge,—reading, writing, and ciphering, a school has been commenced four nights in the week; and although only a few weeks in existence, has a goodly number in attendance.

I have just commenced, at each of the stations, a class, on Sabbath evening, for young persons and children. The object is, to enlarge their acquaintance with revealed truth. The field of usefulness here is very extensive. The population of the parish is somewhere about 8500. Even if all the chapels in the parish were crowded, not more than 3500 could be accommodated. In none of the chapels beside is their service oftener than every other Sabbath. I am very grieved that I am able to do so little for them.

J A V A.

EXTRACT OF A LETTER FROM THE REV. G. BRUCKNER.

Mr. Bruckner is still without the pleasure of witnessing those results from his faithful and long-continued labours which he has for many years been looking for. Under date of 29th June, 1839, he writes:—

The Lord has graciously granted me to go on in my work since I last wrote you; viz., to go out to talk to the people around me on their best interests, and give them tracts on the same subject, but with no more apparent success than usual. Oh, what hard work it is for man to raise his mind above the things of time and sense! Hereto more is required than mere human efforts can effect. I wish that people who can doubt of the powerful influence of God's Spirit being necessary to the conversion of depraved man, would go to a heathen nation, and try their own strength in this point. I think they would soon be convinced of their error, and give God the honour; and confess that it is not by our willing and running, but that it is the Lord who must build the house, while the workmen employ their tools and the materials diligently.

A great quantity of tracts have been printed for me by lithography, which answers far better to the native character than printing by types, as the natives can read lithographed books with much more facility than those which are printed by types, which appear always stiff; but printing by lithography is more expensive than the latter mode.

My little sum of money, which I had devoted for tracts, is now entirely expended; but the English Tract Society has been very liberal towards us, by sending us again a supply of paper; and to me publications in Dutch, worth 32*l*. What I can get for the sale of them they have granted to me to print Javanese tracts with. This grant comes very seasonably.

Last year part of Genesis, an edition of 500 copies, was printed for me in Javanese, which is nearly all circulated by this time, and of which the natives appear to be very fond. I believe the remainder of the book of Genesis is printing now for me.

The greater part of the people appear not at all prejudiced against our publications, as they receive them most readily. I went yesterday to a village in which I had been about a week before, and had then given some tracts to the people in it. When I came again yesterday, several asked for more tracts, as they had been deprived of the former by their relations in other places. A headman of another village was present, who requested a number of them for his people. I had then to leave them all the small supply I had with me.

Home Proceedings.

MEETING IN EXETER-HALL.

IN compliance with the wish expressed by many friends, at the Annual Meeting of the Society, a Special Meeting was convened in Exeter-Hall, on Friday, May 22nd, to meet Mr. Knibb, and to hear from him intelligence of missionary exertions in Jamaica. The large room was much crowded, and hundreds went away, who were unable to gain admittance. The chair was taken by Joseph Sturge, Esq., of Birmingham; and, after the two negro brethren, Henry Beckford and Edward Barrett, had addressed the assembly, Mr. Knibb made a lengthened and powerful speech, describing the present state of affairs in Jamaica, and touching upon a variety of subjects connected with the general question. He was followed by Mr. J. C. Fuller, a member of the Society of Friends, from the United States, who stated some affecting particulars relating to slavery, as now actually existing in that country. A resolution, welcoming Mr. Knibb to his native land, and expressing the conviction entertained by the Meeting of the integrity of the missionaries, and the wisdom of the measures they have adopted, was then moved by the Rev. Dr. Murch, and seconded by the Rev. James Sherman, of Surrey Chapel; after which the Meeting separated. Although the proceedings lasted till ten o'clock, or later, the interest appeared unabated to the end, and the sum of 162*l.* 19*s.* 6*d.* was collected at the doors.

P.S.—We understand that the proceedings at this Meeting have been published in a separate form.

MISSION TO WESTERN AFRICA.

THE friends of the Baptist Mission are fully aware, that ever since the liberation of our fellow-Christians in Jamaica from the iron yoke of slavery, many among them have been most earnestly desirous that efforts should be made, by our Society, to send the Gospel to the land of their fathers. The claims of that part of the world on the compassionate consideration of British Christians are peculiarly strong; and the Committee have anxiously looked forward to the time when it may be permitted to them, as well as to other bodies of their fellow-Christians, to attempt something in that direction. Each of our missionary brethren from Jamaica, now in this country, Mr. Knibb, and Mr. Clarke, of Jericho, have strongly urged this subject; and Providence appears, in various ways, to encourage such an effort. To say nothing of the more general sympathy for the cruel wrongs of Africa, which has been aroused in the public mind by the fearful disclosures made in the recent work of Mr. Buxton, and which, we trust, will issue in practical results gratifying to the friends of humanity and freedom, such facilities have been placed in our hands for commencing a mission in that quarter of the world, as could not, in the judgment of the Committee, have been neglected, without incurring the charge of criminal apathy. From our churches in Jamaica has proceeded not only the voice of beseeching importunity, but several of our negro brethren, though fully aware of the perils to which they would be exposed in venturing to these blood-stained shores, have exclaimed, "Here are we, send us;" while a Christian friend,

who has long been usefully associated with Mr. Knibb in the arduous and self-denying toils of the missionary field, has offered personally to engage in the enterprise, and set forward to explore the field, as soon as arrangements can be made for the purpose. Nor is this all: co-operation may be looked for from the North-American continent. Among that large and increasing class of Baptist churches in the United States who have acted out the spirit of their holy religion by nobly protesting against, and separating themselves altogether from, the abominations of slavery, are to be found men willing to devote themselves to this blessed work; and we are encouraged to expect that some portion of pecuniary means, also, may thence be furnished for helping it forward.

Influenced by these and similar considerations, and looking up to God for his guidance and blessing, the Committee have determined to make a beginning, and to send forward at least one brother, with a few negro evangelists, as soon as the necessary preparations can be made. In the mean time, they request the prayers of all their friends that a Divine blessing may crown the effort; and they most earnestly beg, also, that "liberal things" may be devised and executed on this new and pressing occasion.

It will be remembered that this measure has been resolved upon at a time when the usual income of the Society is inadequate to its expenditure,—when there is an existing debt of more than three thousand pounds,—when every part of the field already occupied by our missionaries needs and loudly demands additional labourers; and when, for one part only, the Island of Jamaica, it is felt indisputable that a reinforcement of ten new missionaries should immediately be provided. The Committee feel persuaded, that could their friends at large be made fully aware of all the circumstances which have led them, in face of these difficulties, to take the resolution now announced, they would cordially approve the determination. It is hoped, therefore, that these enlarged proceedings will be sustained by the exercise of a bounty corresponding to the urgency of the case. The circumstances of individuals and of churches are so various, that we do not presume to suggest any particular mode or amount of contributions; but the Editor has much pleasure in adding that, in consideration of the enlarged expense to which the funds of the Mission will be subject, our venerable friend, Joseph Gutteridge, Esq., has kindly presented an extra donation of fifty pounds. The well-known friend of the negro, Joseph Sturge, Esq., has promised *one hundred* pounds; and the much-esteemed Treasurer of the Society has intimated his intention of contributing an equal amount, in addition to his donation presented at the Annual Meeting, besides adding ten guineas per annum to his already liberal subscription. Having obtained permission from our kind friend, we insert his note on the subject, hoping it will operate as a guide and incentive to others.

Denmark-hill, June 4, 1840.

My dear Sir,—I feel quite satisfied, by Mr. Knibb's representations, that we are called upon to reinforce our Mission in Jamaica, in order that the chapels which have been erected may be used each Sabbath, and that our excellent missionaries may not sink under the weight of their present labours. And invited, as we are, by the churches in Jamaica, to form a Mission in Western Africa, for which they are willing to make sacrifices greater than those to which any of us will ever be called; I think we should be unworthy of our trust if we hesitated, not-

withstanding the expenses of the Society not being at present met by its receipts. If we show that there is a great work to be done, and that, confiding in him who has the hearts of all in his hands, we are about to do it, I feel no doubt that we shall be enabled to do greater things than we have ever yet done.

I shall have pleasure in contributing one hundred pounds towards meeting the increased expenditure; and as it will not be only a temporary but an annual increase, I shall add ten guineas to my annual subscription, making it in future, sixty.

W. B. GURNEY.

Rev. John Dyer.

NOTICE FROM MR. KNIBB.

THAT Rev. William Knibb presents his most affectionate respects to those friends whom he hopes to meet in his projected tour for missionary purposes; and as his stay in England must be very limited, he would esteem it a kindness if they would so arrange the services that he may diffuse the information he wishes to convey as widely as possible.

As the subject of female education, not only in connexion with Jamaica, but with the introduction of the Gospel into Africa, is an object on which his heart, and that of many of his beloved brethren and sisters in Jamaica, is set, it will afford him, and especially the wives of his brethren abroad, unspeakable delight, if they can carry this much-needed work into full operation.

Mr. Knibb has thought, that by the convening of breakfast or tea parties, at the places he may have the happiness to visit, this subject might be brought fully before his female friends; and to any such engagements he will be happy to attend. Several young females, qualified for this important branch of missionary labour, have offered to return with him, should the sympathies of our mothers in Israel be called forth to

this deeply important subject, which he fervently hopes will be the case.

To those kind females who have so efficiently aided the work of education, by sending boxes of useful articles for sale, Mr. Knibb, on his own behalf, and on behalf of his brethren, returns grateful thanks; and it will afford him much pleasure to be the bearer to any of his brethren, or to Mrs. Knibb, of any similar token of the interest which the female friends of Jesus feel in the moral and spiritual advancement of their sex in the islands of the West.

As it will be impossible for Mr. Knibb to see all who feel an interest in the important subjects for which he has visited the land of his fathers, he most affectionately would urge upon those churches to which he will not have personal access, to come forth to the mighty work of sending the Gospel to Africa; and he does fervently hope, that from every Baptist church in the United Kingdom some token of their interest in this important subject, however small, will be sent, ere he again bids adieu to his native shores, which he hopes to be able to do at Christmas.

DESIGNATION OF MISSIONARIES.

ON Monday, May 18th, Mr. John Parsons was designated as a missionary to India, at the chapel in Sheppard's Barton, Frome, in the presence of a large and respectable audience from the town and neighbourhood. Prayer was offered at the commencement of the service by the Rev. W. Jones, minister of the place. The Rev. Isaac New, of Salisbury, delivered the introductory discourse, from Proverbs xxix. 18, "Where there is no vision, the people perish." The usual questions were proposed by the Rev. C. J. Middleditch, of Frome; after which the Rev. J. S. Bunce, of Devizes, offered the ordination prayer; and the Rev. John Dyer, Secretary of the Society, gave the charge, from 1 Tim. iv. 16.

On Thursday evening, May 21st, a service was held at Dr. Cox's chapel, Marc-street,

Hackney, for the purpose of setting apart for missionary labour in India Mr. W. W. Evans, the Assistant Secretary to the Mission, and Mr. George Small, of Edinburgh. The Rev. Andrew G. Fuller commenced with reading and prayer; the Rev. George Pearce, from Calcutta, gave an interesting account of the field of labour on which the brethren are about to enter; the Rev. John Dyer, after having proposed the usual questions, and received replies from Mr. Small and Mr. Evans, commended them to God in prayer. The Rev. F. A. Cox, D.D., LL.D., delivered an impressive and appropriate charge, from Mark xvi. 15, and Heb. xiii. 5; after which the Rev. William Knibb, from Jamaica, addressed the assembly in reference to missionary operations generally.

APPOINTMENT OF A MISSIONARY PRINTER TO CEYLON.

IN compliance with the very pressing impo-

rtunity of our missionaries in Ceylon, on whose recent labours the Lord has been pleased so re-

markably to smile, the Committee have resolved to send a printing-press and types to that island, under the charge of some pious printer, who may

be qualified, also, to co-operate in the work of the Mission. Providence has directed them to an individual answering this description, in the person of Mr. C. C. Dawson, lately residing at Reading, but a member of the church at St. Alban's, and personally known to our valued

brother, Mr. Harris. Mr. Dawson has been accepted by the Committee, and will embark, Providence permitting, with his wife, on board the first suitable vessel that may offer, for Colombo.

ON THE PERMANENT INCREASE OF THE INCOME OF THE MISSION.

(IN A LETTER TO THE EDITOR.)

My dear Sir,—If there be any peculiarity in the history of the Baptist Mission more remarkable than another, and that deserves to give a name to the whole, it is the trust,—the lively confidence in God, displayed by its founders. In faith it began; through faith all its triumphs have been achieved; and on the faith of its Committee and labourers it is now dependent for its future success. Great things have been done, because great things have been expected. It is emphatically a mission of faith.

In using this expression, it is important that it be explained, in order to show its bearing on the present state of the mission, and on the consequent duty of the church. When Dr. Carey went out to the East many of his friends were against it. His reasons did not produce conviction in their minds, though they all believed that they had convinced him. No very encouraging movements of Providence were on his side; but still he felt it his duty to go; and go he did, relying upon God for guidance and support. He saw the path of duty, he entered it, and left the result in his Father's hand. He went in faith, and his faith was rewarded: its fruits will be fully known only at the disclosures of the day of judgment.

In later times the same spirit has actuated the supporters and friends of the Mission. Eight years ago most of the Baptist chapels of Jamaica were in ruins. Brethren, who knew the state of the population in that island, said, "It is our duty to see that they are rebuilt; and not only rebuilt, but with such additional accommodations as are necessary to meet the wants of the people." Feeling it thus their duty, steps were taken to do it; and, in spite of difficulties, by God's grace it was done.

After an interval of five or six years, our lamented brother Pearce visited this country; and made communications which went to prove it our duty to reinforce our Eastern Mission. Funds were wanting, of course; and, as in every other case, duty brought its difficulties, and called again for faith to conquer them. He proved it, however, our duty; steps were taken to do it; and, by God's grace, and in spite of difficulties, it was done.

Our brother Knibb has again visited us; and has made statements that go to prove it our duty to strengthen our West India Mission, and to

send the Gospel to Africa. He has proved it our duty—the whole Christian world would cry "Shame!" if we denied it: steps are now taken to do it; and, by God's grace, and in spite of difficulties, I doubt not it will be done.

Now, in all these cases there has been but one rule—one principle of action, controlling both the Committee of the Mission and their representatives abroad. They have said, "Tell us God's will; let us learn our duty, whether revealed in the page of the Bible or in the page of Providence, and however hard it be, we will seek, in God's strength, to do it;" and it ever has been done. Neither money, nor men, nor openings of Providence have been withheld: God has honoured their faith and blessed them. Long may they continue to exercise this spirit; and long may God continue to favour them with its delightful results!

Now, allow me to apply this rule and these facts to a consideration of the present state of the Mission, and of the duty of Christians; and these two things I undertake to prove:—

1. That a large permanent increase to the income of the Mission is a duty we owe to the world, to the church, and to God; and,

2. That this increase may be attained, if, only, there be on our side exertion—systematic and continuous exertion, and prayer.

First, then, I say, that a large permanent accession of income is due to the world, to the church, and to God. To meet the probable expenses of the Mission for 1841-2—expenses it is our duty to pay,—expenses, not a farthing of which, so far as they are usefully incurred, any Christian would dare to curtail,—to meet these there must be a permanent increase of from 6000*l.* to 10,000*l.* a year. God is saying now to the Committee and to the church, as plainly as ever he spoke, "It is your duty to raise it." We owe it to our missionary brethren who have gone to the East, and who are looking to us for support. Why send them, if we never intended to maintain them? We owe it to Divine Providence, who has opened in the West Indies and in Africa, and in the East too, many an "effectual door," and has graciously condescended to ask our help. We owe it to the Spirit of all grace, who has, during the past year, rewarded *every third pound given with a soul saved*,—to say nothing of the means of salvation, the pec-

ments of civilization and happiness which the circulation of 40,000 volumes of Scriptures have diffused for ages to come. They all cry, "It is your duty to raise it," assuring us that if we neglect that duty, stations must be abandoned, and missionaries recalled—stations and missionaries that God has blessed and is blessing. We dare not abandon them—we dare not recall them; and therefore, I repeat it, it must be raised.

Those, doubtless, are strong statements; but they are not stronger than the facts justify. The Society is now labouring under heavy incumbrances, which are likely to be permanent, unless something be done:—there is one fact. There is the certainty of a permanent increase of expenditure in the support of the ten or

twelve additional missionaries who have lately gone to the East:—there is a second fact. There is, besides, the probability of an increase of expenditure, for some time at least, in the West Indies and in Africa,—a probability that will assuredly become a certainty, if God still favour us:—there is a third fact. All these are facts or Providence. God has ordered them—we cannot dispute or change them; and I, for one, thank God that they are as they are: not one would I wish otherwise than as it is; and they all speak loudly and plainly, "It must be raised—it is your duty to raise it."

But, secondly, can it be done, and how? This question I purpose discussing in a second letter; and remain,
Yours in Christ, J. A.

HOME ARRANGEMENTS FOR JULY.

		DEPUTATIONS.		
		<i>Rev. E. Carey.</i>		<i>Rev. W. Knibb.†</i>
1	W	Wokingham.		Wokingham.
2	Th	Newbury.		Newbury.
3	F			Wantage.
4	S			
		<i>Rev. J. Clarke.</i>		
5	S	Bury.	Thrapstone.	Ipswich.
6	M	Bury.		Bury.
7	Tu	Diss.		Diss.
8	W	Ipswich.		Ipswich.
9	Th			Beeches.
10	F			Norwich.
11	S			Do.
		<i>Mr. Carey. Rev. C. M. Birrell. Rev. J. Watts.</i>		
12	S	{ Penpoll. { Falmouth. { St. Austle. { Truro. { Flushing. { Grampond. Padstow.		Do.
13	M	St. Austle.		Do.
14	Tu	Truro.		Do.
15	W	Falmouth.		Northampton.
16	Th	Redruth.		Leicester.
17	F	Chacewater.		Do.
18	S			
		<i>Mr. Finch.</i>		<i>Rev. J. Angus, M.A.</i>
19	S	Helston. { Penzance. { Redruth. { Newlyn. { Chacewater.		Birmingham, &c. Birmingham, &c.
20	M	Penzance.		Do.
21	Tu	Helston.		Do.
22	W			Do.
23	Th			Do.
24	F			
25	S			
				<i>Rev. W. Knibb and Rev. T. Winter.</i>
26	S	Plymouth, &c.*		Astwood, Astwood, Blockley, &c.
27	M	Do.		Bromsgrove.
28	Tu	Do.		Stratford.
29	W			Astwood.
30	Th			Evesham.
31	F	Worcestershire.		Blockley.

* With Mr. E. Barrett, who will also join Mr. Carey at some of the above places.
† Mr. Edward Barrett, Mr. Knibb's deacon, will accompany him at most of the places he visits.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to the ladies connected with Frogmore-street Church, Abergavenny, by Mrs. Conway; and to young ladies at Hackney, by the Misses Hoaro and the Misses Fuller, for a box, and parcels of fancy and useful articles for the schools in Calcutta, per Rev. W. W. Evans; to Rev. W. J. Cross, Mrs. Cross, and friends at Thornbury, for a box of useful and fancy articles, for schools at Calcutta, per Mr. Evans; to the ladies at Maze Pond, by Mrs. Bartlett, for a box for the chapel

and school at Savanna-la-Mar, Jamaica, under the care of the Rev. John Hutchins; to friends at Watford, for boxes for the Rev. Thomas Burchell, Montego Bay, Jamaica; and to Miss Cramp, Edmonton, for a box for Mr. Phillippo's schools, Spanish Town, Jamaica.

The Rev. E. F. Quant, of Turk's Islands, wishes gratefully to acknowledge the receipt of a box of presents from Mrs. Kilner Pearson and Miss Dennis.

Fen-court, June 13, 1840.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from April 15th, to June 1st, 1840.

LONDON AND ITS VICINITY.		£ s. d.
<i>Subscriptions.</i>		
A. G.	1 0 0	
G. B.	1 1 0	
Gibbs, Mr. S. R.	1 1 0	
Giles, Ed., Esq.	1 1 0	
Gouldsmith, Mrs.	2 2 0	
Gouldsmith, J., Esq.	1 1 0	
Huntley, Miss, <i>Bow</i>	1 1 0	
Stennett, Miss	0 10 6	
	<hr/>	
	8 17 6	
<i>Donations.</i>		
Mrs. J. B. Wilson	30 0 0	
Old friend	22 10 0	
Thomas Williams, Esq.	10 0 0	
J. G.	10 0 0	
W. Manfield, Esq.	10 0 0	
Mrs. Coombs, for Mon- ghyr.	5 0 0	
H } 04708	5 0 0	
P }		
Suffolk farmer	5 0 0	
M. E.	5 0 0	
Mr. Thomas Dornford .	2 2 0	
Mr. Freeman Roe	2 0 0	
Friend, by Rev. C. Wil- liams	1 0 0	
W. L. S., a labourer.....	1 0 0	
Mr. S. Thorowgood, for Africa	1 0 0	
Friend, by Mr. Groser.....	1 0 0	
Mr. Hodge	1 0 0	
Tectotaler's mite.....	0 10 0	
Mrs. Cooper's box	0 13 10	
	<hr/>	
	112 15 10	

For additional Missionaries to India.		£ s. d.
John Penny, Esq.	20 0 0	
W. P. Bartlett, Esq.	10 0 0	
Rev. E. Steane	10 0 0	
Rev. W. H. Murch, D.D.	5 0 0	
Mrs. Gouldsmith, <i>Hack- ney</i> , by Rev. W. W. Evans	5 0 0	
George Deane, Esq.	5 0 0	
Mr. H. Crassweller	2 10 0	
	<hr/>	
	37 10 0	
<i>Collections.</i>		
Exeter Hall, May 22	162 19 6	
Poplar	11 17 0	
Ilford, Turret-place.....	5 0 0	
Northampton-street, St. Pancras	2 4 6	
Jamaica-row, <i>Bermondsey</i>	6 0 0	
Unicorn-yard.....	7 0 6	
	<hr/>	
	196 1 6	
<i>Auxiliaries.</i>		
South London Auxiliary, by Geo. Kitson, Esq., Treasurer.		
Battersea Branch, by J. Tritton, Esq. Collected by		
Miss Davis	1 9 11	
Miss Allom	1 1 0	
Miss Crook	0 0 0	
Miss Nicholls	1 3 1	
Miss Falcke	1 7 9½	
Miss Green	1 8 3	
Miss Baker	1 8 3	
Miss Knight	0 15 7	

£ s. d.	
Mr. Chancellor	3 0 0
Sunday-school box ...	0 7 11½
Mr. J. Tritton...(sub.)	1 1 0
Miss Phillips...(quar.)	0 2 6
	<hr/>
	13 13 7
Church-street Branch, by Mr. Hunt, Treas- urer	5 13 0
Horsley-street Branch, Horsley-street Chapel, Walworth, by Rev. R. G. Le Maire.	
Female Mission Asso- ciation	5 18 11
Mr. Rogers	0 10 0
L. F.	0 10 0
Mr. Wade	0 8 0
Sabbath-school children, for Savannah-la-Mar Chapel	0 11 0
Sabbath-school children, subscriptions.....	0 5 0
	<hr/>
	8 2 11
Maze Pond Branch, by Mr. W. Beddome, Treasurer.	
Mr. Benj. Butterworth and family	2 10 0
Miss Jacobson	1 1 0
Mr. Thos. Hepburn.....	1 1 0
Mrs. Job Heath	1 1 0
Mrs. E. Heath	1 1 0
Mr. W. Beddome.....	0 10 6
Mr. Wm. Cooper	0 10 0
M. G. Jones, Esq.	1 1 0
Mrs. Jones	1 1 0
D. Alexander, Esq.	1 1 0
Ditto.....(don.)	0 12 6

	£	s.	d.
Collected by			
Miss Buris	2	19	9
Mr. B. Butterworth.....	1	10	0
Miss Crossman.....	0	10	7
Miss Evans	0	15	11
Miss Fleetwood	2	16	11
Job Heath, Jun	1	7	6
Mrs. Keighley	3	4	6
Miss Thomas.....	0	19	0
Miss Wilson	2	18	5
Miss Woodbine	3	8	0
Edward Beddome	0	15	0
J. W. Brown.....	1	17	6
Girls in Sunday-school	0	11	4
Missionary-box	3	11	1
Maze Pond Association, by Mrs. Heigh- ton.....	F. E.	15	15
	54	10	6
Regent-street Sunday- school	0	6	2
Trinity Chapel Auxiliary	17	12	0
Walworth Female Asso- ciation, by Mrs. W. H. Watson	30	0	0
Fetter-lane, by Mrs. Elvey	6	7	0
Kensington Gravel Pits	16	5	0
Keppel-street Ladies' Auxiliary	1	13	4
John-street Auxiliary, by W. Cozens, Esq. ...	100	0	0
Northampton-street. Collected at Missionary Prayer-meeting	1	6	6
Collected by Mrs. Hewett	1	4	6
Rev. J. Hewett	0	10	0
	3	1	0
Highgate, by Mrs. Hop- kins.....	4	4	10
Little Alie-street Sun- day-school	2	3	0
Bow Auxiliary. Collected by			
Mrs. Church	2	7	6
Miss Maywood	6	16	6
Miss Garrett	1	11	0
Miss Morris	3	0	0
Miss Smith	1	2	10
Miss Saunders	0	6	0
A. Parnell	3	4	6
Annual Meeting	5	0	5
Missionary-box	0	6	6
Subscriptions:—			
Mrs. Norton	1	1	0
Miss Steadman.....	0	5	0
	25	1	3
Stepney Branch Auxiliary, Collected by			
Mr. S. Murch.....	10	12	3
<i>Bedfordshire.</i>			
Sharnbrook	5	10	0

	£	s.	d.
<i>Buckinghamshire.</i>			
Aston Clinton:—			
Weekly subscriptions, by Miss Ginger.....	1	15	0
Ditto, Mrs. Fountain	1	0	0
Collection	1	2	6
	3	17	6
Chesham:—			
Subscriptions:—			
Buttfield, Mr.	0	10	0
Garrett, Mr. W.	1	0	0
Hight, Mrs.	1	0	0
Payne, Rev. W.	0	10	0
Pope, Mr.	1	0	0
Tomlin, Rev. W.	1	1	0
Female servant, de- ceased.....	2	0	0
A friend	0	10	0
Collected by			
A friend	8	19	9
Mr. J. Elliott.....	1	9	3
Mr. G. Towers.....	5	17	0
Miss R. Fox	1	15	0
	25	12	0
Datchet:—			
By Mrs. Newman.....	2	0	0
Great Missenden:—			
By Rev. H. H. Downey	10	0	0
Prince's Risborough ...	3	2	7
<i>Cambridgeshire.</i>			
Cambridge:—			
Ladies, by Mrs. Roff, F.E.	18	12	6
<i>Devonshire.</i>			
Exeter:—			
Subscriptions, by Mr. Commin	18	12	9
Coll. by Rev. J. Offord	4	10	0
	23	2	9
Torrington:—			
Friends, by Mr. Vesey	2	12	0
<i>Dorsetshire.</i>			
Lyme:—			
Subscriptions, by Rev. E. Carey.....	5	8	10
Mr. D. Dunster.....	1	1	0
	6	9	10
Weymouth:—			
Cards by			
Mrs. Evans	1	19	5½
Mrs. Lizard	1	15	3½
Mrs. Davis	1	6	8
Mrs. Wyatt	1	0	6
Miss Robens	1	7	10
Mrs. Arberry.....	0	18	6
Mrs. Beddome	0	17	6
Ditto.....(sub.)	0	19	0
Juvenile Auxiliary, by Miss E. Read ...	2	11	3
G. Wilsford, Esq.....	1	1	0
G. C. Wilsford, Esq. .	1	1	0
Mr. Pargitter.....	1	1	0
Mr. Brinsley.....	0	10	0
Mr. Rolls	0	10	0
Fancy articles, by Miss Arberry	0	10	0

	£	s.	d.
Collection	29	0	0
Sums under 10s.	0	14	0
	46	14	0
<i>Essex.</i>			
Harlington:—			
By Rev. J. George. Moiety of collection, books, and boxes... Young gentlemen at Mr. Webster's school, for Entally..... Miss Hunt, Harmonds- worth	4	5	3
	2	4	8
	0	6	0
	6	15	11
Harlow:—			
By Rev. T. Finch. Collection	11	4	9
Ladies' Auxiliary, by Mrs. Finch.....	24	4	7
	35	9	4
Potter-street:—			
Rev. J. Gipps. Collection	4	0	0
Sawbridgeworth:—			
Collection	2	0	0
Rev. J. Stuart.....	1	1	0
	3	1	0
Bishop's Stortford:—			
Rev. B. Hodgkins. Collection	6	9	6
Missionary box.....	0	15	0
	7	4	6
Loughton:—			
Rev. S. Brawn. Chapel Miss. box	1	13	10
Miss Brawn's ditto ...	0	11	1
Mr. G. Gould's ditto...	0	7	0
	2	11	11
Stansted.....	2	18	0
Earl's Colne.....	2	6	6
Waltham Abbey:—			
Vestry Miss. box	0	15	7
Miss Hardy's ditto, Enfield Wash.....	1	1	8
Mr. Pugh's ditto	0	5	0
Mr. Richardson's ditto	0	4	0
Ditto.....(sub.)	1	1	0
Collected by			
Master J. Richardson	5	0	9
Mrs. J. Brackett	1	5	0
Miss B. Pugh	1	10	6
Miss E. Streeter	0	16	0
Collection	5	10	10
	17	10	4
<i>Gloucestershire.</i>			
Fairford:—			
Collected by Miss Betterton.....	2	0	0
<i>Herefordshire.</i>			
Ross:—			
Mr. T. S. Smith	0	10	0

<i>Hertfordshire.</i>		£ s. d.			£ s. d.			£ s. d.
Mill End.....		8	6	7	Goss, Miss.....	0	10	0
Watford :—					Haws, Mr.....	0	10	0
Collection.....	24	4	0		Haws, Miss.....	0	10	0
Adcock, Misses	0	10	0		Hull, Rev. E.....	0	10	0
Aldwin, Mrs. W.....	0	10	5		Hull, Mrs.....	0	10	0
Aldwin, Miss.....	0	10	0		Hilton, Mr. & family	1	12	0
Berner, Mrs.....	0	10	0		Hind, Mr.....	0	10	0
Brunt, Mr.....	0	10	0		King, Miss.....	1	4	0
Brush, Mrs.....	0	10	0		Moore, Mrs.....	0	10	0
Chater, Mr.....	0	10	0		Pilkin, Miss.....	0	10	0
Cecil, Mrs.....	0	10	0		Reed, Mr.....	0	10	0
Dale, Miss.....	0	10	0		Rogers, Mrs. J.....	0	10	0
Freeman, Mrs.....	0	10	0		Rodwell, Mr.....	0	10	0
Friend..... (don.)	10	10	0		Salter, Mr.....	5	5	0
Garey, Mrs. S.....	0	10	0		Salter, Mr. S.....	2	2	0
					Salter, Mr. S., jun.	2	2	0
					Salter, Mrs. S., jun.	1	1	0
					Salter, Miss	1	1	0
					Sears, Mrs.....	0	10	0
					Shaw, Mr.....	0	10	0
					Shepherd, Mrs.....	0	10	0
					Smith, Mrs.....	2	2	0
					Smith, Miss E. J.....	0	10	0
					Smith, Mrs.....	0	10	0
					Wilkins, J. and H. ...	0	10	0
					Smaller sums	23	12	8
					Missionary boxes.....	3	3	10
					Donation	0	10	0
								92 17 4
					<i>Huntingdonshire.</i>			
					Stilton :—	Collected by		
					Miss Broad	2	2	2

N.B. The collection at the Annual Meeting in Exeter-Hall included two donations, as under, which should have been acknowledged separately:—

William Gillman, Esq.	£10	10	0
J. G. Hatchard, Esq.	10	10	0

ERRATA IN THE HERALD FOR MAY.

For “Leicestershire, Sway, &c.” read “Hampshire.”

Sway, Baptist church ...	5	0	0
Beaulieu :—			
Rev. W. Mursell	2	0	0
	7	0	0

In acknowledgment of Donations for Savanna-la-Mar,

For “Suffolk, by Rev. J. Sprigg, M.A. 1 5 6,” read “Stoke Ash, Rev. J. Dallison.....”	1	5	6
Walsham-le-Willows :—			
Collection	1	16	2
	3	1	8

. Contributions from various quarters have been received, the acknowledgment of which is unavoidably deferred for want of room. They will appear in the next Number of the HERALD.

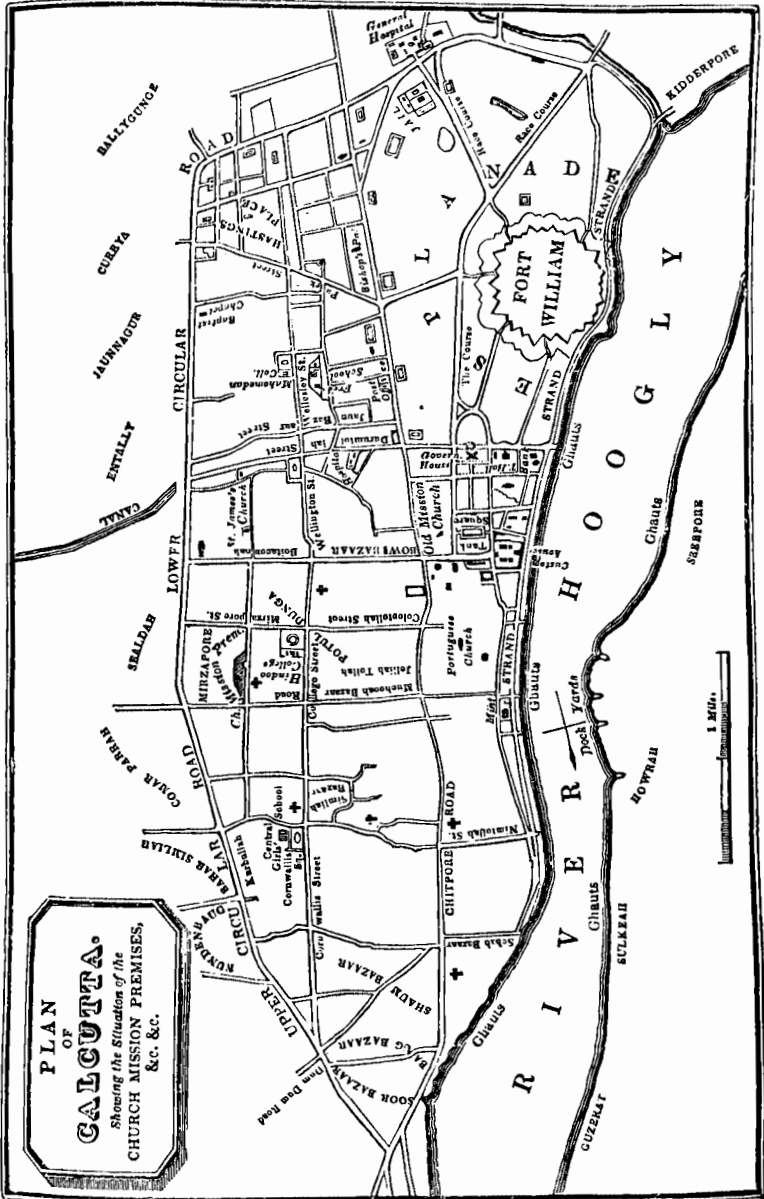
NOTICE TO CORRESPONDENTS.

Our country friends, who send letters to Fen-court on the subject of Deputations and Missionary journeys, are requested to address them to the Rev. Joseph Angus.

Subscribers to the Bath Society for Aged Ministers will have the kindness to transmit their subscriptions direct to the Secretary, Mr. Edward Tucker, Bridge-street, Bath; as the new rate of postage has rendered it unnecessary to continue the former plan. The subscription lately received at Fen-court from Mr. Orchard, Steventon, was forwarded at once to Bath, with a request that the Secretary would forward a receipt direct to Steventon.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinsou; and at New York, U.S., by W. Colgate, Esq.

THE MISSIONARY HERALD.



The Missionary Herald (Aug. 1840).

CITY OF CALCUTTA.

THE city of Calcutta, a plan of which is given on the other side, is the metropolis of British India, the seat of the supreme Government, the emporium of oriental commerce, frequented by ships of all nations; and, on these and other accounts, the most important city of the East. It is situated on a flat and originally marshy country, on the right bank of the river Hoogly, about 100 miles from the sea. The river is here, at high water, about a mile across; and, on approaching the capital from the sea, the stranger is impressed with the number of elegant villas on its banks, the extensive fortifications of Fort William, the domes, minarets, and spires of the temples, mosques, and churches of Calcutta. But, whatever feelings of astonishment these and other particulars of the brilliancy and splendour of an oriental city may produce,—whatever excitement of the spirits the swarming population, varied costume, strange features, unknown language, and novel usages may occasion, the heart of the Christian sinks within him, when he beholds this great city, with a very slight exception, “wholly given to idolatry;” whose polluted and disgusting emblems are exhibited on all sides, and the marks of which are inscribed on the forehead of almost every native whom he meets.

Calcutta extends along the borders of the river about six miles, and, at the widest part, is a mile and a half in breadth. The native part of the city is to the north, and it exhibits a striking contrast with the part inhabited by Europeans. It is extensive and populous. The streets are narrow, dirty, and unpaved. Some of the houses are built of brick, with two stories, and flat-terraced roofs; but the greater number are mere mud cottages, the sides of which are formed of mats, bamboos, and other frail and combustible materials; hence we sometimes hear of fires by which thousands of these slight habitations are consumed in a few hours.

By a census recently taken, it was ascertained that in Calcutta and its suburbs there are 500,000 inhabitants; and it is supposed that within a circle of five miles radius there are 500,000 more. Of this million of human beings, 650,000 are Hindoos, 300,000 Mussulmans, and the remainder consists of people of various nations,—Armenians, Jews, Arabs, Parsees, Mugs, Chinese, Malays, with Europeans and their descendants. Including the Indo-Britons, and a few Greeks and Armenians, there are about 10,000, or one in a hundred of the whole population, nominal Christians, of whom about two-thirds are Protestants, and one-third Roman Catholics. The number of persons en-

tering into the city every day, from the surrounding country, has been ascertained to be 100,000; and the writer of those lines was assured, many years ago, by a friend who had long resided there, that the greatest thoroughfares of London were far less crowded than the streets and bazaars of Calcutta.

It is, however, at the great annual festivals, reference to which has so often been made in our pages, that the vastness of the population is most strikingly apparent. Missionaries, who have been present on these occasions, describe the impressions produced on their minds by the immense concourse of human beings then congregated as quite overwhelming.

At the feast of Doorga Poojah all the Hindoos assemble, and at the feast of the Molurruum all the Mohammedans; and if these two festivals should happen to occur at the same period of the year, as they sometimes do, it is impossible to convey any adequate conception of the scene. Thousands on thousands, myriads on myriads, pass in procession through the long streets of the magnificent city, all mad upon their idols, or worked up to frenzy in favour of their prophet, presenting at once the most melancholy and the most heart-stirring spectacle upon which the eye can rest.

For many years the attention of Christian missionaries has been, very naturally, directed towards Calcutta. The first who settled there in that character was the Rev. J. Z. Kierlander, who, in 1770, founded the old Mission Church in that city. Soon after the first missionaries from our own Society settled at Serampore they commenced evangelical labours within its borders; and, about the year 1802, erected the chapel in the Bow Bazaar, now occupied by the church and congregation under the care of our missionary brother, Mr. Bayne.

Subsequently, efforts have been made by the agents of most of the principal Societies of our native land; and a considerable extent of varied and zealous exertions is at this day carried on, in connexion with these several institutions.

The principal premises belonging to the Baptist Mission, comprising the chapel, printing-office, and dwelling-houses, are situated in the southern part of the Circular Road. From thence the word of God has sounded forth into “all the region round about.” That spot has been hallowed by the removal of a Lawson, a Penney, and more recently, a Pearce, to a better world; and there beloved brethren, of a kindred spirit, are even now labouring as they did, in humble reliance on the sure promises of a faithful God, not without cheering tokens of his presence and blessing. Some intelligence respecting

them, and their associates in other parts of India, will be found in the following pages. May every Christian reader testify his union of spirit with these servants of Christ by earnest prayer on their behalf, that the Lord would establish the work of their hands upon them, and cause them to see yet more and more of his great salvation!

C A L C U T T A.

LAL BAZAAR CHURCH.

WITH much pleasure we give insertion to the following communication from the pastor of this church :—

Feb. 11, 1840.

My dear Brother,—I am happy to be able to inform you, that the state of the church in Lal Bazaar appears, upon the whole, improving. We are now, I believe, dwelling in peace and unity; not without additions to our number of such as, we hope, are ordained to eternal life. On Sabbath week three were “buried with Christ in baptism.”

I may mention, as an encouragement to the performance of the much-neglected duty of family worship, that this service has been blessed to the conversion of one soul, and the

restoration from backsliding of another in the same house. One of those who, by this impressive ordinance of our Lord's appointment, put on Christ, was formerly a bigoted papist, and was a stumbling-block to her husband instead of a help-meet; but she has now, by Divine mercy, been brought out of the darkness of Popery into the marvellous light of the Gospel; and she and her husband are now striving to walk together, in all the commandments of the Lord, blameless.

I am yours affectionately,

R. BAYNE.

ENTALLY.

REV. J. D. ELLIS.

The Entally Native Institution, or Boys' School.

WE are happy to say that the school-room, measuring 90 feet long by 40 feet wide, with a veranda the whole length, and two large classrooms, 26 feet by 16, has been completed, and was opened on the 3rd instant with 28 boys, which number has since been increased to 130. This building, together with the chapel adjoining, calculated to seat 300 persons, has been erected at the cost of a generous friend in England.

The school-room will afford accommodation for from 400 to 500; and as there are daily applications for admission, it is probable that the full number will soon be complete.

This Institution will be conducted on Christian principles; and, consequently, while no effort will be spared to impart to the youths in

attendance, the best English education, the first and great object of the superintendent will be, to lead them to a saving acquaintance with the Lord Jesus Christ, and to imbue their minds with Divine truth.

That these efforts to train up in the way they should go the children and youth who may attend the Institution, will be productive of the happiest results, we are warranted in believing, not only from the general testimony of God's word, but from past experience, both in the history of our own Mission and that of others. The blessing of God has rested on such labours, and we are assured that it will rest upon them, and that every succeeding year will develop their vast, their incalculable importance to the church of God and the welfare of India.

BENARES.

THE following extract from Mr. Smith's journal for November, gives an account of his visit, accompanied by the Rev. W. Bowley, of Chunar, to the annual fair at Daddri, together with their labours by the way. The journey occupied nearly the whole of the month, as they left on the 6th, and returned on the 29th :—

Wednesday, Nov. 6th, 1839.—I left Benares this morning, in company with Mr. Bowley, for Daddri fair, and came to Bahadurpur, declared the message of God to a few people, and left them a Hindoo Gospel and a couple of tracts. From thence we came to Pureri, where we met with an elderly Brahmin; who, after some conversation, received us into his house, and endeavoured to maintain the doctrine of the Ved; but not being able to stand the test of reason, requested us to explain to him the Gospel. Mr. Bowley read and expounded the 18th chapter of Matthew, to which he paid much attention. He followed us to our boat, and thankfully accepted a Hindoo Testament, with a couple of tracts. From thence we came to Balvaw, and went into the village. On speaking with a Brahmin a crowd of people soon assembled, to whom we spoke for a considerable time, on the depraved and ruined state of man, and salvation through Jesus Christ; after which we returned to our boat.

7th.—This morning we went to the opposite villages, viz., Sarsa, Dobauli, and Rhainalla. In these villages the people paid much attention to the Gospel, and thankfully accepted some Gospels and tracts in Hindoo. From thence came to Saidpur late at night, where we put to.

8th.—Early in the morning we went into the village, and spoke, in three places, to many attentive people. After hearing the Gospel, those that were able to read thankfully accepted the Scriptures in Hindoo. From thence we went to Narauli. Here we sat under the shade of a tree, and spoke to a number of people, who listened with attention, and afterwards accepted a Hindoo Gospel and some tracts.

9th.—Came to Jammania. Here we spoke to a few people, and gave them some Hindoo and Urdu tracts. From thence we went to Harpur, and declared the message of God to a number of attentive people; and, after giving them some Urdu tracts, we returned to our boat. We came to Ghazipur in the afternoon, and went out into the city, and spoke to a crowd of people, and gave away some Urdu Gospels and tracts.

10th, Lord's day.—Went out into the city, and took our seats in a cloth-man's shop, and spoke to a large crowd, who listened with attention, and afterwards accepted some Hindoo and Urdu Gospels and tracts.

11th.—This morning we went out again into the city, and finding a convenient spot, we re-

quested brother Sital to read a Hindoo tract. Gradually a large crowd assembled, whom I addressed. Mr. Bowley followed; and, at the close, we distributed some Hindoo and Urdu Gospels and tracts.

As we were going to another spot a Mussulman invited us, to whom we went. After taking our seats, the Mussulman commenced talking, with a bad spirit, saying that he could prove by the Scriptures that Jesus Christ was not born. Mr. Bowley told him to prove it. He quoted the 7th chapter of Acts, and the 37th verse. Mr. Bowley told him that a veil must be over him, that he cannot understand that verse. The Mussulman lost his temper, and insulted us. We then left him, and addressed the Gospel in another spot, to a number of attentive people.

12th.—Went out again into the city, and addressed the Gospel to a concourse of people, who listened with attention. Mr. Bowley, also, read and expounded a portion of the Scriptures.

13th.—Wednesday we left Ghazipur and came to Ghauspur. Here we spoke, in two places, to crowds of attentive people, and gave them some Gospels and tracts in Hindoo. From thence we came to Bairah. Here we went close to a Mussulman mosque, where a crowd of Mussulmans surrounded us, to whom we read and spoke for some time. A Mussulman opposed us, and endeavoured to divert the attention of the people; but an elderly Mussulman immediately checked him, saying, "If you do not wish to hear, go off; why do you disturb us?" From thence we walked about the village, and not finding any opportunity of addressing the people, we returned to our boat.

14th.—Early in the morning we went into the village, and spoke to a number of people, who listened with attention. An old man received a Hindoo tract, but he would not accept of it without paying for it. From thence we returned to our boat, and came to Barpur, and addressed the Gospel to a concourse of people, under the shade of a tree. All listened, without the least opposition; and afterwards, those that were able to read accepted the Scriptures in Hindoo.

A Man pretending to be God.

From thence the people requested us to visit a Paramhansi, and have some conversation with him; accordingly we went, and the people followed us. After taking our seats, I asked him

whether he was the Creator or a creature. He repeated several sloks from the Ved, proving himself to be the Creator. "Well," said I, "if you are the Creator, have the goodness to produce a straw, that I may believe your assercion." "Behold the fields," said he, "all these are done by us." "You may plant and water," said I, "but who giveth the increase?" The Param-hansi not answering my question, Mr. Bowley commenced talking with him, endeavouring to impress on his mind the folly of pretending to be God.

15th.—Came to Choesa. Here we read, in two places, to crowds of people; and gave away a number of Gospels and tracts, in Urdu and Hindoo. From thence we came to a village opposite Buxar, where we alternately addressed the Gospel to a crowd of attentive people, under the shade of a tree.

16th.—Arrived safe at Daddri fair, where the people began to assemble. We went through a number of Sannyasis, and spoke to them on the depraved state of man, and of salvation through Jesus Christ. They listened very attentively, without the least objection.

20th.—Went about the fair, and declared the message of God in several places; and gave away the Scriptures to those who applied for them, and were able to read. After tea we went out again, and took our seats in a convenient spot, when brother Sital read the Ten Commandments in Hindoo, and I addressed the Gospel to a concourse of attentive people; and, on my concluding, Mr. Bowley commenced, and afterwards distributed the Scriptures to those who applied for them.

21st.—This day being the bathing-day, people began to disperse after bathing. We went among them, and spoke, in several places, to crowds of people, and distributed a good many Scriptures and tracts in Urdu and Hindoo. A Brahmin, on hearing of the depraved and ruined state of man, and of salvation through Jesus Christ, exclaimed, "As all rivers run into the sea, thus all of us will be absorbed at last in the Supreme Being." I asked him, "If you are proved guilty of theft, will you be allowed to associate with the judges, or be sent to gaol?" The Brahmin would not answer the question; but a man from the crowd answered, "A thief must be sent to gaol for his crime." In the evening we left the fair, and went opposite the river, and declared the message of God to a number of attentive people, who were on the beach.

23rd.—This morning, as we were walking by the river side, we saw a corpse brought to the ghat by a number of people, to whom we went, and spoke to them on death and judgment. They appeared very attentive, and some were affected. From thence we came near Buxar. Here we saw a Baiyragi standing, and another came and prostrated himself before him. I asked him how he expected his salvation; he replied, "By good works." I asked him, "With your good works will justice be satisfied?" "No," said the Baiyragi. Gradually a crowd of them collected, to whom Mr. Bowley spoke on the plan of salvation, to which they made no objection, but listened with the greatest attention.

CHITTAGONG.

UNDER date of Nov. 22, 1839, Mr. Fink wrote:—

I am daily called on by the natives at my house for tracts and Scriptures, besides my reading and preaching to them abroad through the whole week. The tracts, "On the Conversion and

Death of Madhu," and the "Esseuce of the Bible," appear to be very interesting to them, as they always apply for them with eagerness, and read them with pleasure.

And again, under date of Jan. 7, 1840:—

Being engaged so much in the duty of my missionary calling, I had no time to write you a line till last month. Brother Johannes being absent from the station, and without a single native preacher to assist me, all the duties devolved upon me. I had to perform worship and to preach six times a week in the chapel, besides preaching and distributing tracts among the heathens in the town.

Brother Johannes arrived here in a state of debility on the 24th of last month, and before two weeks were over he was again attacked with ague and fever; but the Lord has been very

merciful to him, and has again raised him up from his bed of sickness: he is much better now. He united with us last evening in our monthly missionary prayer-meeting, and has promised to recommence his missionary duties soon.

I am now looking out for a boat to travel, and I have made up my mind to visit Cox's Bazaar first, and then RaGuniah. In these two places I hope to meet with a great number of poor heathens to hear and to receive the word of life, the glad tidings of salvation through a crucified Saviour.

The following brief extract respecting a successful application for aid to enable him to complete his chapel, is from a letter received from Mr. Johannes, dated Jan. 8, 1840 :—

Last week I made out a circular in English, addressing the gentlemen and ladies of the station for aid to complete the furniture of our chapel, affixing, of course, both mine and brother Fink's signatures. This appeal was immediately responded to, and within a week we obtained 200 rupees. Another 100 will give us the satisfaction of seeing the chapel well furnished with seats, &c. We have already about two dozen chairs, and eight benches or forms, ten wall-shades, a reading desk, and a chandelier. To these we hope to add pews.

D E L H I.

We have much pleasure in giving insertion to the following extract from a communication, dated Nov. 1, 1839, from the Rev. J. T. Thompson, the missionary labouring at this station, which will be read with much interest.

Tracts by Mohammedans.

You may perhaps have heard of Mohammedan tracts against Christianity, as having been printed at Lucknow and Gya. One has been lithographed at a private press here also.

The Mohammedans, not deeming the tracts sufficient, at least for defensive purposes, a man of wealth among them, Nawab Hamid Ali Khan, has laid out 3000 rupees, and upwards, for lithographing 250 copies of the Koran, and distributing them gratuitously among the followers of his faith; accompanying the Arabic text with an Urdu interlineary translation, and a copious commentary in the margin. Besides the above outlay, the Nawab incurred a monthly expense of 30 rupees for a maulavi, and 15 rupees for a transcriber, for three whole years, to insure the accuracy and neatness of the work. This is done by Mohammedans, and by a single man, in furtherance of a false faith; and shall not Christians be provoked to similar or much greater efforts in advancement of the oracles of God, the writings of inspiration?

An Ascetic.

In visiting a part of the city where I had formerly preached and distributed the word, I missed an attentive hearer of the word, a blacksmith, who, I found, had been dead a year and a half. This man was of a contemplative turn, and I frequently stood or sat at his shop, conversing and reading of the Saviour, and received, invariably, a kind reception, and ready attention to the word. A year before his death he became unusually thoughtful, said he should give up every worldly occupation, sold off his instruments, &c., and retired to a plain without the city, where he continued a twelve-month, sickened, and died. I know nothing further of the poor man; but from what I had seen a year or more before I went down, in my occasional intercourse with him, I would fain hope some

humbling, some cheering truth had fastened on his mind, and produced convictions that may have proved salutary, and may have saved his poor soul.

An interesting young Hindoo.

The young man, Ramprasad, I am happy to say, tries to render himself useful in the promotion of the Gospel, in a humble way. Meeting with an aged Khatrani, who he knew had gone to hear the shastras read by one Gyan-das, he questioned her as to the benefit she derived by so doing; and this led, in a few days, to his visiting her, and teaching her, in her sixtieth year, the Nagri alphabet, and inducing her to read the Psalms of David, the Gospels, and various tracts and books. She, in return, as she read of prayer, fasting, idol-worship, &c. &c., asked the young man how he, who knew the Divine word on such points, could continue to observe the Hindoo fasts as meritorious, and worship idols as a service rendered to God. He was staggered, (this was five years ago,) confessed the inconsistency, and thenceforward cut off a great many observances that had been disputed between them. She, also, did the same. The Khatrani, in the course of her reading, finding the Hindoo not so familiar to her as the Urdu, got Ramprasad to teach her the Persian characters, and was thus enabled to read the Scriptures and other books in Urdu. A relation of hers dying at Lucknow, she went thither shortly after my arrival.

Scarcely had the Khatrani left, but a grass-cutter was brought into Ramprasad's way, whom he observed reading a portion of the Hindoo shastras. At the young man's persuasion, he has commenced the Gospel of Matthew; and, having read to the sixth chapter, he already perceives its superiority above what he had been reading, and is determined to persevere in acquiring a further knowledge of the Saviour and of the things of salvation.

A G R A.

THE following are extracts from Mr. Williams's journal for November, 1839 :—

Nov. 1st.—Attended the hat, and had some conversation with an old man, who said, that since hearing the Gospel from us at this place, he had endeavoured to give heed to it, trusting in Christ alone for salvation; that no misfortune had happened to him since that period, with the exception of the death of one of his children; though he could not say that his adherence to Christianity was the real cause of this affliction. I then explained to him more fully the nature of true religion, and exhorted him to embrace and profess Christ as the only Saviour of perishing sinners, as being really and absolutely necessary to his present and future happiness. Brother Ganpat then preached. Many attended, and heard the word of life. No opposition was made. Some books were distributed. May the Lord add his blessing!

5th.—Went to a village near cantonments, where I found an aged man lying, very ill, with whom I conversed on the brevity of human life, the certainty of death, and its solemn and important consequences. On my asking him if he thought himself prepared to die, he answered, without the least hesitation, in the affirmative. I then described to him and several others the awful and ruined state of man by nature, as having gone astray from the only path to life and happiness, and exposed himself to the vengeance of Almighty God, and as utterly unable to deliver himself by any efforts of his own. On hearing this, the old man said, with some

emotion, "Then I shall certainly go to hell." I then pointed out to them the great salvation which God, in his infinite goodness and mercy, has provided for perishing sinners, and urged them to accept it without delay. The people were all attentive.

8th.—Attended the hat as usual. Brother Ganpat and myself preached. The congregation was small, when compared with what we usually get here; many, however, heard from us the word of God. We had some profitable controversy with a very respectable Hindoo, who has often heard the Gospel. He owned that he had a great respect and regard for Christianity, and would pay more attention to it but for the scoffs and jeers of his idolatrous neighbours. He invited us to come to his village, to which we consented.

11th.—Attended the hat, but could not preach at all, as several Hindoos immediately came and opposed us. A long controversy ensued, in which brother Greenway, being an able antagonist, took the principal part. I hope that some good was effected; though we should have been more satisfied if we could have preached to them, in a more direct and forcible manner, the great truths of Christianity. May the Lord bless our every effort to promote his glory in the conversion of the heathen world, and enable us to stand up against those who, being blind to their spiritual interests, put far from them the word of life!

JESSORE.

THE following extracts are taken from communications received from the Rev. J. Parry, the brother occupying this important station; dated December 2, 1839 :—

I was favoured with your last letter while I was on a visit to the Christian villages to the south, about three days' journey from hence: this will account for the delay in the transmission of the answers to the queries and my Annual Report, both of which I hope to forward by to-morrow's post. I trust they will be useful. I rejoice to say that I baptized six persons at the following places: two at Bharsapur, two at Rajnagar, and two at Buridango, residents at Malgaji. The last village, I am sorry to say, is so situated, being lately brought into cultivation in the Sunderbunds, that there is great danger of being devoured by tigers; but I and the native brethren were mercifully preserved by

God when we visited the place. The increase of the church here must necessarily cause extra expenditure, I must, therefore, beg the sanction of the following sums.

There being no native preacher at Malgaji, where there are five members, besides several inquirers, who need regular instruction, I propose to appoint Kebabram, a steady, active, and consistent Christian, who was converted about three years ago, and for the last six months has been studying under John, who is a valuable native preacher. At present I have offered him only four rupees per month. I am glad that I have got Kebabram to consent to go and live in such a place as Malgaji. I may also observe

that he is much respected by the native converts, and even by the heathens, in those parts.

The native brethren requiring a larger boat than the dingy, which I purchased for them before, I gave them another, which cost ten rupees, and which will last them for three or four years. It is difficult to hire boats towards the south. My travelling expenses have greatly increased, owing to the increase of the villages in the south. When I took charge of this station I had to visit only one village by land, and one by water. Travelling in a boat is much more expensive than by land-carriage. I have now four villages to visit in the south, about three or four days' journey from hence. The last journey occupied twenty-four days, and the hire of the crew alone cost me fourteen rupees, the boat being my own. As the church is increasing to the south very much, I find I must, at least, visit my flock every two months. A native

church requires active superintendence, otherwise you cannot expect it to be fruitful and healthy.

I hope to send down to the Christian Institution about five boys. They are young, about seven to nine years of age.

Yesterday I had again the pleasure of baptizing a Mohammedan convert, who came over from Krishnanagar about six months ago; so you see we have had sufficient time to judge of his sincerity; and I am happy to say he is a promising convert.

Now, in conclusion, unite with me in praising and blessing God for the success he has been pleased to grant us, by adding twenty-two souls to our number during this year. I desire the prayers of all my brethren and fellow-labourers for a greater blessing on my humble and poor exertions in the cause of Christ.

J A M A I C A.

KINGSTON.

AT a late period in the month we received the following letters from Kingston, which we insert without delay, although it may occasion the postponement of other matter, already in the printer's hands. They refer, as our readers will perceive, to the distressing case of our missionary brother Oughton, now suffering imprisonment for righteousness' sake. No words of ours can heighten the interest of his own affecting communication. That which precedes it, from Mr. Tinson, will show how the matter is regarded by our oldest missionary in the island,—a man whose calm and impartial judgment is admitted by all parties in Jamaica. Our readers will not overlook his testimony in favour of Mr. Oughton's fellow-sufferer, the Rev. John Stainsby, rector of Hanover. It is equally honourable both to him who bears it and to the object of his honest commendation.

Kingston, Jamaica, May 14, 1840.

Very dear Brother,—I have just left brother Oughton, who, to-morrow, will, in all probability, be in Kingston-gaol; and though it is almost midnight, I must write a few lines, as the packet sails early in the morning, to express my opinion on this most atrocious case of injustice and oppression.

The hinderance which this will occasion, for a time, to the prosecution of our brother's important labours, must be a source of uneasiness; and it will be matter of extreme regret should his persecutor enrich himself by such a flagrant violation of all righteousness. As to the matter itself, there is nothing in it that should cause any good man a moment's pain: it is rather an occasion of rejoicing. So would the first disciples have felt when called on to suffer for the truth's sake.

I am quite aware, that it is no very uncommon thing for men to complain of grievances, as originating purely in their love for philanthropy or religion, when a large admixture of vanity and

mistake but too plainly appears in the origin and progress of their proceedings. But I am confident that brother Oughton is almost more than innocent in this affair: my only surprise is that he said and did so little, and with so much prudence and discretion. I do not mean to charge him with imprudence or indiscretion; but knowing him to be naturally of an ardent temperament, I can only account for the almost excessive carefulness evinced on that occasion, when, if at any time, indignation was called for, to a restraining and overruling Providence, that was determined he should have the solace of conscious rectitude, while suffering from the indignant hate of a corrupt and corrupting debauchee. As a guardian of the public morals brother Oughton could not have done less, and he would have been highly criminal had he not done what he did. I have taken pains to ascertain the truth in this business, and I am fully convinced that it is a most iniquitous proceeding altogether. You know I am not in the habit of expressing myself rashly, but I can conceive of no arrangement of words sufficiently

forcible to express the detestation and abhorrence with which every good man ought to view this nefarious transaction.

It is well, too, that our brother is associated with a worthy episcopalian minister, than whom there is not a more laborious, devoted, pious minister of Christ in the whole island of Jamaica. I have known him for more than eighteen years, the uniformly conscientious, honest, upright, indefatigable servant of God, always ready to every good work. He has, perhaps, in the opinion of some, one great fault, an entire want of sectarianism. Distress, wherever found, is enough to enlist his sympathies, whether in the mansions of the wealthy or the hovels of the destitute; and he does not stop at pity, with a "Be ye fed," or "Be ye comforted;" his eye affects his heart, and his efforts are prompt and efficient. He is found at the side of the sufferer, as the spiritual guide, the bodily physician, or the friend of the oppressed, whether Churchman, Presbyterian, Baptist, Wesleyan, Moravian, Independent, or any other denomination, or no denomination at all.

I do hope that our deeply-injured friends will find, in British Christians, all that sympathy and support which their case justly deserves.

Yours very affectionately,
JOSHUA TINSON.

Kingston-gaol, June 5, 1840.

My dear Sir,—By the place from which I date this, you will perceive that the event which I was anticipating when last I addressed you has been fully realized; and that the malice of my enemies has not been satisfied with any thing short of shutting me up in prison, and effecting my total ruin.

I was taken in custody, on the writ of execution, on the 28th of May. I should have been apprehended much sooner, but was unable to leave my room from severe sickness, which seized me the day after I wrote my last. The doctor who attended me said it was a complete derangement of the liver and spleen, brought on by excessive exertion and excitement, with great mental anxiety. It brought me very low, and, for several days, it was hardly considered that I could recover; but the Lord heard prayer on my behalf, and restored me again. The transition, however, from a sick chamber to a prison, has not been at all favourable to the establishment of my health; and I still suffer from great weakness, and excessive nervous irritability; but hitherto the Lord has graciously sustained me, and I have realized the truth of his gracious promise, "As thy day, so shall thy strength be."

I find the gaol people, as well as the prisoners, very respectful in their behaviour, but the place itself is intolerable. The room to which I was at first consigned faced the south-west, with only one barred window in the front, consequently exposed to the midday and afternoon sun, while

it was shut from all advantage from the breeze; which, as it blows always from the east, never blessed me with one cooling breath. Added to this, there was no ventilation of any description at the back, and, consequently, no current to purify the atmosphere. It was a complete *cul de sac*, and so intensely hot and close that my body was continually as if it were in a vapour-bath. The effect of such a place of confinement was soon visible on my constitution; and several of my people, alarmed at my appearance, prevailed on another prisoner to exchange rooms, for which they were obliged to see him liberally. I am now in a more airy part of the prison, but still suffer greatly for want of air and exercise; but how long I shall have to remain it appears impossible to judge; probably not less than two months, and possibly much more. This long confinement I look forward to with trembling, as the effect on my health will, I feel persuaded, be most serious; while the situation of Mrs. O., who is within about a month of her accouchement, adds to my anxiety. Should she be in dangerous circumstances, or dying, and I almost within bow-shot, and yet unable to attend her, or close her dying eyes, I should go mad. But I will not think of it: surely the Lord will, in mercy, forbear to mingle this bitter portion in my cup of misery! Oh, my dear sir, pray for me—pray for me, that the Lord may sustain and deliver me, for vain is the help of man!

Up to yesterday I was sanguine of a speedy deliverance from this place. My lawyer found several serious irregularities in the writ under which I was taken, and which were laid before counsel, who decided that it was enough to quash the writ; and application was made on Wednesday in the Grand Court, when it was delayed until yesterday, and then the opposing counsel contrived to obtain a further delay of the argument until Saturday, the 13th instant, on the plea that he must communicate with Grant. How it will end then I cannot say; but, made up as our courts are, there is but little to hope for when a Baptist missionary is concerned. Should I fail, there will be no alternative but taking the benefit of the Insolvent law. This course, bumbling as it is, I have resolved to pursue, but it will involve not less than forty or fifty days' imprisonment. This is my only course, both from a sense of justice to myself and the Mission at large. Were I to pay the money, it would be the signal of a series of prosecutions against all the brethren, whenever they offended in the least; and thus we should be continually harassed, and the Mission ruined; I have, therefore, determined to endure the worst, rather than compromise my brethren.

The kindness of my people is unbounded. Ever since I came here I have had crowds of them daily to see me; while presents of pine-apples, mangoes, grapes, and other fruits, have poured in on all sides so fast, that I have not known how to dispose of them. Nor do they confine themselves to but small tokens of their

sympathy and affection,—they even offered to exert themselves and raise the money, rather than allow me to go to goal,—an offer which has also been repeated from other churches in the island; but no! their well-known affection for their ministers shall never be an encouragement to wicked men to enrich themselves by prosecuting them!

June 8.—I left this open, thinking I might have something new to communicate; but am so very unwell that I can only subscribe myself

Yours very truly,

SAMUEL OUGHTON.

Rev. John Dyer.

Home Proceedings.

OF THE PERMANENT INCREASE OF THE INCOME OF THE MISSION.

(IN A LETTER TO THE EDITOR.)

No. II.

My dear Sir,—In a letter addressed to you last month, and published in the *HERALD* for July, I sought to prove that a large permanent increase of funds is due to the world, to the church, and to God. It was attempted to prove this from the present incumbrance of the Mission, from the probable increased expenses, the certain expenses of the coming year; and the calls in Providence, both from the West Indies and from Africa. It is certain that 6,000*l.* or 10,000*l.* a year more will be required to meet the claims upon the Society. Either these claims have originated in the imprudence of the Committee, (a supposition which none who know them, or the urgent appeals from abroad, can for one moment allow,) or in the calls of Providence. If in the calls of Providence, the conclusion is plain: it is our duty and our honour to meet them.

But there is a second point I wish to discuss. Is this increase of funds attainable? Can it be done? and how? Or is this a case in which the apparent calls of duty are contradicted by our inability to discharge them?

"It cannot be done," is the answer of some. "The churches are too poor, and have to struggle too strenuously for themselves to help others. As much is raised as can be raised, and it ought to be matter of surprise if the income of the Society in future be as large as it is now."

But is this so? Is our poverty a sufficient plea? Are we poorer than our coloured brethren in the West, where churches without six men among them worth 100*l.*, have raised, during the past year, at the rate of more than 1*l.* a member for the cause of the Gospel? Besides, there are districts, and it would be easy to name them, where Baptist churches are more numerous and wealthier far than those of other denominations, but where their contributions are not half of those of their poorer brethren. I blame none in this statement: I give it merely as a fact, and as a fact that will be found true in more than six districts, or ten, in this kingdom.

Once more: Either it is possible to do it, or it is not. If it is, let us reason and question the point no longer, but set about to do it resolutely, and in God's strength. If it be not possible,

then I say, it is our duty as resolutely to retrace our steps, to recall our agents, to abandon our stations, to give up the printing of our Bibles, and to equalize, to a farthing, our expenditure and means. To expend more than it is possible to raise is, I submit, neither Christian honesty nor Christian prudence. I need scarce add, I have no fear this will be done. I believe there are Christian hearts in this country ready to sacrifice their all rather than allow a single corner of the Mission field to be abandoned, if by such sacrifice they could secure its cultivation.

"But can it be done?" I ask, in reply, Is it our duty to do it? If it is, all doubts as to the possibility of doing it originate in self-sufficiency or distrust. God has called us; and if there be on our part a willing mind, he will himself enable us to obey the call. To admit the call, and yet to question whether we can do it, is clearly to depend on ourselves and to distrust Him. I do most earnestly submit that, in this matter we should "seek out the old ways." Do as Abraham did—as Carey did—as Pearce did; say with them, It is our duty to raise this money—to do this thing, and, by God's grace, and in spite of difficulties, it shall be done. At least, if God, finding us like the offeminate and cowardly Israelites, "unable to go up and possess the land," honour others with our work, it will be among the severest expressions of his displeasure we, as Baptists and as Christians, have ever known. We are called to it; may we walk worthy of our "high calling" in all things!

"But how?" By what means are these funds to be raised? This is, after all, the practical question, and I trust the only one we have to discuss. Only give the plans I have to propose (and which, in fact, are the plans advocated by hundreds of brethren throughout the country,) time for the working of them—say till May, 1842, and, beyond question, the results to which I have referred will be realized; present incumbrances will be removed; and the present operations of the Mission very largely extended.

1. I calculate that there are, in this country, nearly 300 Baptist churches that are doing nothing for missionary objects, and these by no

means the least wealthy in their respective localities. In one county alone there are twenty churches out of forty that do nothing for the Mission; most of which, there is reason to believe, might be induced, by rightly-directed appeals, to contribute to this great cause. It is probable that the hearty co-operation of these churches would add to the funds of the Society between 1000*l.* and 2000*l.* a year.

2. Much, very much, might be effected by every subscriber increasing his subscription. Many give a penny a week, and many a guinea a year, who are able, and willing, probably, to give at least double that sum. Christians give no more now than they did years ago, when the operations of the Society were only a quarter of what they are. The Scripture rule is, to give as God prospers us, but surely the prosperity of these brethren has not been as stationary as their subscriptions; and if, as is very generally allowed, we can give more, let us rise and do it. Even "he that giveth to the poor lendeth to the Lord, and it shall be paid him again," how much more he that giveth to the Gospel! Only let some of the brethren copy the example of our 50*l.* subscribers, and let all that can afford it make their one guinea five guineas, and a very large accession will be obtained. I need scarcely add how much importance this proposal gains from the extension of the operations of the Society both in Africa and in the West Indies.

3. But the chief permanent income of the Society must be raised by Mission churches themselves,—by the systematic contributions of churches that feel that the cause of Missions is the cause of God. I doubt not but, from this source alone, one-third, or even one-half more than is now given, might be raised, on an average, throughout the country. Churches that raise 20*l.* might make it 30*l.*; and those that raise 150*l.*, 200*l.* or more. I could name churches where, in one year, by systematic and weekly contributions, 100*l.* have been raised as easily as one-third that sum without these means. Let each church have, first, its annual Mission Sermons; secondly, its annual Mission Meetings; and, lastly, but above all, its band of collectors; and the Mission funds would be doubled, and all engaged in this work abundantly blessed. "They that thus watered others would be watered themselves." They would be the richer for what they gave. This may be a paradox in appearance, but it is a Scripture truth: would God it were more generally believed!

There can be no reasonable doubt that the adoption of this plan would realize at least

5000*l.* a year more by the end of the second year. Wherever it has been tried it has been successful, at least to this degree.

I am delighted to learn that one of the churches in Norwich has commenced by doubling the whole of its contributions. "We wish," say they, "not only to send out additional missionaries, but we wish also to support them."

Now, it will be seen that if all this can be done, the funds of the Mission are augmented to the extent foretold; from 6,000*l.* to 10,000*l.* is raised. And that it can be done is testified by innumerable authorities,—by brethren who know their respective localities, and who speak most unhesitatingly on the possibility of doing it: all that is wanting is that we try and believe. God has the hearts of all in his hands, and he will turn them, in answer to the prayers of the church.

To carry out the three plans that have been suggested these three things are necessary:—

First: The secretaries of each Mission Association, or any member, should kindly forward to Fen-court the names of places not at present aiding the Mission, so that they might be directly applied to, "to come up to the help of the Lord against the mighty." Many there are now idle who would gladly have a hand in this glorious work.

Secondly: Let us all take up giving to this cause as a *duty*, and as part of our business, both as engaged in trade and as Christians. No money brings so glorious a return as the money that is given to the Gospel. Let us give as if we gave with these hopes, and for the sake of Him who gave his life for us.

Thirdly: Let *each church* that gives seek, in the course of the next two years, to make its contributions one-half more than they are. We are too apt to forget that all increased effort is *our* increased effort. The Mission is nothing more than the churches that compose it; and there can be no increase of its funds, unless we, as individuals and as churches, increase them. Probably, where there are mission collections much more cannot be done by collections, but by weekly contributions much more may. Let these be multiplied in due proportion, and there can be no fear of the result. I repeat it,—the money will be raised, and all engaged in raising it, both the givers and collectors, will be abundantly blessed.

Let us rise and do it.

Yours affectionately in Christ Jesus,

JOSEPH ANGUS.

ASSOCIATION LETTERS.

It would very materially aid the arrangement of Mission Deputations, and thus assist the funds of the Mission, if the secretary of each Association of Baptist churches would kindly

forward the last Association Letter, or other statistical information connected with their respective districts, to the Rev. Joseph Angus, 6, Fen-court, London.

DEPUTATION-ARRANGEMENTS FOR AUGUST.

		<i>Rev. E. Carcy with Mr. Barrett.</i>		<i>Rev. W. Knibb.</i>	
1	S				
2	Su	Herefordshire, &c.		Tewkesbury, Cheltenham, & Winchcombe.	
3	M	Do.		Tewkesbury.	
4	Tu			Cheltenham.	
5	W			Gloucester.	
6	Th			Coleford.	
7	F			Ross.	
8	S				
9	Su	Pershore, Upton, Westmancote,		Worcester.	
10	M	Worcester.		Worcester.	
11	Tu	Pershore.		Pershore.	
12	W	Kidderminster.		Oswestry.	
13	Th	Stourbridge.		Shrewsbury.	
14	F				
15	S				
			<i>Rev. Mr. Cozens.</i>		
16	Su	Leominster and Kington.	Shrewsbury.	Ramsgate	
17	M	Kington.		and	
18	Tu	Leominster.		East Kent.	
19	W	Hereford.		Colchester.	
20	Th	Ledbury.		<i>Rev. W. Knibb.</i>	<i>Rev. J. Angus, M.A.</i>
				<i>Rev. J. Thomas.</i>	<i>Rev. P. J. Saffery.</i>
21	F	Pontsbury.		Andover.	
22	S			Whitchurch.	
23	Su	Wellington, &c.	Oswestry.	Portsea.	Rye.
24	M	Do.			Rye.
25	Tu	Brosley.		Southampton.	Battle.
26	W	Wem.		Lymington	Newick.
27	Th	Whitchurch.		Poole.	Uckfield.
28	F				Hailsham.
29	S				
			<i>Rev. J. Broad.</i>		
30	Su	Derby.	Sevenoaks.	Hastings.	{ Uckfield.
31	M	Do.		Lewes.	{ Lewes.
Sep					{ Lewes.
1	Tu	Burton.		Brighton.	Brighton.
2	W	Swanwick.		Sevenoaks.	

DEPARTURE OF MISSIONARIES.

Mr. and Mrs. Evans, and Mr. and Mrs. John Parsons, embarked at Liverpool, on board the *Jessie Logan*, Major, for Calcutta, on Friday, July 17. On a previous evening, a special meeting was convened, in Pembroke-place Chapel, by the friends at Liverpool, for the purpose of commending them to the Divine guidance and protection. At this service addresses were delivered by the Rev. C. M. Birrell and W. W. Evans;

and prayer was offered by Messrs. Birrell, Lancaster, and Rowland. Our beloved missionaries were accompanied by several of their kind friends down the river; and we trust that the many fervent supplications which have been offered on their account will be graciously accepted and answered by Him in whose service they are engaged.

ACKNOWLEDGMENT.

DR. COX wishes to acknowledge the receipt of 5*l.*, communicated to him anonymously, for the following purposes:—

- 1*l.* for the proposed African Mission.
- 1*l.* for the widow of the martyred Williams.
- 2*l.* for the Female Mission.
- 1*l.* for any accessitous widow.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from April 15th, to June 1st, 1840.

(Continued from last Month.)

£ s. d.	£ s. d.	£ s. d.
Kent.	Sparkbridge:—	Hackleton:—
Chatham:—	John Fell, Esq..... 5 0 0	Collection after Public Meeting, including the produce of Tea 21 15 0
Zion Chapel.		Weekly subscriptions, by Miss Carver..... 2 11 0
J. Fincham, Esq..... 1 1 0	<i>Leicestershire.</i>	Ditto, by the Sunday-school Juvenile Meeting..... 1 0 0
W. Acworth, Luton... 1 0 0	Leicester:—	Mr. G. Cave, towards liquidating the debt 5 0 0
Mr. Walker..... 1 0 0	Charles-street, by Rev. J. Simmons..... 25 10 6	Brayfield collection... 3 5 0
Mr. T. Cooper, Strood 1 0 0		Dinton ditto, part of it 1 2 0
Mr. Young..... 0 10 0	<i>Middlesex.</i>	Mr. Bridges..... 1 0 0
Mr. Gray..... 0 10 0	West Drayton:—	
Mr. W. Cooper..... 0 10 0	By Rev. W. Nash.	
Rev. W. G. Lewis 0 10 0	Monthly collection ... 3 0 0	
Mrs. Godfrey..... 0 5 0	Sabbath-sch. children 0 6 0	
Sunday-scholars' contributions 2 5 0		35 13 0
Collected by female friends.		
Miss S. Ankom..... 1 1 0		
..... 0 15 3½		
Miss Binkhurst, Stoke 0 13 0		
Miss Collet 0 12 0		
Miss Wadup..... 0 4 10		
Miss Hunt..... 0 5 2		
Miss Terry..... 0 2 6		
Miss Lewis..... 0 10 6½		
Public collections 15 0 1		
27 15 5½		
Sheerness:—		Harleston:—
Collection after sermon by Rev. W. G. Lewis..... 2 13 1½		Collections..... 3 2 0
W. H. Blessly, Esq., 2 years' subscrip. ... 4 0 0		Missionary box, Miss Archer..... 2 2 7½
6 13 1½		5 4 7½
Eynsford:—		
Friends, by Rev. J. Rogers, for books for Rev. D. Day..... 2 10 8		Harpole:—
		Collections..... 7 4 6
Hadlow:—		Monthly Prayer-meetings..... 1 2 0
Mr. F. Harrison..... 11 10 0		Proceeds of Tea-meeting..... 2 14 0
		Weekly subscriptions 7 5 6
		13 6 0
		Kingsthorpe:—
<i>Lancashire.</i>		Collection..... 3 12 6
Ashton-under-Lyne:—		Missionary cards, by Elizabeth Torry..... 0 5 0
Collected by Miss Lees and Mrs. Johnson.		Master W. Brown.... 0 5 0
Mr. Edw. Lees..... 2 2 0		4 2 6
Mr. W. Sunderland... 2 2 0		Kistringbury:—
Mr. John Johnson.... 2 2 0		Collections..... 16 0 0
W. Wright, Esq. 1 0 0		Missionary cards:—
S. Swire, Esq. (don.) 1 0 0		Mrs. Crottes..... 1 4 8
Mr. John Metcalfe ... 1 0 0		Master Crottes..... 0 5 8
Miss Walker, Fairfield 1 0 0		Miss Dunklay, Ravens-thorpe..... 0 8 0
Mrs. Waring..... 1 0 0		Mrs. Manning..... 1 0 0
Mr. John Knott..... 0 10 0		Mr. Smith..... 0 8 5½
Mr. James Dean..... 0 10 0		Subscriptions:—
Sums under 10s. 1 5 6		Crottes, Rev. W. 0 10 6
		Crottes, Mrs. 0 10 6
13 11 6		Crottes, Master, 2 yrs. 1 1 0
		Harris, Mrs. S. 0 10 0
		Litchfield, Mr. T. 0 5 0
		22 3 9½
Manchester:—		Lombort:—
Miss Gills..... 2 0 0		Missionary box..... 0 5 0
Ditto, for India..... 1 0 0		
3 0 0		Long Buckley:—
		Collections..... 7 10 0
		Milton:—
		Collections..... 17 2 6
		Morton Pinkney:—
		Collection..... 1 0 9

	£	s.	d.
Missionary box, Miss Williams	2	2	0
	3	2	9
Moulton:—			
Collections.....	8	0	0
Northampton:—			
College-street.			
Collection—Designation of Rev. H. Capern 47 19 1			
Ditto at Missionary Meeting	28	12	4
Female weekly contributions ..	22	0	4
Missionary boxes by			
A friend	19	17	1½
Mrs. Simmel's school .	1	12	2
Mrs. Neal	0	14	3
Miss Richards.....	1	0	8
Sabbath-school	0	17	9
Proceeds of Public			
Breakfast	10	10	0
Subscriptions:—			
Boctran, Mr. Robert	0	10	6
Bumpus, Mr. T.	1	1	0
Diecy, T. E., Esq.	2	2	0
Durham, Mrs.	1	1	0
Garrett, Mr. Thos. ...	1	1	0
Garrett, Mrs.	1	1	0
Goodacre, Mrs.	1	1	0
Gray, Rev. W.	1	1	0
Gray, Mr. N.	1	1	0
Osborn, G., Esq., <i>Newport</i>	1	1	0
Parker, Mrs.	0	10	0
Richards, Mr. W.	0	10	0
Wheeler, Mr. Thos. ...	0	10	0
Williams, Mr. W.	1	1	0
	146	15	8½
Olney:—			
Collection	17	16	9½
One-third of the proceeds of a weekly subscription	5	5	0
Mr. Robinson, sen., and family	1	0	0
Talbot, John, Esq. ...	1	0	0
	25	1	9½
Ravensthorpe:—			
Collection	3	6	0
Collected by Miss Scott	4	0	0
	7	6	0
Rushden:—			
Collection	11	7	6½
By Mrs. Whittemore	1	14	9
Missionary boxes by			
Mr. Manning.....	0	3	7½
Mr. J. Browning	1	4	3
Subscription:—			
Mr. Thidgell	1	1	0
	15	11	2
Towcester	19	13	6
Weston:—			
Collection	9	1	0
West Haddon:—			
Proceeds of Tea-meeting	4	5	5½
Weekly contribution, by Miss Hanbury ...	2	7	10
Vestry Missionary box	0	18	1

	£	s.	d.
Missionary boxes by			
Miss Horten	0	10	11½
Thos. Healey.....	0	3	6
Mrs. Underwood	0	4	1½
	8	10	0
Somersetshire.			
Bath Auxiliary, by Mr. Hancock.			
On account	19	0	10
Philip's Norton:—			
Box, by Mrs. Foster ...	1	17	10
Beckington:—			
By Rev. J. Parsons ...	12	0	0
Laverton	6	12	3
Frome Auxiliary:—			
Subscriptions:—			
Allen, F., Esq.	1	1	0
Biggs, Mr.	1	1	0
Brittain, Mr.	0	10	0
Bunn, Mrs.	1	1	0
Bunn, Miss	1	1	0
Coombs, Mr.	0	10	6
Cooper, Mr.	0	10	6
Ledyard, Miss	0	10	0
Middleditch, Mrs. ...	0	10	6
Porter, Mr.	1	1	0
Rawlings, Mr. S.	0	10	6
Shephard, J., Esq. ...	2	2	0
Sinkins, Mrs. J.	1	1	0
Vaters, Mr.	0	10	6
	12	0	6
Donations:—			
Coombs, Mr.	0	10	0
Cooper, Mr.	0	10	0
Middleditch, Rev. C. J.	0	10	0
Porter, Mr. James ...	0	10	0
Porter, Mr. S., jun. ...	0	10	0
Porter, Mr. John	0	10	0
Sage, Mr.	1	0	0
Salter, S., Esq., for printing press for Ceylon.....	5	0	0
	9	0	0
Collection at Mr. Parsons's designation .	4	12	0
Collection at the Public Meeting	9	13	2½
Badcox-lane:—			
Rev. C. J. Middleditch.			
Collection	4	0	11½
Collected by			
Miss Allen.....	4	14	5
Miss Biggs	1	14	0
Miss A. Cooper.....	1	12	0
Miss Porter	3	12	6
Mrs. Coombs, for support of a pupil at Monghyr	5	0	0
Missionary boxes:—			
Davis, Edmund	0	1	10½
Edgell, Miss	0	15	9½
Franklyn, Ann	0	4	0½
Swain, F. W.	0	7	1½
Watts, Hannah.....	0	0	4
Sage's, Mr., children	0	10	6
Interest of legacy per Mr. Coombs	7	2	2
Translations:—			
A. B.	0	10	0
Coombs, Mr.	0	10	6

	£	s.	d.
Cooper, Mr.	0	10	6
Middleditch, Rev. C. J.	0	10	6
	81	17	8
Sheppard's Barton:—			
Rev. W. Jones.			
Collection	6	3	8½
Collected by			
Miss Button	3	3	6
Miss Heal	1	17	6
Miss Payne	1	17	7
Miss Sims.....	1	18	0
Mrs. Vincent.....	0	17	6
Miss Payne, for the support of a pupil at Monghyr	5	0	0
	20	18	3½
Naish's-street:—			
Rev. J. Moody.			
Collection	1	4	1½
Total for Frome Auxiliary	89	5	9½
Less expenses	2	5	10
	86	19	11½
Dorset.			
Gillingham:—			
Missionary box, Miss Giles	0	7	6
Shaftsbury (molety).....	0	7	9½
	87	15	5½
Suffolk.			
Ipswich:—			
Salem Chapel (additional). Mr. G. Caton.....	1	1	0
Dereham:—			
Friends, for Spanish Town school	5	0	0
Suffolk Society in aid of Missions, by Sheppard Ray, Esq., Treasurer.			
Clare—Rev. S. Harris.			
Mr. Garratt	3	0	0
Ipswich—Tackett-street.			
Subscriptions	5	10	6
Stowmarket—Rev. W. Ward.			
Ladies' Association ...	1	0	0
Male ditto	2	0	0
Sudbury—Rev. W. Wallis.			
Subscriptions	1	0	0
	12	10	6
Surrey.			
Dorman's Land	4	10	0
Addlestone	1	19	6
Sussex.			
Battle	2	12	6
Brighton:—			
Mr. W. Childs	1	1	0

£ s. d.		£ s. d.		£ s. d.	
Hastings Ladies' Association, by Mrs. Jolly, Treasurer	14 11 8	Miss Webley	0 16 0	Miss Silcox	0 5 6
		Mrs. Walter	0 1 10	Master W. Harris	0 4 0½
		Jane Bohn	0 3 6		7 16 2
			15 2 10	Per Rev. J. Russell	6 1 9
<i>Buckinghamshire.</i>		Bradford:—		Shrewton:	
Ivinghoe:—		Miss Head	10 0 0	Bethesda Chapel, per Rev.	
Mrs. Meacher	1 1 0	Weekly subscriptions		Mr. Mathers.	
		per ditto	0 13 0	Collection	1 14 0
<i>Wiltshire.</i>		Collection	3 1 0	Missionary box.....	0 6 0
Wills and East Somerset Auxiliary, by B. Anstie, Esq., Treasurer.		Mr. Cadby	1 0 0		2 0 0
		Mr. Seymour.....	0 10 0		
Devises:—		Weekly and other subscriptions	6 3 2		
Collection at Rev. J.			21 7 2	FOREIGN.	
Bunn's chapel	9 12 11½	Warminster:—		South Africa—Graham's Town.	
Collection after Public Meeting at Rev. R. Elliott's chapel	17 15 7½	Collection, &c.	6 15 8	By Mr. Nelson	50 0 0
	27 8 7	Ditto at Crockerton...	0 14 8		
			7 10 4	LEGACIES.	
Corsham:—		Westbury:—		Mr. Samuel Jenkins ...	45 0 0
Collection	3 3 6	Providence Chapel, per Rev. S. Evans.		Mr. Thomas Cranfield .	37 6 11
Mr. H. Spackman	5 0 0	Collection	3 0 0	John Hunter, Esq.	90 0 0
Mr. U. Gould	1 0 0	Mr. Tranton, 2 years .	2 0 0		172 6 11
A friend	1 0 0	Missionary boxes by		N.B. The sum of £153. 18. 8,	
Mr. J. Spackman	0 10 0	Mr. C. Curtis.....	0 15 6½	acknowledged in the <i>HERALD</i> for May, from the South London Auxiliary, included the Contributions of the Camberwell (Denmark-place Chapel) Auxiliary, amounting to £112. 11. 6d.	
Missionary boxes by		Miss Casmell.....	0 9 0		
Mr. H. Spackman	2 0 0	Miss Evans	0 16 0		
Miss Blake	0 18 0	Miss Angus	0 6 1		
Mrs. Little.....	0 10 0				

MR. KNIBB'S ADDRESS TO THE PASTORS OF THE BAPTIST CHURCHES.

THE Editor would earnestly call attention to the following Letter, which is addressed by our brother Knibb to the Pastors of the Churches throughout the country.

My dear Brethren,—As the shortness of my stay in England will prevent my enjoying the pleasure of a personal interview with many of my beloved brethren in the ministry, and with the respected people of their charge, I hope that I shall be excused in adopting this method in drawing your attention to the present state of our interesting Mission in Jamaica, and to the projected one to Central Africa.

The Committee of the Baptist Missionary Society have, after the wants of the Mission were fully laid before them, resolved that ten additional labourers shall proceed, as soon as practicable, to Jamaica; and that the noble attempt shall be made to introduce the Gospel of peace in the central part of Western Africa, where darkness and cruelty so awfully prevail.

Allow me, then, to implore you to call the attention of the churches over which you preside to these important subjects; and to request of you, on behalf of 150 millions of perishing Africans, to raise what funds you can to assist us in commencing this important Mission, which, under the blessing of God, shall arrest the accursed slave-trade, and turn the present

awful state of Africa into the garden of the Lord.

I shall esteem it a favour if you will kindly reply to this letter, informing me whether you, and the churches with which you are connected will specially assist us in this important and delightful work, and whether we may anticipate that the funds you may raise will be transmitted to Fen-court by the 10th of November; as about that time I hope to return to Jamaica, and shall be delighted to tell my beloved congregation and those of my dear brother missionaries, that you will assist us in finding out, even in Africa, "an habitation for the Lord, a dwelling for the mighty God of Jacob."

As funds will be needed for the outfit and passage of the ten missionaries to Jamaica, as well as for the commencement of the Mission to Western Africa, I shall feel further obliged if in your reply, or when the money is transmitted, you specify to which object it is to be appropriated. I am,

Yours very affectionately,
WM. KNIBB.

July, 1840.

THE FOLLOWING SUMS HAVE BEEN GIVEN OR PROMISED.

	For the General Funds, in consideration of increased operation.	Specially for Africa.	Specially for additional Mis- sionaries to Jamaica.
	£ s. d.	£ s. d.	£ s. d.
Joseph Guttridge, Esq..... D.	50 0 0		
W. B. Gurney, Esq..... D.	100 0 0		
Ditto (additional) A.	10 10 0		
C. S. Toswill, Esq..... D.	10 0 0		
Ditto (additional) A.	1 1 0		
Joseph Sturge, Esq..... D.	...	100 0 0	
An anonymous Friend, by W. Cozens, Esq. ....	...	20 0 0	
Mr. S. Thorogood D.	...	1 0 0	
Mr. Bean, Hackney A.	...	1 0 0	
T. Prentice, Esq., Stowmarket D.	...	50 0 0	
C. Cowell, Esq..... A.	...	1 1 0	
Jericho, Jamaica, Rev. J. Clarke D.	...	61 10 0	
Falmouth, Jamaica, Rev. W. Knibb..... A.	...	100 0 0	
Mr. J. Puttick, Jersey D.	...	1 10 0	
Mary Brown, Camberwell..... D.	...	0 10 0	
Uxbridge Public Meeting D.	...	20 0 0	
Staines ditto..... D.	...	15 6 8	
Miss Angas, Tavistock D.	...	10 0 0	
M. E..... D.	...	5 0 0	
Messrs. Hearn and Veary, Wycombe D.	...	2 10 0	
Marlow, Friend at, by Rev. J. Sherman . D.	...	1 0 0	
A Friend at Shelford..... D.	...	5 0 0	
Mrs. Cooke, Cambridge..... D.	...	1 0 0	
A Friend, ditto D.	...	1 0 0	
A. Z..... D.	...	10 0 0	
Mrs. Saunders, Kentish Town A.	...	1 1 0	
W. Rouse, Esq..... D.	...	5 0 0	
Mr. Eusebius Smith A.	...	1 1 0	
Mrs. John Young, Brixton D.	...	3 10 0	
Camberwell, Collection..... D.	34 0 6		
Rev. J. H. Hinton..... D.	5 0 0		
Tottenham, Collection D.	15 10 0		
Miss Carter D.	1 0 0		
South London Auxiliary D.	33 12 11		
Forest-row Green, by J. Edgar, Esq..... D.	...	3 16 6	
Friends at Birmingham D.	...	...	200 0 0
Rev. J. A. James, ditto D.	...	5 5 0	
Anonymous Friend, by Rev. W. Knibb . D.	...	30 0 0	
W. Richards, Esq..... D.	...	5 0 0	
Thrapston, by Rev. J. Clarke D.	...	8 5 0	

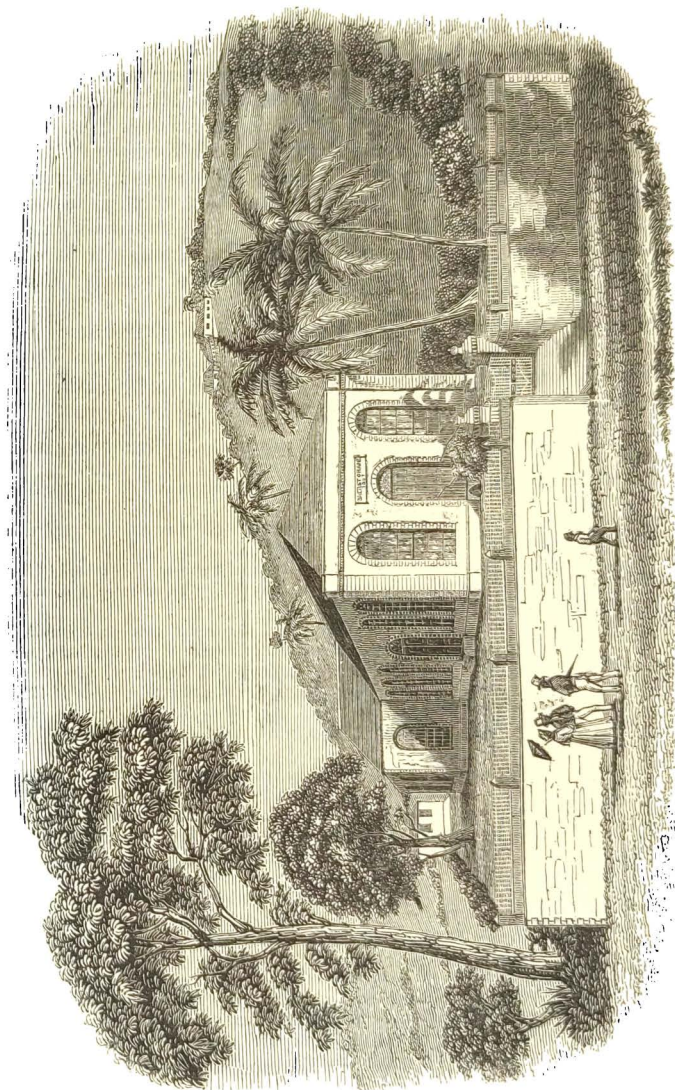
Other sums have been promised, but we have not the particulars.

NOTICE TO CORRESPONDENTS.

WE stated, in our last Number, that the Committee had resolved to send a printing-press, &c., to Ceylon, with Mr. Dawson, about to proceed thither. It is but just to add, that the kind readiness of the Rev. William Upton and his friends, at St. Albans and its neighbourhood, to make a special contribution towards this object, materially influenced that decision. Mr. Upton has already remitted *thirty pounds* on account of this object, and hopes to make it *fifty*.

The much-respected proprietors of Hamper Mill, near Watford, whence a supply of paper was sent, more than forty years ago, for the first Serampore edition of the Bengalee New Testament, have, also, generously presented a quantity of printing paper, in reply to the warm appeal of our brother Harris.

THE
MISSIONARY HERALD.



CHAPEL AT ST. ANNS BAY, JAMAICA.

ST. ANN'S BAY, JAMAICA.

THE engraving on the other side represents the Chapel at St. Ann's Bay, which was re-opened, after its enlargement, on the 7th of April last. It will now seat 1800 comfortably, but 2000 are frequently found within its walls.

The Missionary station at this place was begun by the Rev. J. Bromley, of the General Baptist Mission, in the year 1830. On his leaving Jamaica, in 1831, the premises were purchased for our Society. The original chapel had been formerly the Court-house. It was one of the fourteen destroyed by the Colonial Church Union in 1832, when the late estimable Mr. Nichols, and his family, who occupied it at that time, were obliged to fly for their lives. On the tree in front of the chapel, Mr. Nichols and the resident Wesleyan missionary were hung in effigy by the furious mob. The mortal remains of the excellent James Coultart are interred at the back of the chapel, within a neat tomb, erected by the people; on which they have placed the appropriate inscription, "His witness is in heaven, and his record is on high." Monuments have been erected, by the church, within the walls, to the memory of both Mr. Coultart and Mr. Nichols.

The building on the summit of the hill, to the right of the picture, is the residence of Mr. Abbott, the highly-valued missionary at this station, who has given the following particulars respecting the state of the Mission here, and at the subordinate stations, for the year 1839:—

During the year 157 were added to the church at St. Ann's Bay by baptism; 4 were received, 2 died, 1 was dismissed, and 2 were excluded.

To the church at Ocho Rios 49 were added by baptism; 6 were received, 1 was restored, 1 died, and 1 was excluded.

To the church at Coultart Grove 53 were added by baptism; 59 were received, and 1 was restored. None were removed by death, and 1 only was excluded.

The clear increase at all the stations is 222 members; the total number of members 826, and of inquirers 1399. 153 couples were united by marriage; and 657 persons became subscribers for Bibles, the greater part of them for Family Bibles.

A church has not yet been formed at Stacey Ville, but 148 persons' names are enrolled on the list of inquirers; and I have occasionally administered the ordinance of the Lord's Supper to the members at present attached to Coultart Grove, who reside in that district.

The total number of children in our day-schools is 253, and in our Sunday-schools 1243.

The foundation-stone of our new chapel at Ocho Rios was laid on the 1st of June; and the building, which is neat and substantial, 80 feet by 40 feet, was opened for public worship on the 7th and 8th of December.

The Mission premises at Stacey Ville, in Clarendon, were set apart for the worship of God, by brother Reid, on the 7th of July.

Thus has our merciful God enabled us to provide additional accommodation for those who desire to sit under the sound of the Gospel, and to lend our feeble aid in promoting the triumphs of the Cross. He has mercifully blessed us with uninterrupted peace: a spirit of harmony and love has prevailed at all our church-meetings, and characterized our intercourse with each other; and we are left to mourn only that we are not, individually, more fully conformed to the mind and will of our blessed Redeemer, and to pray for a spirit of unreserved devotedness to his service and glory. Pray for us, dear sir, that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

I cannot omit recording, with feelings of lively gratitude, that another year of freedom has passed away, without any of those evils occurring which our enemies predicted would be the result of emancipation. Peace and prosperity have invariably attended a kind and equitable system of management. There has not been, to the best of my knowledge, one person, in connexion with the churches under my care, convicted of any crime; not one vagrant; not one who would rather beg than work; not one who has applied to the parish for relief; and, I believe, most of my brethren can say the same. These are pleasing features in the history of a newly-emancipated peasantry, and to their instructors form a delightful source of encouragement.

CALCUTTA.

WE have great pleasure in inserting the following letter from our esteemed brother, the Rev. Francis Tucker, to the church meeting in How-street, Plymouth, under the pastoral charge of the Rev. Samuel Nicholson, in connexion with which Mr. Tucker made his Christian profession.

Calcutta, April 15, 1840.

My dear Christian Friends,—Allow me, from this distant land, to send you a slight expression of my Christian remembrance. Having been known to many of you from my infancy; having made my first profession of faith among you, and feeling convinced that the spiritual welfare of India lies near your hearts, I have resolved to send you a brief account of what has fallen under my own observation, and of what I myself have been called on, in the providence of God, to undertake. I will not allow myself to doubt that you will receive this communication kindly.

You are aware that our missionary party safely reached Calcutta at the end of September. For a few weeks we remained together, and made ourselves familiar with all the novelties of this intensely novel land. We lost no time, however, in meeting with our dear missionary brethren who were previously here, and deliberating with them on the departments of labour which it seemed best for each respectively to occupy. At this conference were present our dear brother Mr. Yates, the oldest of our missionaries in India,* who has, for many years, been employing his talents in the translation of the Scriptures into various languages, and in preaching to an English church; Mr. Thomas, who has been superintending the printing-office during Mr. Pearce's absence, and taking care of all the correspondence; Mr. Ellis, who has the care of a number of children of native Christians, amounting to fifty-four, of whom twenty-one are members of his native church, and seven students for the Christian ministry; Mr. Bayne, who is pastor of the church in Bow Bazaar, partly European and partly native; Mr. Parsons, who had only arrived a few months before, and had been engaged in English preaching; and ourselves, including Messrs. Wenger, Phillips, Morgan, and Tucker, beside Mr. W. H. Pearce.

After earnest prayer for Divine direction, it was then decided that Mr. Pearce should resume the management of the printing-office, as well as the pastorate of a small native church; Mr. Thomas preside over the Bible Depository correspondence; Mr. Ellis and Mr. Bayne continue in their stations; Mr. Parsons proceed up the

* The oldest in Calcutta. Mr. Moore, of Monghyr, and Mr. Robinson, of Dacca, were both in India several years before Mr. Yates.—*Ed. Mis. H.*

river 300 miles, to Monghyr; Mr. Phillips 500 miles further, to Agra; and that Mr. Yates should resign the pastorate of the English church, Circular Road, and devote his time to the important work of translation; in which Mr. Wenger should assist him, and at the same time take the superintendence of a neighbouring village church. With regard to myself, it was resolved that I should be recommended to the Circular Road church, and should become, if they invited me, their pastor. All these arrangements were subsequently carried into effect. The spirit of union and Christian kindness that reigned among the brethren I never saw exceeded; so that all these matters, of such serious moment to every one of us, were decided with perfect unanimity.

It would take up too much time for me to speak at length on all the departments of labour which the brethren occupy; but I ought to express to you my sincere belief that all the means which are employed are in accordance with the word of God; and adapted, with the blessing of the Holy Spirit, to enlarge the Redeemer's kingdom.

You will, perhaps, have observed that I have made no reference to any one of our brethren being engaged in direct preaching to the heathen, except in connexion with three of the churches. This, I must inform you, is owing, not to the want of inclination among the brethren, or of conviction of its importance, but to the fact that every missionary's time is already fully and most usefully occupied. But you must not suppose that this post is neglected; on the contrary, there are assistant missionaries, born in the country, and therefore better able to stand the climate, engaged in this work every day. Still I have no doubt it will seem to you, as it does to us, that English missionaries should be engaged in this branch of labour. And here I would found an appeal to you, dear friends, and to your fellow-Christians in England, to send out more missionaries. Not to refer to the hundreds of millions in this immense country, but to the hundreds of thousands in this swarming city, we want more missionaries here, and for another reason.

I mentioned just now Mr. Ellis's Native Institution: it is the most interesting object I have seen in India. The fifty-four boys are kept apart from the corrupt heathen around them, and lodged in neat straw huts, within the

walls which inclose the missionary's house. They are assembled every day for family worship, and instructed in religious as well as secular learning. Of these, as I said, twenty-one give evidence of real piety, and seven are studying theology. I wish you could see these seven young students: they cannot speak English very intelligibly, but can give most intelligent answers to many a puzzling question. And then they are truly pious. Oh! I have looked down upon them on a Lord's day evening, (for several of them attend my ministry,) and my heart has been ready to leap at the thought that some one of them may prove, through the grace of God, a Whitefield or a John Knox among his countrymen, and be honoured to turn many to righteousness.

Now, besides giving attention to all these youths, and to the church to which so many of them belong, Mr. Ellis has just opened a day-school for the common street children. Already he has more than 200, who all, of course, are instructed gratuitously. The school-room is a noble building, 90 feet long by 40 wide; and near it is erected a very neat and commodious chapel, also for natives, 53 feet by 45. Both these were built by the munificence of a single Christian in England, who has given more than 1000*l.* for this purpose. All this is under the charge of Mr. Ellis; and, as might be expected, he is rapidly wearing himself out in the midst of his busy occupations. Another missionary is wanted immediately to come to his assistance.

And then there is another and very solemn call. You have already heard, I have no doubt, of the death of Mr. Pearce. This is a very great loss to Calcutta, and to India at large. There is great reason for gratitude, however, that he was spared so long. He had spent nineteen years in most diligent and useful labour; then had revisited England, where he endeared both himself and the cause he supported to many Christians; brought back with him a reinforcement of missionaries and the promise of a few more; and, just as he had seen the new brethren fairly located in their spheres of duty, was called away to his rest and his reward. This event has, of course, disturbed, in some measure, the former arrangements. Mr. Thomas has removed to the printing-office, and Mr. Yates has taken the superintendence of the widowed native church; while the remaining duties must be divided among the rest of us.

But you will expect me to say a little about myself. Since I have become pastor of the church in Circular Road, God has been pleased to favour us with most undeserved and unexpected blessings. The congregation has so much increased that we are obliged to enlarge the chapel; and, which is far better, some are being added to the church. I had the pleasure of baptizing three young persons the first Lord's day of this month, and expect to baptize four next month; while there are, beside, four inquirers now visiting me. It will interest many of you

to know that the four present candidates for baptism are two of them daughters of the late missionary Mr. Lawson, and two the grandchildren of Dr. Carey. Our prayer-meetings and church-meetings all show symptoms of revival.

Dear friends, implore for me the grace and wisdom that come down from heaven, that I may be enabled to feed the flock of God, and guide many more wanderers to the fold.

Beside the engagements of the pastorate, which you may suppose are not few or unimportant, I have also the office of secretary to the Calcutta Auxiliary to the Baptist Missionary Society, so that at present I cannot undertake any native work. But I am slowly acquiring the Hindustanee language, and hope yet to be able to declare to these poor heathens, in their own tongue, the wonderful works of God.

I may mention, before I close, something about these heathen people. Their first appearance struck me very favourably; not only is their attire so interesting, but there is so much gentleness and cheerfulness in their manners; nor have I ever yet seen the slightest symptom of that awful impurity which they are well known to commit in secret. In lying and dishonesty, however, I soon detected them; and these sins they commit without the slightest compunction.

I was present last Saturday at one of their festivals,—that very cruel one which goes by the name of Charruk Puja, or swing-worship. Walking out just before sunset, about one hundred yards from my house, I came to an assembly of people in an elbow of the open street, above whose heads a man was swinging round violently, suspended, as if at one end of a balance. A bandage was round his waist; but as he swung past me I could distinctly see the two hooks in his back under it. He did seem to be in pain, but he was probably very much intoxicated. While I was looking on, two or three of Mr. Ellis's young men came up, each with a bundle of tracts under his arm, and while I was conversing with them, Sujatali, the converted Mussulman, of whom you have read in the *HERALD*, (a lovely Christian,) and Gunganarayan, another native preacher, joined us. I wanted one of them to have mounted a low wall near which we stood; and, like Whitefield at Bartholomew-fair, to have proclaimed to them that what they were doing provoked the wrath of God; but this could not be done: all they could do was to speak to any individuals in the crowd who might be inclined to listen, and to distribute tracts; and my eyes filled with tears while watching Sujatali's striped turban, as he passed from me slowly through the crowd, pausing now and then to tell the poor idolaters of a better way of salvation. You may at first think my allusion to Bartholomew-fair inappropriate, but, in reality, it is a very fit one; for it was this impressed me most deeply while attending this heathen ceremony, that none of the people present seemed to remember that it was in-

tended to be a sacrifice for sin. Their shasters declare it to be so; but I could discern none of that seriousness or solemnity which I might have expected when men were making atonement for their transgression to an offended God. The poor swinger appeared to me just like one of those men whom I had seen in the streets of London passing their feet over hot iron, or dipping them into melted lead, in order to get money; and the spectators, except that they did not seem half as much interested, behaved just like the crowd who cluster around the juggler on such occasions. The resemblance is the more accurate, that the Indian swingers are all paid for their performances. I must confess this very much checked my sympathy for the poor people; but, on reflection, what is there which should excite a Christian's sympathy more deeply than the fact that the most affecting rites of that wretched system which forms the only religion of millions of immortal souls should be thus perverted by the worshippers to purposes of show and gain?

But I must not enlarge. To those of you, dear brethren, who give liberally of your substance, for the proclamation of the Gospel in this country, I would only say, by way of encouragement, that I have not the slightest doubt that their contributions are acceptable to God, and will be, sooner or later, honoured with his blessing. It is but the seed-time at present with India, but the harvest will surely come. To all of you I commend the interests of these deluded and perishing souls; and should any one of you, qualified for the work, feel a desire to come hither and labour for their salvation, I may simply express to him my own conviction that there is no spot on the surface of the globe where the hope of real and extensive usefulness can be more confidently indulged.

The Lord bless you, dear Christian brethren, and increase you a thousand fold!

Believe me yours in Christian affection,

F. TUCKER.

Under date of 15th April, Mr. Bayne mentions the recent decease of a native teacher, who resided at one of the village stations:—

I wrote you a long letter in the beginning of the year, giving an account of the village stations, which, I trust, you duly received. Lately we have suffered a great loss there, by the death of one of our preachers called Naryan. He was a worthy man, full of simplicity, affection, and zeal, so that all the Christians loved him, and the heathen respected him. As death approached he was calm and happy: he said he had no fear, he knew he was going to his Saviour. He had no wish to live, but rather desired to go to him. The faith of the brethren who witnessed his last moments was greatly strengthened by his dying expressions. The news of his death just reached me when a much heavier stroke was falling upon us.

What a blow has the death of our dear brother Pearce been to us! It staggered us all—it overwhelmed us all; but as you have received full intelligence of the distressing event, I will not dwell upon it.

It is pleasing, however, to compare the death-bed scene of these two Christians. The one was possessed of a refined, cultivated mind, richly furnished with various stores of knowledge, so

that he was adapted to shine, if he had chosen, in the most enlightened circle. The other was a plain countryman, brought up in utter ignorance, knowing nothing of the world beyond his own paltry village: yet both were Christians. But, even here, what a contrast! The one was the son of devotedly pious parents, and brought up in an enlightened Christian land; converted to God in his youth, and favoured with all the advantages of good example and a religious education. The other the son of heathens, himself for many years a heathen, busy in the service of idolatry; a singer of the wanton songs in honour of wanton deities; yet, like the other, he obtained mercy. Here was the only point of resemblance; they had been both renewed in the spirit of their minds, and had come to the cross for salvation. And what was the consequence in the hour of death? They had both the same cheering hope, the same delightful assurance that Jesus was theirs, and they were his; the same desire to depart and be with Christ. Like the thief on the cross and the apostle Paul, they could both look on death with composure, resting simply on Jesus.

It will interest some of our readers to learn, from their own pens, what is thought, by intelligent natives, of the efforts made for the benefit of their countrymen, by missionaries, and others like-minded. Thus writes the editor of the *Sampurnachandroday*, one of the native journals of Calcutta, in an article severely reproving the selfish indifference of his wealthy countrymen to objects of public utility:—

The natives of this country, generally, know but little of English beneficence: such, however, as have acquired a taste for the literature,

and thereby become acquainted with the history of the English, will be able to verify our statements. We have, then, no hesitation in ascert-

ing, that so far from equalling those foreigners in generosity and public zeal, our native gentry cannot pretend even to approach them in those admirable qualities. Do not Englishmen compass sea and land to search out and remedy the evils that every where afflict mankind, and this with a vast expenditure of labour and property, and at hazard of life itself? As instances of this general statement take the following:—

The Christians of Europe, believing (we say not justly or unjustly) that their religion is the only true one, and destined for all mankind, expend amazing sums, from both public and private funds, in sending out men to preach and propagate their faith among all nations. Nay, many of those agents themselves, being in possession of personal resources, and independent of charitable support, have gone forth on the same errand at their own charges, taking not a cowrie from those who commissioned them. Our readers are not to imagine that these Christian missionaries are the paid servants of the Company: no, they are sent out by distinct Societies, purely of a religious character and constitution, whose means are the accumulation of multiplied free contributions from the pious and charitable among their countrymen. We are unable to say to what amount the expenditure of these proselyting enterprises may extend; but, judging from some particulars that have come under our own observation, there cannot be less than some lacks of rupees disbursed yearly upon these objects in India alone. We know even of individuals coming to our shores who have been made the almoners of private bounty; and have heard of similar cases with reference to other countries. These individuals have been intrusted with large sums, to

be discretionally employed in the relief of suffering humanity, in instances which they had themselves been the means of bringing to the knowledge of their friends and others in Europe. We lately heard of a gentleman who was the bearer, in this way, of 10,000 rupees, which he was charged to expend for the benefit of the natives of India, in such way as might best approve itself to his judgment.

Nay, more than this, the very wives and daughters of Europeans in England, not willing to be outdone in these benevolent exertions by their husbands, fathers, and brothers, have carried their generous zeal to a very great extent. Young women, or married females, while enjoying every comfort of life themselves, and freed from all necessity of labour or toil of any sort, are yet found devoting their time, and strength, and skill to charitable purposes, in a vast variety of employments; as in preparing a thousand neat little trinkets, &c., by the sale of which to furnish the means of giving education to Hindoo females. The same gentleman already referred to brought out articles thus prepared, which produced no less a sum than 2000 rupees, which, too, he was commissioned to expend in the support of orphan and other schools in this city.

And although the ultimate object proposed by these benevolent people, is to make their scholars Christians,—an object which we, of course, by no means approve,—still, considering the substantial benefits, of a temporal and physical kind, in food, raiment, and education, which our children obtain through their liberal benefactions, we cannot but be grateful to them. The tribute of honest thankfulness trembles on our lips.

CEYLON.

THE following extracts from the Report of this Mission, drawn up by Mr. Harris, and read at the Annual Meeting, held in Colombo on the 2nd of December last, will be gratifying to our readers. By the time this sheet leaves the press, it is probable our friend Mr. Dawson will be on his way to strengthen that very promising Mission.

The Report notices, in the first place,—

The State of Education.

During the past year our Society has had, in different parts of the island, 29 schools, containing 1050 children; 2 in Colombo, 6 at Hanwella, 4 at Byanville, 7 at Kottighawatta, 8 at Matelle, and 2 at Aloot-gama.

The small number of our schools in Colombo arises from the greater lack of instruction which is discernible in the villages. We cannot extend our labours without some limitation: would to God that nothing could stop us, but a cessation of the ignorance and miseries of man! This will

one day be the case; but until more distinct signs of its approach shall be apparent, we must be content to lay out most prudently the sums entrusted to our disposal: for these reasons most of our schools are planted in the interior.

A most seasonable assistance is rendered, under this head, by the liberality of Her Majesty's Government, which has caused a considerable increase of scholastic labour. His Excellency the Governor, in addition to the sum of 35*l.* allotted to the schools in the Matelle district, has been pleased to put at our disposal a sum not exceeding 60*l.* Of this sum 30*l.* has been ex-

pend: the remainder is needed to meet expenses in progress. With this auxiliary supply 10 additional schools have been set up, containing about 260 children.

It will not be uninteresting nor inappropriate to mention, that during the year a Rodya school has been begun; the first attempt, we believe, to communicate instruction to that despised and outcast tribe. One of the Society's missionaries recently saw them, and, by interpretation, had a long conversation with them. He regrets the necessity to which they are driven of begging for their subsistence, as such a life must have a tendency to counteract the better principles which a knowledge of Christianity always brings. It cuts the sinews of independent industry, and so far operates as a drawback in leading them forward in the race of civilization: at present, however, it seems unavoidable. When the prejudices of caste shall be worn out they will be thought worthy of engaging in industrious labour, and so at last find their level amongst the human family.

The school-room devoted to their instruction serves as a place of public worship; and parents and children meet here together, to listen to the words of eternal life. Without hazarding the loss of other hearers, or creating confusion in the assembly, they are likewise permitted now to stand under the veranda of the Matelle chapel; and even this removal of prejudice brings many to the regular Sabbath service.

To merely English ears these remarks will sound curious, not to say repulsive; but man naturally tyrannizes over his fellow-man: it is the Gospel alone that teaches us that in Christ Jesus we are all one,—that there is neither barbarian nor Scythian, bond nor free.

If his Excellency saw these people in his recent journey, he must have felt deep compassion for them, and have been struck with the evil of their eleemosynary life; and if it be practicable, we doubt not of his disposition to attempt a cure. The district judge, Mr. Mercier, has set a good example by visiting these people, and takes care to let all see that he thinks no less of them than other men.

Preaching.

We come now to the more direct object of our Society,—the preaching of the Gospel to the heathen nations. This is our commission, given to us by our Master, with the annexation of the promise of his presence; and we hope that we can say that we have always felt the cause to be his, and not our own; it is, therefore, with pleasure that we give an account of our proceedings as “stewards of the manifold mysteries of God.”

And, to begin at Colombo and its vicinity. In ten different places the religion of the cross has been regularly published and explained, and this in four different languages,—the English, the Portuguese, the Singhalese, and the Tamul.

The latter was undertaken by solicitation, and a blessing seems to rest on the result.

The places are Slave Island, the Fort, two in the Pettah, one in Chequo-street, the Grand Pass, the Leper Hospital, Moderah, Matakooly, and Hendella. At most of these places sinners have been brought to abandon their evil courses, give up their false hopes, and take refuge in the sacrifice of Christ, and shape their lives agreeably to his laws and example.

The number of persons admitted to the privileges of the Christian church by us, after a minute examination of their cases, and a diligent inquiry into their lives, amounts, during the past year, to one hundred and thirty-one. These have been baptized, on a public avowal of their faith, and are considered by us members of the respective communities to which they belong. This observation, of course, includes all our stations.

Hangwella.

The next point to which attention is directed is Hangwella. Though one of the oldest stations, circumstances had rendered it almost extinct. Left necessarily to the care of an old Singhalese proponent, seldom visited by a European, the members of the church were reduced to seven. As soon, however, as additional help arrived from England, pains were taken, by the removal of the former resident missionary of Colombo thither, to effect a revival. He has represented the district as very deplorable, the worst marks of heathen sin and superstition abounding; the people having “gods many, and lords many,” but ignorant of the only Lord God, and of Jesus Christ, whom he hath sent.

On his arrival there, not a public school could be found within twelve miles in one direction, and fifty in another, where evangelical knowledge was communicated. Now six schools are planted. They, as well as the public duties connected with the worship of God in the village, are under the inspection of Mr. Daniel, who only leaves this spot of his labour when affairs connected with the Mission require his attendance at Colombo.

At first the attempt to remove the mass of evil was discouraging; but the faithfulness of the Divine promise, “In due time ye shall reap, if ye faint not,” has been strictly verified. The number of adherents to the cause of Christ has increased from seven to thirty-five. Such persons have been thought fit to commemorate the death of our common Lord, by participating in the celebration of the Lord's Supper; and, after renouncing solemnly their idolatrous practices, were baptized into the faith of Christ. Nor is this all,—rather, we would hope, the beginning of good things in that district. In several adjoining villages prayer is wont to be made to Him alone who is able to help; and the folly of idol worship is becoming daily more apparent. The preaching of the Gospel has been extensively

carried on, and the seeds of a future harvest, we are induced to believe, sown.

Byamville.

Since our last Annual Meeting we have ordained over this church a pastor, keeping in mind the apostolical directions that such an one "ought to be an ensample to the flock." His labours have been very successful. Twenty-three natives have humbled themselves under the mighty hand of God, and sought refuge from the storm of Divine anger in the atoning blood of the Son of God. Of these some were Buddhists; some nominally Christians, but ignorant of that faith which they professed, and enemies to God by reason of their wicked works. One, an aged woman, having lived nearly seventy years in the world, was an obstinate persecutor for some time after this branch of our Mission was established, and strove to hinder its growth, and render its members contemptible.

Interesting Fact.

Another interesting fact connected with this place we cannot forbear relating, if it be only to say to others, "Go thou, and do likewise."

A poor native, who had come a distance of twelve miles, to hear words whereby he might be saved, obtained all for which he was anxious by his journey. He repented of his sins, was baptized, admitted into Christian communion, and bidden to come as often as he could, that he might get nourishment for his soul, and so be prepared for death. He found it difficult to attend every Sabbath, and so confined his visits to the first Sabbath in the month, when the Lord's Supper is celebrated; taking care, in the interim, to open his house for the worship of God in his own village, and to get together as many of his neighbours as he could, to join him in his humble attempts to praise God for his manifold mercies in Christ Jesus our Lord. About twelve of his neighbours were wise enough to listen to his voice, and to be influenced by his example. He has had the satisfaction to see them cast idolatry behind their backs, and they are now candidates for baptism.

How might the practical effects of the Gospel be increased, did all imitate the conduct of this humble disciple, who proved himself indeed "a light shining in a dark place!"

Kattighawatte.

Here, likewise, we have ordained a native to the office of the Christian ministry. Like all of us, he itinerates; but he has his stated place of worship, his flock, gathered every Sabbath, and his fixed place of residence. In no less than seventeen villages he lifts up his voice like a trumpet, to warn his fellow-men of the error of their ways. In ten of these he preaches regularly, viz., once every fortnight; in the other seven only occasionally.

On Wednesday last eleven additional members were added to this church, making a total

number of thirty-six communicants, all of whom (with one exception, by reason of sickness,) sat down, on the occasion, to celebrate the Lord's Supper.

It is pleasing to be able to state, that since the foundation of this interesting station not one instance of immorality or inconsistency has occurred, among those deemed fit for baptism and the communion of the Lord's people.

The place of worship is too small for the accommodation of the hearers; and when the minister's new residence is erected, it is in contemplation, by some means or other, to build a new and larger place of worship, and appropriate the present to the purposes of a school-room.

Two or three more schools are likewise beginning to be established, the result entirely of the benevolent and sympathetic suggestions, and supplications, we may add, of the pastor himself. Trusting in God for supplies, we have permitted him to extend the educational branch of his duty; and, among other efforts he is making, that of bringing into operation a female school is not the least. Twenty female children are at the present moment under tuition; and more are expected, if the funds of the Society are adequate to meet the expenditure, and we see no reason to doubt of this.

Matelle.

Matelle is one of the most delightful parts of the island of Ceylon. Its lofty mountains and picturesque scenery make one devoutly and earnestly wish that all its inhabitants knew and adored the common Creator; and bringing them back to this happy state is not so difficult a task as many imagine. They attach much less importance to Buddhism than the residents of the maritime districts; and have escaped, in a great measure, the contagion of European evil example. Never, amidst all their labours in England, did the missionaries discover so much readiness to receive Divine truth in the love of it, nor so much thankfulness for the least ray of heavenly light darted into the mind.

On a recent visit there, the missionary went from village to village, into places almost inaccessible, over craggy, rocky mountains, up steep places, down declivities, through the thick overgrown jungles, and through the rapid streams which poured down from the heights above; and in all the places, when he gained access to the inhabitants, they left their agricultural employments, came in multitudes to hear the intelligence that unto them a Child was born, that unto them a Son was given, that he should be called the Mighty God, the Everlasting Father, and that the government should be on his shoulder. Convenient places were fitted up for the missionary's reception, fancifully adorned, after the native fashion; while the rites of hospitality were performed with a glow of gratitude that showed that spiritual blessings were highly appreciated. Every place was crowded with hear-

ers; and in some places people went away without hearing.

Candidates for baptism were examined with care and scrupulosity; and fifteen were admitted, by that holy rite, into the fellowship of the Christian church. Of these one was formerly a Buddhist priest, or rather high priest. He exercised his impious functions at Matura, and there led multitudes the downward road that endeth in destruction. Convinced of his folly and wickedness, he most resolutely threw aside his robes of office, gave up his calling, which was somewhat lucrative, and embraced, with zeal and eagerness, the sublime and saving truths of Christianity. Now he is endeavouring to counteract the mischief he formerly did, by teaching his pupils, by letter and orally, the worth and preciousness of the Gospel; and along with him were baptized two, who had formerly been misled by him in his inculcation of Buddhist tenets.

In another instance, two persons, who had heard of our proceedings, and that we were about to baptize, came eighty-six miles, so to fulfil the law of Christ. They had been awakened to a sense of their sinfulness some months before, had left Matelle, and dwelt on the road to Trincomalee; where, having no opportunity of attending public religious ordinances, they kept up private religious exercises, family prayer, and the observance of the Sabbath; and by their growth in grace evinced that the sanctifying power of God's Spirit is not confined to fixed rules of action, but that he can suit his benevolent agency to the wants, the circumstances, and the destitution of man.

On the Sabbath day upwards of 200 people attended at Matelle to hear the word of God; and in the evening, a mixed congregation of English descendants and native Singhalese, when alternate services were carried on by Mr. Silva, the pastor, and the visiting missionary.

Aloot-Gama.

During the course of the year, a fresh Missionary station has been attempted at Aloot-

Gama, about twenty miles from Colombo, on the high road to Kandy. No attempts to introduce the Gospel there had been previously made, except an occasional effort or two from our Society.

Part of the money granted by Government for the purposes of education has been expended in forming two schools in this village. The native teacher placed there regularly visits adjoining places; but we regret to state that this spot is at present very discouraging. From whatever cause it arises, the people are represented as indifferent to the word of truth, stupid and senseless in regard to religious feeling, and, in many instances, show opposition instead of attention. The schools, likewise, are little heeded; the number of pupils daily diminish, and every thing, at present, looks forbidding.

In recapitulating the detail of means employed, it appears that our Society has 6 stations, 8 missionaries, and 29 schools, containing 1050 children, male and female. During the year 3 communicants have died, 3 have been excluded, 3 restored, and, as before stated, 131 added, after a careful investigation of their cases. The Gospel is regularly preached in about 107 villages, including Colombo and its vicinity.

The expenditure has been nearly 1000%; and, independently of the school grants from Government, the money given or promised, on behalf of our Mission, by persons in the island, amounts to about 80%.

In conclusion, we beg leave to offer our prayers for the universal establishment of God's throne in righteousness; and for the acceleration of that blessed time when Truth shall reign in quiet possession of her rights, and when all kingdoms shall be lost in the heavenly and everlasting one of the Messiah. Amen and amen.

H O N D U R A S.

ALTHOUGH we have not yet been able to supply the urgent wants of this station by sending a missionary thither, it will appear, from the extracts below, taken from the letters of our esteemed friend Mr. Henderson, that the work of God is not at a stand there.

Under date of March 13th he remarks,—

We have much to admire and be thankful for in the Divine providence toward us. The church has nothing in it remarkable: we have some awakenings amongst sinners, enough to answer the question, whether the Lord be among us or not. Piety is by no means of a shining kind, neither are we without cause for disci-

pline here; yet it is gratifying to observe the genuine fruits of the Spirit where Satan lately reigned.

One of our female aged members is in the frequent habit of sitting in the very midst of the market with a basket of tracts, Scriptures, and useful books to sell. I find more access to

the Spaniards by her than all other means. Her patience in the midst of much scorn is often admirable; and some of the more respectable, who know her, are in the habit of casting a five-penny piece into her basket on passing, as they know she has no profit by her sales, which she is not above accepting.

We have had more than common encouragement to visit the places on the river banks, though my health has not, of late, permitted me to give that department much attention.

At a place about twenty miles from Belize, called Baker's Bank, some six or eight miles beyond where the Wesleys built a chapel, the proprietor, a Mr. G. Tillet, has been in the habit of accommodating us with a house to preach in, and much kind attention. The seed begins, I hope, to appear. Mrs. T. has been, for some time, among the number of my inquirers, and is now a candidate for the ordinance of baptism. Another female, in the same place, ma-

nifests a concern for her soul's salvation. Mr. Tillet himself is no longer content to allow us to share his house with him when we visit him; he has engaged to give us an ample space of ground, the frame of a house, 30 feet by 20, with the roof. To complete it we shall require boarding outside, floors, windows, doors, &c. Toward this another friend has given four glass windows; and, with the jealousies taken out of the Mission-house, where glass windows were put in, we shall be able to meet the light department. A third has given 500 feet of board, and 50 lbs. weight of nails; so that, with a little management, we expect to be able to put the house in a habitable state by the month of June. May God be glorified!

We wait and pray daily for your messenger or missionary. O that he may come in the fullness of the blessing of the Gospel of Christ! Pray for us.

By an announcement in the *Belize Advertiser* it appears that the little chapel at Baker's Bank was opened on Wednesday, the 1st of July, and that a balance of about 100*l.* only remained due on the erection.

A subsequent letter, dated 30th May, mentions that Mrs. Weatherall, who had till then remained at Belize, and rendered assistance in the schools, had left for New York on the 13th of that month, on her way to her native land. The Superintendent, or Governor, had kindly presented the Mission with a piece of land for a burying-ground; and Mr. Adams, the worthy deacon of the church, had made a similar donation of a lot, contiguous to the Mission premises, anticipating the probability that a new house would be required for the second missionary, whenever he may arrive. It is painful that our kind friends should be kept so long in suspense. May our anxiety on this point soon be brought to a satisfactory termination!

J A M A I C A.

SPANISH-TOWN.

OPENING OF SLIGOVILLE TOWNSHIP.

At a period when calumnious fabrications, originating, there is reason to believe, in the focus and hot-bed of American slavery, New Orleans, have been, with ungenerous haste, caught up and circulated through our own country, to the disparagement of Baptist missionaries, it will not be deemed unseasonable to present a specimen of what is really the kind of influence which our brethren in that island are exerting. We give, therefore, an account of the opening of Sligoville Township; which, as our readers are aware, has originated in the wise and benevolent energy of our esteemed friend Mr. Phillippo. Our limits render it necessary considerably to abridge the narrative, which is contained at length in the *Colonial Reformer* of Saturday, June 20.

This novel and interesting ceremony took place on Friday, the 12th instant, pursuant to advertisement. At about half-past ten o'clock A. M., a large concourse of people having assembled in the chapel and school-room, Mr. Phillippo commenced the series of interesting engagements by giving out a hymn. Portions of Scripture applicable to the circumstances of the

occasion were then read, followed by a prayer for the special blessing of God upon the inhabitants of the township, and upon those of the world at large.

Subsequently a statement of the origin and progress of the township was read, from which we gather that it comprizes about fifty acres of land, particularly oblige for a village settlement, as being near Kingston and Spanish-Town, with good roads, a beautiful prospect, and very healthy climate.

When the land was first purchased, a few dilapidated negro-huts and garden-plots excepted, it presented the appearance of an unreclaimed wilderness. It was covered with masses of rock, and with a rank luxuriance that obstructed the prospect. It was wholly without inclosure, and was, moreover, abandoned by its former cultivators as exhausted soil, and seemed to possess no attractions to the landed proprietors around.

The foundation of the first building that was erected on it, and which comprised a dwelling-house, a chapel, and a school, beneath the same roof, was laid by Mr. Phillippo, in October, 1835. A few months subsequently to the opening of this building for the worship of God and the operation of schools, it was found necessary, from the rapid increase of attendants, to erect a distinct building for their accommodation. This building, now occupied as the chapel and school-room, was opened in July, 1838. In the following June, two months before the proclamation of the entire freedom, the first lot of land was purchased by Henry Lunan, formerly a slave and head man on Hampstead plantation adjoining.

The township now contains about 100 families. All the allotments originally designed for sale are disposed of; and when all the purchasers shall have provided the accommodation requisite for their entire households, the number of tenancies will probably be increased to 200.

The actual commencement of the township may be dated from the 1st of August, 1838; and, notwithstanding the settlers have had to struggle against peculiar difficulties, they already realize a degree of comfort to which, in their former condition, they were strangers, and which presents the prospect of future intelligence, industry, and happiness, which cannot fail to be conducive to the interest of the colony at large, all the labourers and artizans being employed, for moderate wages, on the properties around.

God Almighty grant that these expectations may be realised to their fullest extent, and He alone shall have the glory!

The present inhabitants are principally agricultural labourers; but the township contains, also, one schoolmaster and mistress, one shop-keeper, two butchers, four masons, one blacksmith, one straw-hat manufacturer, two garden-

ers, one tailor, four carpenters, one farrier, and two sawyers, exclusive of apprentices.

It is a gratifying fact that most of the adult inhabitants of the township are members of Christian churches: all are professors of religion, regularly attending Divine worship on the Sabbath, and generally once on a week-day evening; that it has never yet been desecrated by a vendor of spirituous liquors; and that the peace is so well preserved that policemen and constables are unknown to the community.

The premises belonging to the Baptist Missionary Society, and which range nearly in a line, at convenient distances on the summit of the mountain in the rear of the town, contain a dwelling-house for the missionary and family, a chapel and school-room, a residence for the schoolmaster and mistress, and three or four other cottages.

From its commanding and otherwise beautiful situation, the sea being visible from the whole elevation, on both sides of the island, the chapel is named Mount Zion. The church meeting within its walls, from 200 members and upward, which were dismissed to it at its commencement, from the church at Spanish-Town, is now increased to 493; whilst such continue to be the additions to the stated congregations, at first numbering only about fifty individuals, that it is absolutely necessary to enlarge it to twice its present size.

The schools here in operation contain four distinct departments, superintended by Mr. and Mrs. Ogborn, and Mr. J. O'Meally; the day or Oxford school, annually assisted, in a pecuniary way, by kind friends in that city, through the instrumentality of Miss ———; the adult evening, or Peckham Commemorative institution; the Sabbath-school; and a School of Industry. In these, besides the acquisition of the common rudiments of lettered knowledge, the girls are instructed in needle-work, and the boys in several useful arts.

All these departments, as to numbers and efficiency, are in a flourishing condition, and have been, during the comparatively short period of their existence, a blessing to the neighbourhood, the extent and degree of which it would be difficult to estimate, there being, at the present time, few children in it, of five years of age, who are not able to read the Holy Scriptures.

The preliminary services being closed, the large company present perambulated the town, describing its boundaries, naming the various streets, which are chiefly designated after the most eminent philanthropists of the day. The main road, being the entrance from Spanish-Town, is styled Victoria Road, in honour of our gracious Sovereign; and loud and hearty were the loyal exclamations of the multitude, when this name was formally announced. Prizes had been offered for the best cottages and grounds; and these having been thrown open for inspec-

tion, the prizes were awarded accordingly, by the judges previously appointed.

These interesting matters having been settled, the company returned to the chapel, where Mr. Phillippo delivered an address, bearing more especially upon the temporal interests of the agricultural classes, both labourer and employer; enforcing the several duties of honesty, industry, economy in domestic expenditure, prudent provision for the exigencies of sickness and old age, together with exhortations to a faithful and conscientious discharge of the mutual obligations of masters and servants, husbands and wives, parents and children; illustrating particularly the impolicy, as well as sin, of dishonesty in every form; the evils of idleness, and the advantages of industrious habits; the guilt of intemperance, and folly of extravagance in dress; the benefits afforded by the institution of Savings Banks; and the disgrace and misery almost inseparable from depending, in sickness and infirmity, on public or private charity; concluding the whole with an earnest recommendation to the culture of feelings of piety and gratitude to God for the distinguished blessings mutually enjoyed.

Immediately on the conclusion of the address

the whole congregation rose up, and sang, with great delight and animation,—

“ Joy! for every yoke is broken,
And the oppressed all go free:
Let us hail it as the token
That our much-loved land may be
Blessed of the Lord Most High,
Ruler of the earth and sky.”

The interesting occurrences of the day were closed by the formation of an Agricultural and Horticultural Society; a measure which arose from the deep interest manifested, especially in what related to the cottages and grounds. A doxology was now sung, and the meeting separated.

But it was to meet again, for a purpose now become no less necessary than agreeable. Leaving the chapel, therefore, all moved off towards the area in the centre of the town, where a steer having been kindly presented as a gift for the purpose, most of them participated in a public entertainment. All conducted themselves in the most becoming manner, and, in less than two hours afterwards, the busy and joyous scene had passed away, leaving behind the cheering hope that beneficial results will be seen in future years.

Some days afterwards Mr. Phillippo received the following note, in reference to the proceedings we have described, from a gentleman deeply interested in the prosperity of the island, and not a ‘sectarian.’ Mr. Phillippo will, doubtless, be surprised at its publication; but it seems only what is due to our vilified missionaries to show what is thought of their operations by the parties best able to judge:—

To the Rev. J. M. PHILLIPPO.

Spanish-Town, June 24, 1840.

My dear Sir,—Permit me to assure you that I have read, with indescribable gratification, the very interesting account of your proceedings at Sligoville on the 12th instant. I hasten to request permission to enrol myself, if consistent with your rules, as a member of your Horticultural and Agricultural Society; and I shall be very happy to pay you the subscription-money when we meet, and I will endeavour not to be an useless member.

I solemnly declare that I do not think a scene so interesting to every Christian feeling (always

excepting those which belonged to the *great measure*,) ever occurred in this island. The village will indeed be, to you and those who are interested in you, a source of never-failing pleasure in the recollection; and a monument of enterprise, perseverance, and philanthropy which will preserve your memory. God bless you, dear sir, and prosper you!

Pray accept, for Mrs. Phillippo, yourself, and family, every sincere good wish and respect on my part; and believe me always, with unfeigned esteem,

Your obliged and faithful servant,

SOUTH AFRICA.

ON the 6th of February last, the deacons of the church at Graham's Town forwarded a remittance of 50*l.*; and remark, at the same time,—

We trust we are deeply sensible of the great obligation we are laid under to the Committee for their great kindness in so readily complying with our wishes in obtaining for us Mr. Aveline; whose ministry, we are happy to state, continues to be increasing acceptable to the church.

We think the number of hearers is rather on the increase; but the situation of our chapel is certainly very unfavourable, being a considerable distance from the centre of the town and principal streets; we have, therefore, purchased a piece of ground in a very central situation, and

have commenced a subscription among ourselves. We hope the great Head of the Church will smile upon our efforts, and enable us to erect another chapel, as we trust our only object in the undertaking is the promotion of his glory, and the best interests of our fellow-creatures.

By a few lines from Mr. Aveline, accompanying the letter of the deacons, we learn that he was well, and had lately visited Salem and the station at the Karega. He expected to take a longer excursion soon.

Home Proceedings.

DEPUTATION-ARRANGEMENTS FOR SEPTEMBER.

LIVERPOOL.—The Mission-meetings of this District commence on the first Lord's day of September, and are held at Liverpool, Lancaster, Chester, Preston, Wrexham, and other neighbouring towns. Deputation, brethren Carey, J. J. Davies, Burton, and Knibb.

MANCHESTER.—These Meetings commence at Bolton, on the 18th of September, and are held at Manchester, Oldham, Stockport, Ashton, Rochdale, Heywood, and Ogden. Deputation, Dr. Cox, Mr. Knibb, and Mr. Clarke.

LEEDS and the WEST RIDING.—The Meetings of this District are held at most of the large towns of the Riding, and begin at Leeds on the 20th September. Deputation, brethren Knibb and Carey.

HULL and the EAST RIDING.—The Meetings begin at York, and include most of the towns of the East Riding. Deputation, brethren Giles, Clarke, Swan, and most of the brethren of the respective localities.

NORTH of ENGLAND Auxiliary.—The Meetings of this District, which are now, by the kindness of friends there, held annually, begin at Newcastle on the 20th of September, and include most of the towns in the four Northern counties. Deputation, brother Burton, of Amersham, and the brethren of the district.

OXFORDSHIRE.—The Meetings of this District begin at Bourton, on the 27th. Deputation, brethren Pearce, Salter, and Knibb.

WALES.—The Meetings of the South West Wales begin at Talybout, on Thursday, the 17th of September. Deputation, brethren Upton, of St. Albans; and Jones, of Carmarthen; and, for part of the journey, Mr. Knibb.

IRELAND.—The Mission-meetings of Ireland begin early in September, at Dublin. Deputation, brethren Steane and C. E. Birt, of Bristol.

The Committee earnestly request that in every place there may be Sermons on behalf of the Mission, followed by a Mission-meeting in the week.

The Secretaries will derive great advantage in their arrangements from Association Letters, local Missionary Reports, and other statistical information; and would feel obliged to the friends of the Mission if they will kindly forward them to Fen-court.

DEPARTURE OF MISSIONARIES.

ON Saturday, July 25, Mr. J. E. Henderson, late of Stepney College, and Mrs. Henderson, embarked on board the *Camilla*, Capt. Burton, bound for St. Ann's Bay. Mr. H. will supply the church at Falmouth during the absence of their pastor, Mr. Knibb; and afterwards, most probably, take charge of one of the country stations which have grown out of it.

On Monday, Aug. 10, Mr. and Mrs. Small left London for Portsmouth, to embark on board the *Mary Ann*, Captain Tarbutt, for Calcutta.

These missionary friends are commended to the prayers of our Christian friends. May they be preserved in safety in proceeding to their different spheres of labour, and made extensively useful there.

ARRIVAL OF A MISSIONARY OUTWARDS.

OUR dear friends, Mr. and Mrs. Capern and family, reached Nassau, New Providence, in safety, on the 11th of June, after a voyage more favourable than they had anticipated.

Mr. Leaver left a few days afterwards, for the United States, and may be shortly expected in this country.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from June 1st to August 1st, 1840.

Our country friends will observe that we have this month adopted a different plan of acknowledging the Contributions. It is the same, in fact, which is acted on by each of the other Missionary Societies. To give the particulars, month by month, involves an expense of time and labour to which the limited Establishment at Fen-court is inadequate; not to advert to the reasonable complaint, that space is most inconveniently taken from Missionary intelligence, which is interesting to all, to insert a mass of names and figures, interesting to a very few. The details will be given, as heretofore, in the Annual Report.

SUMS RECEIVED AT FEN-COURT.		£ s. d.		£ s. d.	
Subscriptions.		Buckinghamshire.		Harrington Wesleyan	
W. Taylor, Esq.	1 1 0	Amersham, on account	49 5 10	Chapel.....	1 4 5
Rev. W. Weare, Epping	2 2 0	Buckingham.....	23 14 7	T. H. Graham, Esq.....	1 0 0
Rev. R. Hogg, Kimbolton	2 2 0	Chenies	20 1 9	Newcastle—J. C. Lamb,	
Rev. S. Tomkins, 2 years	2 0 0	Chesham, by Rev. E. Carey	18 10 0	Esq.....	1 1 0
Mr. Fountain, Kensington	1 1 0	Cuddington	0 3 1	Rowley and Bomley ...	10 15 6
Mrs. Christie, ditto.....	1 1 0	Haddenham	8 12 0	Workington—Collection	
Alfred Ward, Esq., Thornbury	1 1 0	Long Crendon	2 2 8	and subscriptions.....	7 17 7
		Quainton	1 6 8	Sunderland—Dons.—T.	4 0 0
		Taversey	1 16 0		
		Speen	6 11 1	Northamptonshire.	
Donations.		Waddesdon Hill, by Mr. Granger	17 7 11	Clipstone, by Rev. T. J. Gough.....	40 10 0
J. and J. Colman.....	5 0 0	Cambridgeshire.		Lettington, by Rev. W. Knibb	21 4 3
S. S.....	2 0 0	Cambridge.....	105 0 10	Northampton, for Africa	40 0 8
B. Risdon, Esq.....	10 0 0	Cottenham.....	24 1 2	Roade	13 0 0
Miss Angas, Tavistock,		Melbourne	13 13 8	Thrapstone	25 15 0
T.	10 0 0	Shelford	13 5 1		
Rev. E. Carey	5 0 0	Willingham	8 9 6	Norfolk.	
J. G.	5 0 0	Devonshire.		Aylsham.....	3 5 0
Miss A. Marsh	5 0 0	Paignton—Friends, by Mr. Troward.....	9 4 6	Dereham	12 16 0
Friend, by Rev. J. Dyer	1 0 0	Kingsteignton—Collected by Miss Pinsent	1 18 0	Fakenham	11 10 3
P. Y. T. G.....	50 0 0	Hertfordshire.		Foulsham	21 7 10
Friend, near New Mill.	2 0 0	Hemel Hempstead	23 6 10	Ingham	25 16 4
M. E.	3 0 0	St. Albans—Collection, &c.	42 17 2	Kenninghall	13 10 0
Miss Gutteridge	10 0 0	Ditto, towards press for Colombo, by Rev. W. Upton	30 0 0	Marthan	2 12 6
Mr. and Mrs. Lillierop, Dover	1 0 0	Kent.		Neatishhead	5 8 10
London Auxiliaries.		East Kent:—		Northwich:—	
Brompton, Alfred-place:—		Canterbury—Collection	7 0 0	St. Mary's	68 14 9
Balance	19 9 2	Deal—Collection	2 6 7	St. Clement's	25 18 8
Devonshire-square:—		Eythorne	37 14 9	Oxford Hill	1 11 5
Collection	40 0 0	West Kent:—		Salehouse	4 16 9
Ditto, on account.....	30 0 0	Chatham, on account	45 8 0	Swaffham	6 6 0
Mear's Court—Rev. J. Stevens	30 0 0	Maidstone	24 2 5	Worstead	15 3 2
Staines collection	4 0 0	Sandhurst, by Mr. Gates	2 13 0	Yarmouth	8 2 4
Windmill-street collect.	4 0 0	Lancashire.			
Prescott-str. Auxiliary, on account	40 0 0	Lancaster—T. Eskridge, Esq., by Dr. Cater	3 0 0	Somersetshire.	
Waterloo-road, collection	3 10 0	Manchester—George-str.	29 6 0	Bristol, on account	350 0 0
South London Auxiliary, on account	39 13 7	Juvenile Society	29 6 0		
Jamaica-row—collection	6 0 0	North of England Auxiliary.		Suffolk.	
Unicorn-yard—ditto	7 0 6	Broughton—Subscription	0 17 0	Becces	21 16 6
		Carlisle:—		Bury	43 0 0
COUNTY AUXILIARIES.		Collection	1 4 0	Diss	20 10 2
Bedfordshire.		Donations	14 8 0	Ipswich	94 7 7
Dunstable	59 9 0	Warwickshire.			
Ditto, for Africa	5 5 0	Birmingham, on acct.,	341 14 4		
Houghton	20 13 0	Rev. T. Morgan, for India	6 0 0		
Berkshire.		Mr. Timmis, ditto	5 0 0		
Beach Hill.....	3 3 0	Rugby.....	6 12 0		

<i>Fifeshire.</i>		<i>Inverness-shire.</i>		<i>Donations and Collecting Books</i>	
£	s. d.	£	s. d.	£	s. d.
<i>Anstruther:—</i>		<i>Inverness:—</i>		<i>Kingessie</i> 9 16 5	
Baptist Chapel	2 12 1	Collected at		<i>Blar Athol</i> 1 5 0	
Independent ditto	1 15 0	Rev. Mr. Kennedy's .	2 5 0		0 15 11½
		Rev. Mr. Scott's	3 5 0		
	4 7 1	Rev. Mr. Sutherland's	5 2 8		30 17 3
		Donations	1 6 0		
<i>Anchtermuchty:—</i>			11 18 8	<i>Tullimmet:—</i>	
Collected at		<i>Kinross-shire.</i>		Collected by	
Rev. Mr. Taylor's.....	1 6 6	<i>Kinross:—</i>		Rev. J. Thompson ... 2 17 9½	
		Mr. Thompson.....			
<i>Cupar:—</i>		0 5 0		<i>Renfrewshire.</i>	
Baptist Chapel	9 0 0	<i>Kirkcudbright-shire.</i>		<i>Greenock:—</i>	
Relief Church	1 10 0	<i>Kirkcudbright:—</i>		Collected at	
Missionary Society ...	5 0 0	Collected at		Baptist Chapel	
Collected by		Rev. G. Wood's		8 0 0	
Mrs. Sturrock	3 5 0	Donations		United Secession	
Donations	1 10 0	4 2 6		Church	
	20 5 0	5 7 7		4 8 8½	
		<i>Lanarkshire.</i>		Donations and sub-	
<i>Dunfermline:—</i>		<i>Glasgow:—</i>		scriptions	
Chalmer's-str. Chapel	5 0 0	Collected at		20 11 2½	
Queen Ann-str. ditto	4 8 0	Rev. Dr. Wardlaw's			
Baptist ditto	7 0 6	18 0 0		<i>Paisley:—</i>	
Mrs. J. Inglis ... F. E.	20 0 0	Grey-friars' Church...		Collected at	
G. Inglis, Esq.....	1 1 0	3 17 6½		Baptist Chapel, for	
	37 9 6	Rev. G. Ewing's		translations	
		7 8 6		5 6 0	
<i>Elie:—</i>		Rev. Mr. Patterson's		<i>Port Glasgow:—</i>	
Rev. Mr. M'Kenzie's	2 16 10	12 0 0		Collected at	
Missionary Prayer-	2 0 0	Rev. Dr. Beattie's ...		Secession Church ...	
meeting	4 16 10	3 13 7		1 14 7½	
		Rev. Mr. M'Leod's ...			
		10 7 0		<i>Selkirkshire.</i>	
		Portland-street.....		<i>Galashiels:—</i>	
		4 16 7		Collected at	
		Subscriptions		United Secession	
		67 3 4		Church	
		127 6 6½		3 10 0	
		<i>Murrayshire.</i>		<i>Selkirk:—</i>	
<i>Kennoway:—</i>		<i>Elgin:—</i>		United Secession	
Collected at		Collected at		Church	
Dr. Fraser's	1 2 0	Baptist Chapel		2 8 0	
		6 0 0		<i>Stirlingshire.</i>	
<i>Kirkaldy:—</i>		Independent ditto ...		<i>Falkirk:—</i>	
Collected by		5 0 0		Collected at	
Rev. W. Innes	3 1 0	11 0 0		Secession Church.....	
				1 14 0	
<i>Leslie:—</i>		<i>Forres:—</i>		<i>Stirling:—</i>	
Collected at	0 17 0	Collected at		Collected at	
Missionary box.....	0 12 0	Rev. Mr. Stark's		Baptist Church.....	
	1 9 0	7 0 0		4 15 6	
		<i>Nairnshire.</i>		5 0 0	
<i>Leven:—</i>		<i>Nairn:—</i>		2 0 0	
Rev. Mr. Cornwall's .	1 2 0	Collected at		Donations	
		Independent Chapel .		2 5 1	
		2 9 10		3 5 1	
		4 11 2		Donations ditto.....	
		<i>Perthshire.</i>		1 1 0	
<i>Newburgh:—</i>		<i>Auchterarder:—</i>		16 1 7	
Collected at		Collected at		<i>Wigtonshire.</i>	
Mr. Johnstone's	1 12 6	Rev. Mr. Pringle's		<i>Garlieston:—</i>	
		Church		Collected at	
		1 18 0		Rev. T. Young's	
<i>Pittenween:—</i>		<i>Perth:—</i>		1 0 7	
Rev. Mr. Kerr's	1 14 0	Collected at		<i>Newton Stewart:—</i>	
		Baptist Chapel		Collected by	
		10 0 8½		Rev. J. Towers.....	
		5 11 0		1 0 0	
		3 8 2		<i>Wigton:—</i>	
<i>St. Andrew's:—</i>		Auxiliary Society.....		Collected at	
Rev. Mr. Taylor's	1 14 6½	Public Meeting.....		Rev. J. Towers's	
Missionary Society ...	10 0 0			8 0 0	
Donations	2 19 0				
	14 13 6½				

NOTICE TO CORRESPONDENTS.

THE thanks of the Committee are returned to Mr. Samuel Beddome, for fifty copies of "Beddome's Scripture Exposition," for the use of the missionaries in Jamaica.

By a communication from the surviving sisters of Dr. Carey, we learn that we were led into an error respecting the house of which we gave an engraving in our Number for June. It seems that eminent man was born before his father went to reside on those premises, where his son William lived from the seventh to the sixteenth year of his age.

THE
MISSIONARY HERALD.



GREGREE MEN OF WESTERN AFRICA.

The Missionary Herald (Oct. 1840).

GREGREE MEN OF WESTERN AFRICA.

As the attention of our friends has of late been directed to Western Africa, we have prefixed to the present Number, an engraving which has reference to that long-oppressed and deeply-injured country. It represents what are called Greegree men, dressed out in various forms, suited to inspire terror into the minds of the poor ignorant people, and thus to perpetuate their great influence. The name is given them because of the supposed connexion of their authority with the Greegrees, or charms, which, throughout the coast, have such a powerful hold on the minds of the natives.

The figure on the left is that of a Greegree Man, met with by Major Gray at a place called Kayaye, and is thus spoken of by him:—

“A man, covered from head to foot with small boughs of trees, made his appearance in the afternoon near the town, and gave notice to the young women and girls that he would pay them a visit after sunset. At the appointed time he entered the village, preceded by drums, and repaired to the assembly place, where all were collected to meet him with music and singing.”

His object in coming, he said, was to caution the women to be circumspect in their conduct. Major Gray adds,—

“He related some circumstances, with which he said he was acquainted, little to their credit; but, as it was his first time, he would neither mention names, nor inflict the usual punishment, namely flogging: he would take advantage, however, of the first opportunity which they should be imprudent enough to afford him. All that he said was repeated by the girls in a sort of song, accompanied by music and clapping of hands.”

The middle figure is that of another Greegree Man, met with by Major Laing at Ma Yerma. A gun having been missed, Major Laing says,—

“The guide insisted on seeing the Greegree Man of the town; which demand being acceded to after violent opposition, a man, dressed as is represented in the accompanying drawing, made his appearance. His head supported an enormous canopy of sculls, thigh-bones, and feathers; and his plaited hair and beard, twisting like snakes, appeared from beneath it. His approach was notified by the tinkling of hawks’ bells and the gingling of pieces of iron, which, suspended to his joints, kept time with his motions. He made several circuits round the assembly; and then, approaching the middle, demanded the cause of his summons; with which being made acquainted, he waved his rod several times in the air, and made his way into the bush, where he remained nearly a quarter of an hour. On his return he spoke at some length, and concluded by naming the man who had stolen the gun; but was sorry that it could not be recovered immediately, as the thief was by this time half way to Mabung with his prize. I gave the Greegree man a head of tobacco for his skill, and furthermore gave him credit for fabricating the whole story; but in this respect I was wrong, as, on my return from the interior, I found the gun, which had been recovered from the man in question, waiting my arrival.”

The figure on the right hand was met with by Major Laing at Rodoma, and was called Ba Simera’s Greegree Man; Ba Simera being principal chief or king of that part of the Timmauce country. Major Laing says,—

“An African, habited in the extravagant manner represented in the accompanying drawing, attended by about a dozen men, rushed into the town, and made an attempt to seize some articles of raiment belonging to my people; who were, fortunately, however, sufficiently on the alert to disappoint them.”

By such means as these the people, and particularly the females, are kept in a state of slavish and superstitious fear; for, however the visits of these Greegree Men may be sometimes made a sort of amusement, it is obvious that a tyrannical and inquisitorial power is hereby exercised over the mind.

From this tyranny, and every other, may these numerous tribes of our fellow-mortals be speedily delivered; and may it please the Father of Lights to bless the humble attempts we may make, as a part of the agency employed to dispel the worse than midnight darkness!

CALCUTTA.

MONGHYR.

EXTRACT OF A LETTER FROM MR. LESLIE,

Dated April 6, 1840.

It is, indeed, a very long time since I wrote you; but my reasons have been that I had nothing of any moment to communicate, and that I knew Mr. Parsons had written you; you could not, therefore, be ignorant both of my state and of the state of the station here.

You will, no doubt, before you receive this, have heard of our great loss in the removal of our beloved brother Pearce. It is a loss indeed, but God has done it; what, therefore, should we poor short-sighted and ignorant mortals say? It becomes us to hold our peace, and be resigned to his most blessed will. The flower of our Mission has been plucked; but the root remains, and it possesses the capability of producing other flowers. O that it may soon send forth ten instead of one! The Lord hasten it in his time! The two dearest friends I had in the Mission are now both gone—Penney and Pearce; it well becomes me to think of following them. O may I grow more and more like them here, and be permitted to unite with them hereafter! Amen and amen.

The last year was a very barren year with us at this station: we had not a single addition; and we lost five or six by death, and one or two by removals to other stations. But the seed sown was not lying dead; it was vegetating; and we are this year called upon to reap a few handfuls. The last week we had six added by baptism to our little church, five of whom are natives. One of the latter is a young man who seems fitted by God for usefulness; and we intend, after giving him some additional instruction, to set him apart for his Master's service as a native preacher. Thus, we hope, the work of God will be continued and extended. One or two others have solicited baptism, but we have thought it right to delay them for a time.

But, though we had no additions to the church last year, we had a very interesting baptism. Another of Mr. Start's German missionaries having had his eyes opened to the truth of believers' baptism, came boldly forward, and, in the midst of us, put on Christ in his own appointed way. May many more soon follow his example! His name is Heing.

The church, I am glad to say, remains at peace, and is, I hope, walking in love, and in the

comfort of the Holy Ghost. One native woman, whom we had, some years ago, to put aside for non-attendance upon the ordinances, has returned to us with weeping and supplication, and been received in among us again with joy. She met with a severe affliction, which brought her back to her right mind; and, as far as we can judge, she seems right-minded indeed. During the whole time of her exclusion we never knew any thing wrong in her conduct; and we have some reason for thinking she never abandoned secret prayer to Christ. Her abstinence from the ordinances seems to have been somewhat of a mere whim, but it was a whim of that kind that the church felt it could not overlook. The command is, "Forsake not the assembling of yourselves together."

I am glad to say, that, as it regards health, I am greatly recovered. I am afraid to say that my long-continued fever has left me; but I have not had an attack of it since January last, and have become as strong as ever I was. I had a very severe attack last September, and was upon the point of returning home; but Mr. Parsons having resolved on coming to Monghyr, I felt that it would not be right, with his inexperience and feeble health, to leave him alone, and therefore made up my mind to abide the consequences of remaining. Should my fever return with its usual violence next rains, as, from frequent symptoms, I fear it will, I suppose I must come home. This is now the fourth year of its continuance, and there is no hope for me but in a change.

During the last cold season I was able to resume my itinerating excursions in part; and although, in the midst of one of them, the fever laid hold of me, and compelled me to return home; yet, in the other, a journey of twenty days, I enjoyed remarkable health, and visited many villages, as well as stayed four days proclaiming the Gospel in a large town. In the course of our journey, too, we distributed many tracts and single Gospels; and though nothing very remarkable occurred, yet we were exceedingly gratified to find, in very many places, persons who knew something of the Gospel, they having heard it in our little chapel at Monghyr.

P A T N A.

EXTRACT OF A LETTER FROM MR. BEDDY,

Dated Feb. 20, 1840.

I HAVE a Hindoo, of the Rajpoot caste, who has lately come among us. He has renounced caste, and appears a promising and interesting, as well as intelligent young man.

There is also a Mohammudan, who reads and writes English well, and is employed as an English writer at Dinapore, who has also renounced caste, and professes his belief in Christ for salvation.

I have also great joy in having to notice that Roopdas, after having been excluded for upwards of two years, was restored the latter end of last November. The whole of his conduct previous to his restoration was truly gratifying, but in a more eminent manner since; and I may truly say, he rejoices my heart.

Hindustance services, in and out of doors, continue much as usual; and those persons of whom I have written as having hopes, are still

hanging about, "halting between two opinions."

Brother Lawrence has returned to Digha. I saw him yesterday. All there are tolerably well. Brother and Mrs. Phillips are here, living near me, for the present. They are a most amiable couple, and I would rejoice if they remained here, where there is sufficient work for one more at least; but I believe he is not decided as to what he will do yet.

I had a note from Mrs. Leslie the other day. Brother Leslie has had another attack of fever; not severe, however.

Some days have elapsed since writing the above, during which time brother Phillips and his wife have left, and arrived at Agra.

Dear brother Pearce has died of cholera, universally regretted,—a man loved by all. When will his place be filled up?

A G R A.

EXTRACT OF A LETTER FROM MR. PHILLIPS,

Dated April 20, 1840.

YOU see that at last we have arrived at the scene of our labours, for which we wish to be very thankful. Our journey has been longer in distance and time than that of any of the brethren who came out with us. I suppose you have heard from the Calcutta brethren the reason of our being delayed so long. We remained one month in Calcutta, one was spent in travelling by boat with brother Parsons to Monghyr; we remained there one month, and then moved on to Patna, where we remained till the 20th of March. From Dinapore we came to this place by dawk, in nine-days, a distance of 526 miles. We travelled thus rapidly to avoid being exposed to the hot winds, which begin to blow here about the middle of this month.

On our arrival here, we received painful information both from the spot and from Calcutta. The news of the death of our dear leader, and father, and friend, came upon us with almost stunning violence. Dear brother Pearce has done his work, just seen the last of his plans carried into execution by my location at Agra, and then gone to receive the approving smile of his Saviour, and the embrace of his earthly father, now that the son has done what the father wished to do.

Besides this, we were informed of the illness of dear brother Williams, for on the day of our arrival he had broken a blood-vessel; which cir-

cumstance made it necessary for him to go at once to Simla, on the Himalaya, for the next six months. During his absence his duty will devolve on me, so that I shall have to preach once on Sabbath evening, and once on Wednesday, at the chapel in the military lines, and on Thursday at brother Gordon's house, in the civil lines. At both places the attendance is very good. Last Sabbath the number was very great, both of soldiers and civil servants, Englishmen and East Indians. We have taken a bungalow belonging to Mr. Wright, in the military lines, in a very healthy spot, surrounded by a large garden.

I am thankful to say that our health has, with few exceptions, been good. I have had two attacks of bilious fever, and my dear wife has but lately recovered from illness, but at present we are as well and strong as the heat will allow us to be. By the use of tatties we can keep down the heat a little. My thermometer ranges now, in the commencement of the winds, from 80° to 84° F., but all tell us that the heat will soon be much greater.

With respect to the language, I am happy to say that I know enough of it to converse with moderate ease on every-day topics; but it will cost me several months of study, and constant talking with the natives, before I shall be able to address them fluently on religious subjects.

The work, however, of preaching to the heathen, is carried on by our native brother Gunpat, who was a Koolin Brahmin, by brother Greenway, and one or two others.

The brethren, of various denominations, are about to establish here a Missionary Society, of a catholic nature. They will endeavour to obtain native preachers of every denomination, and send them into the villages around, which are very numerous.

I suppose you have heard enough of Agra, and therefore need not any description from me. The greater part of the ancient city is in ruins, which are very extensive. The chief objects of interest are the fort, the Taj, and Secundra.

The Taj, or crown, is certainly one of the wonders of the world; but I was sadly disappointed in it; for, after having read the most splendid descriptions, I found that all was not true. The gate-way is composed of very elaborately carved marble, covered with flowers, and sentences from the Koran, cut in the solid marble. On entering you find yourself surrounded by tasteful gardens, through the centre of which, in an avenue leading to the tomb, is a row of fountains which, on great occasions, are made to fling up their sparkling waters. The body of the tomb is composed entirely of white marble, and bears a slight resemblance in shape to St. Paul's Cathedral. After having wandered under fruit-trees of the most delicious kinds, you ascend the immense terrace before the tomb, and then are led to see the low vault in which Noor Mahali (the light of the harem) was laid by her imperial husband, who now sleeps by her side. The tomb, however, has been sadly robbed of its treasures, by those who in turn conquered the

country, and therefore its golden doors and precious stones, set in the marble, have vanished. Much remains to show what it was. The covering to the vault is very splendid now. The interior of the dome, the walls, the screens, are covered with beautiful flowers, so neatly done that you would think the white marble painted; but, on inspection, the flowers are found to be made of inlaid stones. Now, it was with respect to these stones I was deceived, for every body calls them precious stones; but, alas! they are only agates, cornelians, garnets, blood-stones, and lapis-lazuli.

On each side of the tomb is a fine mosque, built of red stone, surmounted with domes of white marble.

In the fort there is a mosque of singular beauty. It is more like the gate called Beautiful, of the Temple at Jerusalem, as painted, I think, by Rubens, than any thing besides. I cannot describe it; but I could not help feeling that it was a place admirably adapted for solitary devotion.

The work to be done in this neighbourhood is immense. In the whole space between Allahabad and Agra, I believe, there is not a single missionary; and, besides brother Thompson at Debli, I think, if you search the country round, for hundreds of miles to the north and the west of Agra, you will find no missionary. There are, I believe, missionaries at Cawnpore; and towards the hills are a few American missionaries; but after all, the labourers are much fewer in proportion than in the Bengal, Bahar, and Allahabad districts. In fact, the farther you retire from Calcutta, the less is the number of missionaries.

D I G A H.

MR. LAWRENCE, our esteemed missionary at this station, in writing to the Rev. Samuel Brawn, under date of October 25th last, thus describes a

Conversation with Brahmins and others.

You have asked me to give you some particulars of what I do and say in the bazaar: you may take the following as a specimen of my general proceedings.

Went into the bazaar in the afternoon. Observing a Brahmin sitting, unemployed, in the front of a shop, I addressed him. "Well, Brahmin, you are sitting here at your leisure, I wish to ask you a question: can you tell me any thing about a way of salvation?" He answered, "No, no!" "Why, this is strange: is it not the business of the Brahmin to instruct the people in holy things, and teach the way of salvation? If you do not know, how ignorant must the poor sudras [people of the lowest caste] be!" He said, "The Pundits, who read the shastras, can tell you about these things, I know nothing

about them." "You a Brahmin, and know nothing about these things! Why, then, where is the difference between you and the sudras? What is the advantage of being a Brahmin, if you are ignorant like all the rest around you?" He replied, "I cannot read. I am a landholder, and attend to the cultivation of my land, what else should I know?" Here another man said that it was an honour to be a Brahmin, for every body respected the Brahmins, just as the Feringis [Englishmen] respect their padris, or ministers. I said, "The English do not respect their ministers, unless they are men of piety and intelligence; but you Hindoos pay respect to, and even worship, men who are both ignorant and wicked. You know them to be so, and yet you reverence them. They teach you to forsake God, and to worship those things which are no gods, such as idols of wood and stone; and

to repeat the names of Ram and Krishna, who were mere men, and great sinners, like yourselves. In these things you suffer yourselves to be deceived, and to be led into the way of destruction. Upon these all-important concerns you do not think for yourselves. In worldly concerns you are sngc enough; why are you not as careful about the salvation of your never-dying souls?"

Here a Mussulman thought proper to express his approbation of what was said against the Hindoos, and to condemn them for their blindness in worshipping idols, &c. "And whom do you worship?" I asked. "God," he replied. "Well, you and I are great sinners, and we have deserved nothing but God's anger; can you tell me how we may find acceptance with God, and obtain salvation?" He acknowledged his inability, which was rather unusual for a Mussulman. "Then," I said, "I will tell you. Believe on the Lord Jesus Christ, and you shall be saved." He said he believed Jesus Christ was a prophet. "But this," I answered, "is not sufficient; you must believe that he is the Saviour, the only Saviour who died for our sins, and that it is through faith in him that you can obtain salvation." He replied at some length, the purport of which was, that if he believed on God and his own prophet, he thought that was enough. He then left me.

I then addressed another Brahmin, who was standing before me, repeating what I had said to the Mussulman, that Jesus Christ is the only name through faith in which man can obtain salvation, and that he is the Saviour of the whole world: "Whosoever believeth in him shall be saved." He said, when God had mercy on him, and inclined his heart, he should then believe. I replied, "God has had mercy on you, and he has sent his Gospel to you, and he has sent me to invite you to come to him through Christ. There is nothing to hinder

your believing but your own hardness of heart, and, therefore, if you perish it will be your own fault. Remember this, I beseech you, and come now to Christ; why should you perish?"

I then addressed the whole crowd,—a pretty large one by this time assembled,—on the love of Christ in coming into the world, and suffering and dying for sinners. The whole congregation were exceedingly attentive, and remained quiet till I had finished my address. Many then went away, saying, "These are true words and worthy to be received." Oh that the Spirit of God may incline their hearts to receive them indeed!

In this way I converse and speak to the people at three or four different places, in the course of the afternoon. In commencing my address I seize on any little incident or circumstance that I think may engage their attention. On some occasions I succeed beyond my expectations, whilst at other times I meet with opposition and abuse.

The following case is interesting. A lad whom I took three or four years ago, an orphan, has for some time past manifested concern about the salvation of his soul. He has lately asked me to baptize him, and I have reason to hope there is something good in him: he must, however, wait a little longer, until he becomes somewhat better acquainted with his own heart. If he should prove a true convert, his case will be very remarkable. In a flood which swept away the whole of the village in which he lived, his parents and friends were lost. He saved himself by climbing up a tree. Having lost his friends he became a servant to a European, who brought him to Dinapore; and there, either for some real or supposed negligence, severely chastised the boy, and turned him adrift. In a half-starved condition the poor fellow found his way to me. I have taught him to read, &c., and have employed him in my garden ever since.

D A C C A.

COMMUNICATIONS for December, 1839, have been received from each of the brethren labouring at this station. The following is from Mr. Leonard:—

Jan. 3, 1840.

My dear Brother,—I feel much pleasure in being able to inform you, that a goodly number of new fields, wherein the precious seed has never before been sown, have opened to us during the past month. The disposition of the people to hear the word, ignorant as they are, and to receive with thankfulness the Gospels and tracts which we had to bestow, afforded us ample encouragement, and cause for hearty thankfulness and praise to the Lord of the harvest, and excitement to fervent prayer that "he will send forth more labourers into his harvest," for the harvest

is indeed truly "plenteous, but the labourers are few."

We are often much perplexed and crossed in our plans through the difficulty of procuring boats, even to cross the river, as there are none for hire here as in Calcutta, neither land conveyance; so that we often find our journey inland rather fatiguing, although brother Robinson is an old campaigner.

We visited the following villages during the month, and, without exception, have had a quiet, attentive hearing. Indeed, disturbances or impertinent cavils are almost unknown to us; which, I need scarcely say, adds to our encou-

agement; more especially as it regards our native brethren, considering what a large proportion of the population consists of turbulent Mohammedans:—

Nawab Ganj, a large population: the word preached, and a number of Gospels and tracts distributed.

Kali Ganj: an attentive congregation, mostly Hindoos, heard and received with desire the word of life, and parted with us in a friendly manner.

Kotabar Chur. Could do but little here, as the males of the village were mostly out on business; however, a few tracts were distributed, and the word spoken to a few who were present.

Narrindia: addressed about forty attentive hearers, and distributed some tracts.

Visited a few villages on the opposite side of the river, and spoke to a numerous congregation, scarcely one of whom could read any language, and hardly knew the meaning of sin and salvation; or, if they had any imperfect notions of either, they appeared to be matters of mere indifference to them.

We visited a pretty large bazaar, to the north of Diaganj, for the first time, and collected a small congregation. One or two persons made an attempt at something like argument in defence of their religious tenets, but were easily silenced, and readily received the Scriptures.

Applications for the word of life continue to

be made daily, by intelligent young men of the Government school, to which their teachers are far from objecting, as there is reason to hope that the majority of the latter regard it as a message from God themselves. Gospels and tracts have been liberally circulated throughout the city and the surrounding villages, and thousands more are requisite to supply the demands of this vast population.

Our stated worship in English and the native languages continues as usual, and it only remains that we should pray with increased fervour for the outpourings of the Holy Spirit, that the seed which has been so long sowing in this barren soil, may be watered by his precious influence, and made to "bud and bring forth fruit, that it may give seed to the sower and bread to the eater, and that it may prosper in the thing whereto he hath sent it." I am,

My dear Brother,

Yours sincerely,

O. LEONARD.

P.S. We fell in with a number of inferior villages in the course of our journeys to the larger ones, where a goodly number of tracts were given away, and the people conversed with upon the important interests of their souls; and the gracious plan of redemption through a crucified Redeemer was explained to them.

J A M A I C A.

KINGSTON.

A LETTER from Mr. Oughton, dated the 27th July, mentions that he was released from confinement on the Wednesday preceding, bail having been given for his appearance in the Supreme Court in the following month, when it was expected that the most determined opposition would be made to his liberation. The Attorney General had behaved with much respect and kindness towards Mr. Oughton, and offered himself to become bail for him to the amount of 500*l*.

Mr. Oughton says,—

My poor dear people were almost mad with joy at my deliverance: they assembled in crowds about the Judge's house, and lined the streets. Indeed, I was almost overcome with their simple but ardent expressions of delight and affection. In the evening I preached from Acts vii., middle clause of the last verse. The chapel was crowded to excess, and several hundreds outside, who could not gain admittance.

I had almost forgotten to say, that, in the

morning of the day, prayer-meetings were held at the members' houses all over the city to entreat for my deliverance. Indeed, I understand this has been done several times during my confinement, and one whole day was set apart by the church for fasting and prayer; so you may judge that, although they are so despised and abused, they know well where to go in their distress, and from whom to seek deliverance."

Just cause of complaint has been given to all ministers in Jamaica, not of the Established Church, as well as to their numerous flocks, by the provisions of the new Marriage Act, which has just passed the House of Assembly. On this subject Mr. Burchell observes, under date of July 11,—

The new Marriage Act, which passed our legislature in April last, is a most iniquitous and invidious bill. At the very time the House brought in a bill to allow an annual amount in commutation for the fees of the clergy, they passed this act, compelling Dissenters to charge fees, to be paid to the Island treasury, to meet the commutation amount. For every offence of which we are guilty under this act we are liable to twelve months' imprisonment. Every marriage will involve about a dollar's expense; and to render valid our past marriages, we must record the whole by the 11th of October; which will involve us in an expense of 1s. 8d. stamp for each marriage, and 2s. 6d. recording each; i. e. 4s. 2d. each marriage. Now, I suppose that I have about 2000 marriages to record, for which I never received one penny, and that to record the same I must pay the sum of 413l. currency, or the marriages are invalid, and the families of 2000 marriages pronounced illegitimate. Are these things to be so?

We are sorry to add, that at the date of our last letters from Kingston Mr. Tinson was alarmingly ill. Even should his life be spared, there is little hope of his being able to continue in the island. This appears the more afflictive, as, at the request of his brethren, our respected friend was about to take charge of the instruction of a few good men belonging to their several churches, with a view of preparing them for the service of the Gospel in Africa. But it is the work of the Lord, and he will provide.

BROWN'S TOWN.

By the subjoined letter from Mr. Clark, of Brown's Town, to Mr. Dyer, it will be seen that the Divine blessing continues to be experienced, in a very eminent degree, at the various stations under his direction.

LETTER FROM MR. CLARK TO MR. DYER,

Dated July 24, 1840.

MY DEAR FRIEND,—In some of my last letters I adverted briefly to the work of God in this neighbourhood. Supposing you might be interested with a more detailed account, I shall give you the particulars in as few words as possible.

Last year, as you will remember, we erected a large addition to our chapel, enabling it to contain 2000 persons, with a Sabbath-school-room for 600 children.

From November last, although far from being completed, we have been enabled to use the new part of the building. It has been generally crowded to excess, and many unable to gain admittance.

The word was made effectual to awaking many sinners. We had a time of refreshing from the presence of the Lord: before the close of the year more than 100 persons formed our classes as inquirers, while about 200 applied to me for baptism. We thanked God, and took courage.

Yet there was much cause for humiliation and anxiety, especially on account of the carelessness and unconcern manifested by the young, who, although long under the sound of

the Gospel, were yet unconverted. Also, numbers of inquirers, who had a name to live, but were dead; and others who attended, like Ezekiel's hearers, repented not at the command of God; while many persons in our neighbourhood never attended the means of grace, but were trifling on the brink of hell.

This state of things distressed many of us. Some, I believe, wrestled mightily with God that he would open the windows of heaven, and pour out copious showers of his Spirit upon us.

About the latter end of January, or beginning of February, I preached, on a Sabbath morning, from "Seek ye the Lord while he may be found, call ye upon him while he is near." I dwelt particularly on the thought that God was near, that he was in our midst, waiting to be gracious; but that if the season of mercy, with which he was graciously visiting us, was suffered to pass without yielding to the Gospel, the Spirit would be grieved, the heart hardened, the impenitent might never again be favoured with an opportunity of turning to God. Deep feeling appeared to pervade the congregation: I never before witnessed such a scene. There was no noise,—no external excitement, but anxiety on

almost every countenance. I paused in my sermon, and we spent five minutes in silent prayer and meditation. I then resumed. At the close of the sermon we held a prayer-meeting, to entreat of God to deepen the feelings awakened, and complete the work apparently begun in many. Times were appointed to meet individuals who were anxious to escape eternal wrath. I met the deacons and leaders of the church on the subject: they, for the most part, entered earnestly into the plans suggested. During that week about 150 persons came to converse with me, under anxiety about their souls, and, among them, many young people. I also met the young men of the congregation, and Mrs. Clark the young women, to urge upon them to turn from their sins to God. These meetings were most solemn and affecting; and, I believe, several who had been "halting between two opinions," determined to be on the Lord's side. For weeks after, a day seldom passed without several coming to me, inquiring what they must do. One of my deacons, James Finlayson, could scarcely attend to his business: his time was almost entirely taken up in conversing with anxious inquirers. His heart was overjoyed,—he thought that we were about to have a day of Pentecost.

In the midst of this interesting work brother Dutton most opportunely arrived, and at once cordially entered into our plans, and participated in our feelings. His assistance was most valuable; and his unwearied efforts have been greatly blessed in carrying on this work, especially at Bethany and Clarksonville stations, which he has had almost entirely under his care since his arrival.

The blessed work is still going on. The congregations have so much increased that we are compelled to have services on the Sabbath at Sturge Town, to draw off the surplus congregation from Brown's Town. From 1000 to 1200 assemble there, and Brown's Town chapel is yet well filled; while at Bethany we have been compelled to stop building, and pull down part of the walls, to make the chapel much larger than was at first deemed necessary. The Clarksonville congregation is also gradually increasing; and now, I rejoice to say, there are few of the black population in this district but attend the means of grace, either at our stations or those of other denominations.

The Sabbath-schools have also increased. At Brown's Town there are 1000 children and adults under instruction every Sabbath-day. We have 30 Testament classes, containing 400 persons, capable of reading the sacred volume. Upwards of 300 are reading in the first and second class-books; the remainder are learning the alphabet. I have reason to believe that the teachers, 66 in number, are, with few exceptions, converted persons: of the rest we have hope, or we could not allow them to sustain the office. We have teachers' meetings for prayer and instruction every week. There are pleasing

indications of piety in several of the children, a kind of first-fruits, I trust, of an abundant harvest.

The day and Sabbath-schools at the other stations will, I hope, be nurseries to the church of God. In that at Sturge Town several of the children, we have ground for believing, have passed from death unto life.

I must not omit to notice the arduous, self-denying efforts of many members of our churches. They consider no trouble too great to bring sinners to Jesus: they travel great distances to hold prayer-meetings, of which we have upwards of fifty, well attended, on almost every property from which people attend our places of worship. They go from house to house, to talk to people about their souls; and it is mainly through their efforts, and in answer to their earnest prayers, that so many have been brought under the sound of the Gospel, and that the Spirit has been poured out from on high.

One circumstance has, I think, greatly contributed to the success of the Gospel: nearly all the people connected with these congregations abstain entirely from the use of intoxicating liquors.

After close and repeated examinations, and the most diligent inquiries respecting every person, we baptized and added to the church at Brown's Town 109 individuals, in March. In May 103 were baptized, and added to the churches at Bethany and Clarksonville. In June another addition was made to the Brown's Town church, of 172 persons. In all, 385 have been added to our church this year. Since these baptizings have taken place many more have come forward, confessing their sins, and wishing to make a public profession of their love to Christ; at Brown's Town 257, and at Bethany and Clarksonville, 120.

When I look at these results my heart is overwhelmed with gratitude—762 sinners, within a few months, professing to have been brought out of darkness into light,—from the bondage of Satan into the liberty of the children of God! O for a few more showers of blessing, then will the whole 5000 souls, composing our congregations, be converted to God, and all the people in the district turn to him with purpose of heart!

It may be said of some, that their professions of piety are not to be depended upon,—that we shall find many hypocrites and self-deceivers. This may be: I cannot search the heart, therefore I rejoice with trembling; but this I can honestly say, the utmost caution has been used. Every person has been closely examined by Mr. Dutton or myself, two or three times, besides being examined by the deacons of the churches. Messengers have been sent to make the most diligent inquiries at the places where the candidates live respecting their moral and Christian character. When any thing has been discovered affecting the Christian character of any of the candidates they have not been baptized, unless

the matter has been satisfactorily cleared up. One case, and only one, of hypocrisy has come to light. The person will be excluded at our next church meeting; besides whom we have but one member to exclude this year, and only one during the whole of last year. Therefore, while I am willing to admit that we may be de-

ceived by some, and that others may deceive themselves, yet I am firmly persuaded that what we are privileged to witness is "the power of God unto salvation." I remain,

My dear Friend,
Yours in the Gospel of Christ,
J. CLARK.

L U C E A.

It will be remembered that Mr. Francies and his people are engaged in the very onerous undertaking of building a large chapel. In answer to an appeal on this subject, which was inserted in the *HERALD* some months ago, contributions to the amount of 55*l.* were received, and forwarded to Lucea. No sooner did the members of the church hear of this assistance than they appointed a meeting, of their own accord, for the purpose of expressing their gratitude, at which the following Resolutions were proposed, and heartily assented to by all present:—

1. That the thanks of this church are due, and are presented, to those kind friends in England who have so kindly remembered us in the time of need, and who forwarded, through the Baptist Missionary Society, the sum of 55*l.* sterling.
2. That we request our beloved pastor to send word to the Society, and to our friends, that we do thank them from our hearts; for we really need a large house, and are too poor to do all for ourselves.

Further help for these grateful people will be received with much pleasure.

B A H A M A S.

TURK'S ISLANDS.

EXTRACT OF A LETTER FROM MR. QUANT,

Dated April 7, 1840.

SOON after writing to you last month, I started for Henegua. The weather was very boisterous crossing the channel. We stopped at one part of the Caicos, where I left a mason and carpenter, to go on with our chapel work. I spent two evenings with them, and preached to the people on both of them; married one couple, and then pursued my way, as I supposed, for Henegua; but soon met with a long and unforeseen disappointment. At another part of the Caicos we found a stranded Spanish brig; and though I had hired the boat, the people were determined to go and work at the wreck; so I was obliged to give up the bargain with them, and let them do as they chose, while I got home again in the best manner I could. Here I was detained a week, as no vessels would leave the wreck till she was worked out, or till they had saved all they could save. I succeeded, however, in collecting the wreckers together on the Sabbath-day, to the number of nearly fifty, and preached to them morning and afternoon. Had not been there, many, and perhaps all of them,

would have been working all day; but we had a tent rigged on the Saturday, with one of the brig's sails, which left them without excuse for not attending, and nearly all were there. We spent, on the whole, a day as pleasant and comfortable as we could expect. Our congregation was composed of some of the roughest sons of human nature, many of whom, from their indisposition to religious things, united with their calling to live upon the waters, attend no place of worship from one year's end to another.

The island where we assembled, and on which we pitched our tent, is called Dun-bobbin. Before we got down to the wreck we had a very stormy passage; especially in entering one cut of the reef, where there was so tremendous a swell that I expected our little boat would be swallowed up, and I felt very glad that I had my life-preserving jacket with me. I had it on, and expected I should have had to depend upon it for my preservation; for, as we entered the cut, a heavy sea broke over our stern, and set all things afloat on deck. The man at the helm,

in trying to ease the boat in the sea, broke the tiller or rudder handle, and, for a few minutes, we were at the mercy of the waves; but the Lord was merciful to us, and we got through our danger. I did not feel much alarm, as I had previously tested the properties of my jacket by jumping overboard with it on, and found that I could not sink.

Since this, however, I have ventured again, and have had a most delightful and pleasant trip: I am sure I never should have one more expeditious, were I to take fifty. I was away from home but a week, and spent four days out of that time at Henegagua. I married five couples, received four persons into the church, preached at some part every night, and twice on the Sunday, and on Sunday evening administered the Sacrament to the church. A fair wind sprung up just as we were ready to leave, and we had the pleasure to run back in twenty-six hours a distance which would have taken us six or eight days with the usual trade wind. This was a very happy circumstance for me, as I had to hire the boat on purpose to go down, and was glad to get home as quickly as possible.

I am very happy to tell you that we have been enabled to recommence our Infant School.

Mrs. Taylor, the widow of Mr. Archibald Taylor, who died in Nassau, is our teacher. After her husband's death she wrote to me, stating, that in consequence of his illness and death, she was in very straitened circumstances, and I directed my agent in Nassau to give her a donation for present use, and then proposed that she should come to Turks' Island to commence a school for us. She lives in our family; and for her husband's, as well as her own sake, we try and render her home as comfortable as we can. She assists Mrs. Q. in sewing, &c., for her board, and receives the proceeds of the school for her trouble in the school, in which we have about sixty children, as many as we can accommodate. It is conducted in an outbuilding in our own yard, and under my immediate inspection.

We have but little to say about our church affairs. I hope we are not retrograding, but we are not making much progress. Our prayer-meetings and religious services are well attended, and a few are inquiring the way to Zion; but in this small community you cannot expect so plenteous a harvest as larger fields of labour present.

Home Proceedings.

HOME ARRANGEMENTS FOR OCTOBER.

- WALES.—GLAMORGANSHIRE Meetings begin at Merthyr on the 10th, and continue till nearly the end of the month. Deputation, Rev. J. Edwards and brethren of the county.
- The Meetings of the three SOUTH-WESTERN COUNTIES continue to the middle of the month. Deputation, Rev. W. Upton, and Rev. W. H. Jones, Carmarthen.
- MONMOUTHSHIRE and NORTH WALES.—The Meetings of this District begin about the end of October.
- LINCOLNSHIRE.—The Meetings of this county are to be held at Horncastle on the 4th, and at Boston on the 11th. Deputation, brethren Carey and Briscoe.
- LEICESTERSHIRE.—The Meetings of this county begin at Leicester on the 17th. Deputation, Rev. J. Angus and Rev. E. Carey.
- A series of Meetings to be hold at Banbury, Buckingham, Aylesbury, Stoney Stratford, Tring, Windsor, and most of the towns of Bedfordshire, begin on the 25th. Deputation, Rev. J. H. Hinton, Rev. J. Thomas, and (if possible) Rev. W. Kuibb.
- HUNTINGDONSHIRE.—The Meetings of this District begin at Spaldwick, on the 29th. Deputation, brethren Clarke and Pearce.

ADDITIONAL MISSIONARIES TO JAMAICA.

We are glad to learn that the appeals of our brother Knibb for additional labourers in Jamaica are so successful. Birmingham has promised 200*l.*, Liverpool 200*l.*, Leeds 200*l.*, Bradford 100*l.*, Hull 50*l.* Coleford has sent 100*l.*, and various other places sums to the amount of 100*l.* more; in all about 1000*l.*, while about 2000*l.* will be wanted to send out the ten.

Two missionaries and their wives, Mr. and Mrs. Henderson, and Mr. and Mrs. Millard, have already sailed. Others are accepted; and, by the end of the year, it is hoped that money enough will be raised to send out the whole.

We trust that the places that have engaged to subscribe a definite sum will forward it as early as possible; and that others, which Mr. Knibb is unable to visit, will aid, promptly and energetically, this great cause.

It is expected that the support of these missionaries will be given by the churches of Jamaica themselves.

It would very materially help this work, if two or three friends, in each district which Mr. Knibb has not visited, would canvass their respective localities, and send donations and collections to Fen-court by the beginning of November

EDUCATION.

As several friends have kindly promised to aid in the promotion of Female Education in Jamaica, the Rev. W. Knibb respectfully requests that any donations for this object, with any boxes of useful articles for sale, be transmitted to Fen-court by the end of October. It will give him pleasure to be the bearer of any to any of his brethren in the island.

Any useful books, or specific donations towards the Theological Institution for the training of Native Missionaries in Jamaica, will be most thankfully received.

SUSSEX AUXILIARY.

THE Annual Meetings of this Auxiliary were held at the close of the past and the commencement of the present month. Sermons were preached at Brighton and Wivelsfield, August 16th; Shoreham, 17th; Worthing, 21st; Rye and Newick, 23rd; Uckfield, Lewes, Wadhurst, and Hastings, 30th. Public Meetings were held at Chichester on the 18th; Midhurst, 19th; Horsham, 20th; Rye, 24th; Battle, 25th; Newick, 26th; Uckfield, 27th; Hailsham, 28th; and Lewes, 30th; on the morning of which day there was a Public Breakfast at Hastings.

The Sixth Anniversary of the County Auxiliary was held in the Town-hall, Brighton, on Tuesday, September 1st; when J. Foster, Esq., of Biggleswade, though labouring under indisposition, most kindly and ably presided.

Great interest was excited at the various meetings by the presence and addresses of the brethren Pearce, from India, and Knibb and Beckford, from Jamaica. The receipts of the Auxiliary are expected, this year, to be more than double the amount of any preceding year. An extra effort is also making towards sending additional missionaries to Jamaica.

Mr. Knibb having stated, at Brighton, in the course of a most powerful address, his intention to form a Normal School for female Africans, especially such as may be obtained from captured slave-ships, the chairman, with his accustomed liberality, immediately gave 10*l.* to this

important object; to which, also, other friends have subsequently contributed.

It is a cause for devout gratitude and joyfulness that a holy and tender interest in missionary efforts is pervading the churches of this county, most promising in its aspect on the Redeemer's kingdom, both at home and abroad. There might seem invidiousness in mentioning particular churches; but of some of them it may be truly said, "Their deep poverty abounded unto the riches of their liberality."

One delightful fact, in relation to our late Missionary services, deserves especial notice: we refer to the fraternal and Christian kindness of our Pædobaptist brethren; who have not only attended our meetings, coming from considerable distances to give us their valuable aid, but who, in some towns, in which the Baptists have no sectional fellowship as a distinct body, granted us, with the greatest readiness, their pulpits and their chapels, to place before the Christian public the claims of our Society.

Among the many incidental benefits resulting from the cause of Missions, it is not the least, that it often exhibits zeal in association with that charity by which alone its Christian character can be made manifest.

W. SAVORY, }
P. J. SAFFERY, } *Secretaries.*

Sept. 15, 1840.

LETTER TO THE EDITOR.

Hastings, Sept. 15, 1840.

MY DEAR SIR, — In my recent journey through the county, with the Deputation on behalf of the Mission, Mrs. Smith, the excellent wife of our esteemed brother at Rye, put into my hand a female ornament, which was given to her that it might be sold, and the proceeds appropriated for the spread of the Gospel. The individual who gave it accompanied it with this most emphatic and instructive remark, "I have Christ now, and do not want this."

On my return home I was much gratified by finding a letter, of which the following is a copy:—

"My dear Sir,—I have long had a wish to write to you, as there is existing between us a spiritual relationship which neither time nor circumstances can destroy. I look back seventeen years, and bless God that you ever came to ———, and that, through your preaching, I was led to Jesus Christ, the Saviour of sinners. Your attention to my spiritual welfare at that time I shall ever remember with the warmest gratitude; and I must now thank you that, with my first religious impressions, you always endeavoured to cultivate in my mind an anxious concern about the perishing heathen, and gave me a Collecting Card, that I might do something for the Missionary cause. You will be glad to hear that I have continued to collect for that glorious cause.

"After hearing Mr. Knibb at ———, Mrs. F. and myself resolved to try and get a Bazaar for him to take back to Jamaica. We consulted with Mr. M., and hope we shall succeed in getting a box of fancy and useful articles. One gentleman has sent his gold seal: will it be equal in value in that country? Will you be

kind enough to write me a line and tell us; and likewise what time the box will be wanted to go?

"As you are at a great distance from me, I would say, for the encouragement of others, if you please to make use of my poor feeble remarks, that about nine years since I was married to a young man like-minded with myself. We commenced business, not with large property, and with a borrowed capital. The Lord was pleased to bless our labours, and we agreed to give 10*l.* to the Missionary cause as first fruits. God was still gracious. We removed into a larger shop; and we thought, if prosperity attended our efforts, we should give the first fruits in the new house. We did so, and presented ten pounds in November, 1833. And now I am doing all I can for the Bazaar; and I would say to any young person, Be just, and then never fear to be generous to the cause of God.

"I hope, my dear sir, you will pardon my freedom, and favour me with a line as soon as convenient.

"Present my kind regards to Mr. Knibb. Mr. C. unites with me in Christian affection. We wish for you every blessing for this life, and life eternal.

"Your unworthy friend,

"D. C."

I think you will agree with me that this is a light which ought not to be put under a hushel, but into a candlestick, that it may give light to all. I am,

My dear Sir,

Very affectionately yours,

P. J. SAFFERY.

DESIGNATION OF A MISSIONARY.

ON Monday evening, the 14th of September, Mr. Benjamin Millard, of Stepney College, was designated for Missionary service to Jamaica, at Prescott-street Chapel. The service was commenced with reading and prayer, by the Rev. Samuel Tomkins; the introductory discourse by the Rev. John Dyer; questions and ordination prayer by the Rev. Charles Stovel; and the charge by the Rev. Dr. Murch. A brief address was then given by Edward Barrett, one of our negro friends from Jamaica; and the service was closed in prayer, by the Rev. J. H. Hinton.

Mr. and Mrs. Millard have since sailed from Liverpool in the *Kingston*, together with the worthy deacons, Messrs. Barrett and Beekford. They had begun to feel much incommode by the comparative rigour of our northern climate, so that it became quite necessary, for their health's sake, that they should return without delay. We believe that these brethren have, during their short sojourn, "obtained a good report" as humble, consistent, useful servants of the Redeemer. May their lives be spared for much usefulness in future years, among their own countrymen!

MISSIONARIES OUTWARD BOUND.

WE have been gratified by the reception of intelligence from our dear friends, Messrs. Evans and Parsons, who left Liverpool in July, by the *Jessie Logan*, Captain Major, for Calcutta. At the date of their letters, 7th of August, they had just passed the Cape de Verd Islands, in circumstances of health and comfort. Mr. Evans remarks,—

You will be glad to learn, that since we left Liverpool our voyage has been pleasant and prosperous, so that at the present date we are several degrees south of the Verd Islands.

Our health has, on the whole, been good, and we have had very much of a providential character to excite our constant gratitude. In religious things God has been very gracious to us. In the captain we have not only a kind friend, ever ready to anticipate our wishes and promote our comfort, but “a brother beloved.” Under his patronage and sanction we have established a series of religious services, both public and social, which have greatly contributed to our growth in grace and personal happiness, as the children and servants of God. The officers and men attend the services on the Sabbath, and on Monday and Thursday evenings, with great re-

diness and apparent delight. It is our earnest prayer, as I am sure it will be yours, that these services may be productive of much spiritual good.

On last Lord's day, being the first of the month, we thought much of our beloved friends in England, and especially while we commemorated, as five of us did, the dying love of our dear Redeemer. It was a season of great refreshment and solid pleasure.

We have now been twenty days at sea, and our progress towards our destined port has been hitherto rapid and prosperous. Surely our dear friends have been much in prayer on our account; and we are all laid under increased obligations to Him who has had us in his gracious keeping.

Favourable intelligence has been received, also, from Mr. Henderson, on his way to Jamaica; and from Mr. Small, bound to Calcutta.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to Mr. Underwood, of Brixworth, for Magazines for the Mission; to friends at Woolwich, for a box of useful articles; and Mr. Hewitt and friends, at Swaffham, for a box of useful articles; and to Miss Rust, of Clapton, for two boxes of books, &c., for Mr. Philippo's schools at Spanish-Town; to Mr. Bigwood, of Clerkenwell, for Magazines and beads; to Mrs. Tebbut, of St. Ives, for a case of sundry useful articles; to Mr. Dearle, of Paddington, for Magazines for the members of Mr. Knibb's church; and to friends at Camberwell, for a box of useful articles, value 50*l.*, for the Camberwell School, Jamaica.

A box has likewise been received for the Rev. J. Harris, and a paper parcel for the Rev. E. Daniel, of Ceylon; a box for the Rev. J. Hutchins, from Mrs. Gardner, Luton; and a box without direction, of which no advice has been received.

Mr. Philippo wishes gratefully to acknowledge the receipt of a box of useful and fancy articles from Mrs. Millar and friends, at Hammersmith.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from August 1st to September 1st, 1840.

SUMS RECEIVED AT FEN-COURT.	
Subscriptions.	£ s. d.
Mr. C. S. Tossbill	1 1 0
Mr. Thos. Lindop.....	1 1 0
Rev. Dr. Hoby	2 2 0
Mr. John Burls	1 1 0
Donations.	
Joseph Gurney, Esq. ...	30 0 0
A. B., by Rev. J. H. Hinton	0 10 0
N., L 57622	6 0 0
Ditto, for Africa	4 0 0
Old coins, by Rev. J. Clarke.....	0 6 0
C. M.	100 0 0
Dr. Hoby, for additional Missionaries to Jamaica	10 0 0
Mrs. H. Townley, for Africa	1 0 0
Mrs. B. Wilson, ditto.....	10 0 0
Anonymous, by Rev. J. Angus.....	30 0 0
Ditto, for Africa	20 0 0
S. Whitechurch, Esq., Charford	10 0 0
Mrs. E. Gurney, <i>Walworth</i> , Africa.....	1 1 0
Miss Daniel, for Ceylon	1 0 0
Ann Collins, for Africa...	0 10 0
R. M. L., first fruits, do.	0 10 0
W. B. J., for <i>Lucea</i>	5 0 0
Hon. Mrs. Thompson, <i>Poundsford Park</i> , for Africa	10 10 0
R. M.	10 0 0

LEGACIES.	
John Hunter, Esq., late of <i>Brixton-hill</i>	100 0 0
Isaac Richardson, Esq., late of <i>Newcastle-on-Tyne</i>	45 0 0
Mrs. A. L. Cheselden, late of <i>Reading</i>	22 16 0

COUNTY AUXILIARIES.	
<i>Bedfordshire.</i>	
Luton, for last year, collections and subscriptions	60 0 0
Colman's Green	2 0 0
Toddington	12 2 3
<hr/>	
	74 2 3

Luton, collections and subscriptions	90 0 0
Dunstable, additional...	0 5 0

	£	s.	d.
<i>Berkshire.</i>			
Wallingford, by Mr. Field	25	8	2
<i>Devonshire.</i>			
Plymouth:—			
Collections at How-street, on account .	38	0	0
Stonehouse, by Mr. Knight	6	15	8
<i>Essex.</i>			
Loughton, Missionary Association, by Rev. S. Brawn	6	3	5
<i>Waltham-Abbey:—</i>			
Collection	12	0	0
Ditto, for Africa	2	0	0
<i>Gloucestershire.</i>			
Cheltenham, by Mr. Smith	10	0	0
Ditto, for Africa	66	0	0
Winchcomb, by Rev. W. Mills	10	6	6
<i>Gloucestershire Auxiliary:—</i>			
Chalford	3	2	4
Cambridge	1	6	9
Eastington	2	0	0
Gloucester	15	7	6
Hampton	4	11	7
King's Stanley	20	18	2
Painswick	0	16	6
Shipscomb	0	15	0
Slimbridge	2	0	0
Shortwood	32	13	6
Stroud	52	3	5
Thornbury	15	14	6
Tetbury	4	0	0
Uley	5	3	0
Woodchester	5	0	0
Wotton	25	8	1
<hr/>			
	191	0	4
<i>Hertfordshire.</i>			
Tring, by Mr. H. Harris, for printing-press for Ceylon	40	5	6
Ware, Friends to Baptist Mission, for Africa...	1	10	0
<i>Kent.</i>			
Woolwich Auxiliary, on account	10	0	0
Eynsford	9	15	0
East Kent Auxiliary ...	89	9	2

	£	s.	d.
Margate, for Africa.....	9	14	3
Canterbury, ditto.....	35	0	5
Ramsgate, ditto	25	10	0
<i>Leicestershire.</i>			
Loughborough:—			
Collection, &c.	11	1	0
J. B. H., by Mr. Millard	5	0	0
<i>Northamptonshire.</i>			
Northampton (received in May):—			
Grey Friars-street collection.....	7	4	6
Aldwinkle, by Rev. D. Parkins	5	6	6
<i>Norfolk.</i>			
Norwich, &c., by Mr. Ringer, for Africa	201	9	6
For schools	18	0	0
<i>Suffolk.</i>			
Grundisburgh, by Rev. J. Collins	4	0	0
Bilderstone, by Mr. Pollard.....	2	10	0
<i>Surrey.</i>			
Dorking:—			
Mrs. Jackson	10	0	0
<i>Staffordshire.</i>			
Burton-on-Trent:—			
Mr. Hunt	1	0	0
<i>Warwickshire.</i>			
Coventry, by Mr. Booth	77	11	3
Birmingham:—			
J. C. Hardy, for Ceylon	5	8	0
Leamington:—			
Collected by Master Robinson.....	0	8	0
<i>Wiltshire.</i>			
Melksham:—			
Collections.....	6	12	0
For schools	1	10	6
Sunday-school children	0	14	1
Subscriptions and donations, &c.....	92	16	9
<hr/>			
	101	13	4
<i>Trowbridge:—</i>			
Collection at Back-st., by Rev. J. Angus ...	5	8	0

£ s. d.	Worcestershire.	£ s. d.	£ s. d.
Collection at Bethesda			NORTH WALES.
Juvenile Society at	Astwood, by Rev. J.		Holyhead, by Rev. W.
Back-street	Smith	24 2 11	Morgan
For education of girls	Pershore, by Rev. W.		2 0 0
in East Indies:—	Knibb	36 8 6	FOREIGN.
Mrs. Salter	Worcestershire Auxili-		Salter's Hill and Beth-
Ditto, box	ary, on account, by		tephil Auxiliary, Ja-
Subscriptions.....	Mr. Harwood	208 14 9	maica
			50 0 0

N.B. *The Secretaries are sorry to find that some Contributions, received prior to the 31st of March, have been omitted in the Appendix to the last Report. In consequence of the departure of their esteemed friend, Mr. Evans, for Calcutta, just when that document was preparing for the press, its completion necessarily devolved upon inexperienced hands. Present arrangements will, it is hoped, prevent the recurrence of similar errors.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

THE
MISSIONARY HERALD.



SCENE IN JAMAICA ON THE FIRST OF AUGUST, 1838.

The Missionary Herald (Nov. 1840).

SECOND ANNIVERSARY OF NEGRO FREEDOM.

ANOTHER *first of August* has passed in peaceful gladness over Jamaica. We are privileged, in our present Number, to insert a renewed testimony to the religious sobriety with which the day was observed (page 279); and we avail ourselves of the opportunity to prefix an engraving, which depicts a memorable scene connected with the first of August, 1838.

About ten o'clock on that day, Mr. Phillippo, our missionary, resident at Spanish-Town, the seat of Government, accompanied by the children of his schools, full 1500 in number, and by his white congregation, with several thousands besides, attended, by appointment, his Excellency the Governor, Sir Lionel Smith, at the Parade, in front of the King's House. Here Sir Lionel addressed the multitude, in a speech full of feeling and paternal advice; after which he read the Proclamation of Freedom, amidst the hearty rejoicings of the delighted throng. The white population of the town and neighbourhood seemed to have attended to witness the scene; and the address of the patriotic Governor was listened to throughout with the utmost attention, respect, and gratitude.

In front of the portico are seen the Governor, the Bishop, and Mr. Phillippo, representing to the spectators the happy union of civil and religious feeling on this joyful occasion. The building to the right of the picture, opposite the King's House, is the House of Assembly.

C A L C U T T A.

ENTALLY.

FROM the *Calcutta Missionary Herald* for June, we extract the following notices of a recent addition to the church in the Circular Road, under the care of Mr. Tucker; and also of a Mohammedan inquirer, where impressions originated in reading the Scriptures, without the aid of any living instructor. Our readers will not fail to mark the exhibition of British justice made by the presiding magistrate.

Recent Baptism.

On Lord's day, the 7th inst., four persons having made a profession of repentance towards God and faith in our Lord Jesus Christ, were baptized in the new chapel in Entally, by the Rev. F. Tucker, pastor of the church. In this instance the promise has been verified, "The seed of the righteous shall be blessed," one of the number being a son of W. T. Beeby, Esq.; who, during his residence in this country, was, for many years, a deacon of the church. Another, the Rev. T. Atkins, has been a minister of the Gospel for upwards of six years. After carefully searching the Scriptures, and otherwise examining the subject, he came to the conclusion, that immersion is the only mode authorized by the word of God of administering and receiving baptism, and that faith in Christ

must precede this public profession of allegiance to him; he therefore determined to obey the Divine command. May the Lord, to whom these our friends have given themselves, keep them, by his grace, until that great day, when all who belong to him, of whatever name, shall be glorified together with him.

Conversion of a Mohammedan.

Within the last few days, an intelligent and well-educated Mohammedan young man, Moulavi Qazim Ali, teacher in La Martinere, has abjured the errors of the false prophet, and declared his cordial reception of the truth as it is in Jesus. His religious impressions are the result of reading the Scriptures in English, unaided by the assistance of any Christian teacher.

He appears, for some time, to have been strongly impressed with the striking contrast

presented between Mohammed and the Lord Jesus; and the purity and loveliness of the Saviour were the means of drawing him to Christ. About a month ago he addressed an anonymous letter to the Rev. J. D. Ellis; and, having received an encouraging reply, he went two or three times to his house to converse with him. Those visits attracted the attention of some of his connexions, who forthwith commenced a system of violent persecution. His wife's relatives (for it is to them we refer) were very anxious to remove and separate her from him. In this they were actuated partly by bigotry, and partly by interested motives; accordingly, on the 21st May, a young man, brother of the Moulavi's wife, went to his house, under the covert excuse of speaking to his sister. She feeling no desire to see her brother, whose intentions were pretty manifest, the durwan received orders not to admit him; but, being bent upon forcing his way into the house, he burst open the door; and when his brother-in-law personally tried to prevent him from entering, he struck him a severe blow on the head; and only yielded when, by the determined energy of the Moulavi and his attendants, he was compelled to desist from his purpose. Enraged at the failure of his plan, he, a day or two afterwards, summoned the Moulavi before the police for having, as he pretended, severely beaten him, and tied him with a rope.

An account of the investigation of the case has appeared in several public papers, from which we give the following literal extracts:—

"No evidence whatever was offered to support the charge; and even the complainant did not profess that any marks had been made, or injury sustained by him.

"Strange to relate, the magistrate forthwith fined him (the Moulavi) in the penalty of 64 rupees, and the durwan 5 rupees, or both to be imprisoned one month. He further ordered the Moulavi to find sureties to keep the peace, himself in 250 rupees, and two others in 100 rupees each. The fine was paid; but the sureties not arriving till Mr. O'Hanlon had left the office, he ordered the Moulavi to be sent to the prison, from which he was liberated the following day, on the required recognizances being given.

"The magistrate's conduct throughout manifested his spirit. In the public court, in the presence of Hindoos and Mohammedans, he taunted the poor man with his intention of professing Christianity, by saying, in a peculiar tone, 'You intend to become a Christian soon, don't ye?' To this the Moulavi, with commendable coolness and courage, replied, 'Probably I shall, sir;' the magistrate thus calling to his aid against the poor man all the bitterest passions and prejudices of the attendants in the court, who at once felt towards him all the hatred which such a circumstance must naturally induce. Besides this, in the midst of the investigation, the magistrate encouraged the assailant,

by telling him that he did quite right in trying to get admission to his sister; and that if he could not succeed, and the Moulavi would not allow him, he, the magistrate, would issue an order that should force the Moulavi to do so.

"This advice was most fully acted upon, as the sequel will prove. The very evening that the Moulavi was confined in the police, the brother-in-law and his mother, with twelve or fifteen men, armed with bamboos and sticks, proceeded to the house, saying that the judge sahib had sent them to take the Moulavi's wife. They immediately burst the outer door, a darma one, and entered the house; they did not, however, succeed in their attempt to carry off the wife; for, on hearing the noise of their coming, the woman fled by a private door, and took refuge in a neighbouring house. Not succeeding, they soon after went away; and a box of jewels and several little articles were missed, having been taken away, but by which of them has not been ascertained. The brother of the woman was among them, declaring that he would beat and kill the Moulavi whenever they might find him, and that money should save them from any punishment for the crime.

"A complaint of this was made to Mr. O'Hanlon; and the Moulavi, apprehending danger from the violence of his brother-in-law, but still not wishing to punish him, petitioned the magistrate to bind him over to keep the peace toward himself and his family. On Monday last this came on at the Police-office, and an attorney of the Supreme Court, a gentleman from the office of Messrs. Baillie and Molloy, solicitors, and the Rev. J. D. Ellis, were present. Three persons, a servant of the Moulavi and two neighbours, on oath declared the facts above related, and were most certain as to Shaik Amdo's being one of those who forced the house; the magistrate, however, declared that his mind was made up about it, and that if there were 300 witnesses he would not believe them; although he denied having given any such order to remove the Moulavi's wife, as alleged. Other witnesses were in attendance, and many more might have been called; but the magistrate declined hearing them. On being remonstrated with, and told that all the Moulavi asked was to bind over the defendant to keep the peace towards him, and that a simple affidavit of apprehended violence, even without witnesses, was enough to serve this end, he replied, that he was there both as judge and jury; that he considered the complaint malicious, and should do as he pleased. The case was then dismissed, and the party left to seek justice and protection in another channel."

He has been, with his wife, for some days under the care and instruction of Mr. Ellis; and as there is every reason to believe that God has commenced the good work of grace in his heart so we may firmly hope that his piety will be increased and developed by the power of the Holy Spirit. We earnestly commend him to the sympathy and prayers of all our Christian friends.

MONGHYR.

EXTRACT OF A LETTER FROM MR. G. B. PARSONS,

*Dated June 30, 1840.**Mr. Leslie's health and devotedness to his labours.*

BROTHER Leslie continues nearly free from fever, and much stronger than I ever expected to see him. How much longer this mercy may be continued to us the Lord only knows: the trying season is coming; the rains are falling; and when the ground is thoroughly soaked, and the sun, shining upon it, shall fill the air with moist vapours, then the element of life will be supplied to his fever. He has already had attacks of ague, which are the forerunners of fever; and, the Sabbath before last, he expressed his fears in the morning that fever would prevent him from preaching in the evening, but it went off.

I have never heard him express his opinion respecting a visit to England. The letter which you wrote him, in answer to his on the subject, was, by some mismanagement, detained in the office, and did not reach here till near twelve months after it was dated; and though he has received that, and knows that John is coming to Monghyr, yet he has not spoken a word to me on the subject, nor do I hear that he has to any one else; but as he is not very communicative in matters which relate to himself, I do not much wonder at it. Though no one would welcome his stay more than I should, yet I feel it would be a sad pity that he should drag on with a diseased frame till it drags him down to the grave, rather than seek restoration in England, while there yet remain sufficient stamina of constitution to warrant the hope of complete recovery. Of course we cannot wonder at it, but rather sympathise in the feeling, that he should cling to the spot where the most interesting and eventful portion of his life has been passed,—where he is known, and loved, and revered, and where his strength and labour have been expended. But if he does not return, it will not be through a lack of kind invitation. He has now received yours. The brethren in Calcutta have most kindly urged the matter; and I have, on more occasions than one, assured him that he has many at present unknown friends in England, who would deem it a delight to receive him and his family, and aid them in every possible way. May the Lord, in much mercy, long spare him, and direct him in the right path!

Mrs. Leslie, and their two very interesting children, are quite well.

Dear Mr. Moore is still very weak, and an almost continual sufferer, both in body and mind. No one can judge of the pains of old

ago in India from what they have seen in England. The nerves become shattered and broken to such an extent that life becomes a series of alarms; the appetite and digestive powers become so impaired as to produce constant depression of spirits; and the frame becomes so tender that every breath of east wind is a source of pain. Yet, amidst all his sufferings, Mr. Moore has been quite a father to us. His long-continued afflictions seem to have filled him with sympathy and tender concern for others; and I am sure Sophia and myself have received such kindness at his hands as we can never forget to our dying day. May the Lord overrule all his afflictions, as I believe he is doing, to his meetness for glory!

Naynsook's illness and recovery.

Our excellent native brother and fellow-labourer, Naynsook, has had a very severe attack of the jungle fever since I wrote you. After his return from Patna, whither he went to recruit after an attack during the rains last year, he was tolerably strong for two or three months; then symptoms of returning fever began to show themselves. They ended in a strong attack of fever. The result was at one time doubtful; but the All-merciful, in compassion to his poor countrymen, brought him through, and has raised him up again; and I do not know when I have seen him looking so well and strong as he does now. Thus, on his account, too, we have to sing of mercy mingling with and bearing away sorrow.

Converts added to the Church.

A gracious God, too, has crowned his other mercies with this unspeakable blessing, that we have seen six, we hope, sincere converts added to the church. Five of them were natives, one European. They were a most interesting group. The European was a young man born of Jewish parents in Poland, and brought to the knowledge and love of the once despised Messiah here. One of the natives had been, in youth, under the care and instruction of honoured Mr. Chamberlain: another was arrested and secured by Divine grace when returning from a pilgrimage to Juggernath. One native woman appeared, to those who knew her past history, as a Magdalene washed in the fountain; whilst another, a Mussulman, had, quite late in life, been pulled out of the 'snick snook' of Mohammedan darkness. What triumphs of Divine grace were here! Jew and Gentiles, Mussulman and Hindoos, combining to honour him whose name shall be honoured by every tribe, and kindred, and nation,

and tongue; who now reigns, and, blessed be his glorious name! shall reign till he has saved all his people, and subdued all his foes. Even so reign, mighty Jesus!

Their baptism, too, was a specially interesting service. It was administered after the prayer-meeting, on Saturday evening. Our evening services commence at sunset, so that by the close of the meeting the stars were shining out in all the clearness and brilliancy of an eastern sky. The cool evening breeze was balmy; sufficient lights were placed round the baptistry, which is outside the chapel, to render the whole scene solemnly, and not glaringly distinct; and there, surrounded by silent, attentive, and some weeping spectators, after an address to the natives who were present, the Saviour's authority was recognized, and his institution honoured, by dipping in water, in the name of the Father, Son, and Holy Ghost, those who had previously declared themselves his disciples.

It is gratifying, too, to add, that, since their baptism, two especially of the new converts are manifesting a pleasing desire to labour for the spiritual benefit of others, who are, as they were, dark and enslaved. One, the young pilgrim, attends daily at Mr. Leslie's for instruction, in preparation for the ministry; and there is a sincerity, cheerfulness, and reality about him, which, together with his manifest improvement, promises well. The other, who was under the care of Mr. Chamberlain, and was, when baptized, in service, expressed a desire to be more directly employed in doing good; and we took him as a teacher in our little school; and his growth, both in knowledge and grace, for the little time during which he has had increased opportunities of mental culture, are such as to make us quite satisfied with the step we have taken. May the Lord preserve and bless them both, and increase them a hundred-fold!

For a month or two after the baptism of these candidates we had no new inquirers; but the Lord has again heard prayer, and we have two inquirers with us at present. We hope their faces are Zionward; but as they have been but a short time with us, and very many such cases prove only disappointments, it would be quite premature to say any thing about them yet. May God preserve them from proving either stony ground or thorny ground hearers! then it will be our delight to inform you that they stand fast in the Lord.

Awfully depraved character of the Natives.

Every conversion in this land of horrible darkness is a most especial triumph of Divine grace and mercy. From what depths of thick clay are the converts drawn out! The consciences of idolaters are awfully seared. As a proof of this, I may mention a visit which Naynsook paid to a poor condemned culprit at Bhalgalpor, a neighbouring town. The judge, who had sentenced him to death for the murder of

his wife, is a truly pious, excellent man. It grieved him to think that the man should go into eternity without the opportunity of hearing the Gospel simply and plainly expounded to him, he therefore sent for Naynsook to visit him. Naynsook went, spoke to him of the crime he had committed, and for which he was about to suffer. He, with cool and hardened indifference, replied, "I have done no harm, I have only killed my wife; why should I be hung for that?" In this state of heart he died, still persisting in the assertion that he had committed no crime. And, indeed, it seems that not only heathen subjects, but heathen lawgivers, were so abandoned to hardness of heart, that, by heathen law, the murder of a wife was deemed no crime, and was never punished. To see such hearts broken for sin, and such idolaters weeping tears of penitence, is, indeed, to witness a signal triumph of Divine grace.

The more you have directly to do with idolaters, the more you become convinced that they are not only sadly ignorant, but malignantly opposed in heart to the Gospel, as a system of purity inflexibly opposing their corrupt practices and depraved tastes. This has appeared sadly evident to me, as I have accompanied Naynsook to the bazaars.

The Gospel no novelty in Monghyr.

The Gospel is no longer a novelty in Monghyr; the inhabitants well know its requirements; they know that their sins, as well as their idols, must be relinquished, if they would obey the message of the Christian preacher. Their inquiries have more the air of contempt and dislike about them than of the shortsightedness of ignorance, or the wonder of curiosity.

The depravity of the heart a greater obstacle to the spread of the Gospel than caste.

Naynsook very justly observed to me, the other day, that caste was much spoken of as a great hinderance to the reception of Christianity by his countrymen, but that sin was the great chain that kept them in bondage,—that could that be broken caste would soon be got over. This witness is true; and yet it is true, also, that the whole system of idolatry and priestcraft connected with it is so craftily contrived, and so intimately interwoven with the common occurrences of life, as to give a fearfully increased power to this reigning depravity of the heart.

Brahminical Theory of Eclipses.

According to Hindoo wisdom, or rather Brahminical craft, the theory of eclipses is this:—

One of the celestials, in mischief, seizes hold of the sun or moon, and breaks off the portion obscured. The injury can only be repaired, it is said, by giving money to the Brahmins. But how is this money to be collected? It would be a difficult thing to run from village to village to get it. Another device follows: it is given

out that the waters of the Ganges are peculiarly sacred at such seasons, and that whoever bathes in them then washes off his sins, so that the poor deluded things flock to the river to bathe. Thus they are collected together in a place easy of access, that the Brahmins may come and fleece them at will. This is only one specimen of the consummate skill and craft of the system.

This is no cause of discouragement, for greater is He that is for us than all those who are against us. All the massive chains of sin, caste, and Brahminical despotism will prove but as cobwebs before omnipotent grace; but it does seem to render every conversion among such a people an especial mercy.

These assemblies of the people so far serve the cause of the Gospel that they enable the missionary to put the word of life into the hands of many, and preach the Gospel to many who live in remote villages, and would, perhaps, otherwise, never have an opportunity to hear the joyful sound. One of the inquirers whom I mentioned first heard the Gospel at the river's side, whither he had come to bathe, and lose, as he thought, his sins.

Children under Instruction.

Having mentioned our school, a few particulars may not be uninteresting to you.

Our number is at present seven, five boys and two girls. One is the son of a native Christian; the remaining six would, in all human probability, have grown up under the hardening, defiling influence of a heathen education, had not the merciful God, and the kind efforts of Christian friends, provided this asylum for them. They came to us in the most distressed situation, being picked up either by the police or our native members, begging a mere starving subsistence in the bazaars.

The heathen would far rather their children should die, than that they should lose caste by associating with Europeans. Naynsook told me, the other morning, of a poor man, who had come down from Benares, begging, with six children. They are all, he told me, miserably poor, naked, and crying nearly the whole day with hunger. He told the poor fellow that there was a sahib in Monghyr who would take his two youngest children, feed them, and clothe them, and instruct them, and would not require to be paid a pice in return. "No," said the man, with hardened indifference, "if I die, I shall be thrown into the river; and if they die, they will be thrown there; but I will not give them up to the sahib;" intimating that it would be much better to throw them into the river dead than to the sahib alive.

As you would expect, we find both their bodies and their minds grievously injured by the wretched circumstances in which they have lived. One poor little boy is now so weak that we hardly dare entertain a hope of his life, owing to the trash he was in the habit of eating, even down to common mud; because, as his sister

tells us, they could get nothing else to satisfy the gnawings of hunger. Their minds were as much or more injured than their bodies. Miserably ignorant they seemed, quite destitute of all idea of a Supreme Being, the Creator of themselves and the world around them. Their minds seemed one thick, black blot. Petty lying and petty thefts were their daily employ, so that they were not at all unlearned in the arts of deception. So obstinate were they that I know not when we shall teach them the duty of prompt obedience. This costs us a struggle with their waywardness almost every day, and sometimes very hard struggles too. If God had not promised the aid of omnipotent grace to those who endeavour to "train up children in the way they should go," I should be ready to throw up the undertaking in despair. It is distressing to think that this is the condition of millions of poor children, who, if timely aid be not afforded, will grow up in this condition, and die in this condition, and leave behind them a race as ignorant, depraved, and prejudiced as themselves.

Immensity of the work to be done in India.

It is quite overwhelming to reflect on the vast amount of work to be done in the great Indian jungle; and which, as the age of miracles is past, must be done by the instrumentality of Christian benevolence. Surely from my heart I pray, Lord, give triple strength, and faith, and zeal, and love to every labourer in the field, and send out quickly additional hosts!

Our endeavour is, to separate the children, when they come under our care, entirely from heathen influence. For this purpose, we never allow them to go beyond the bounds of our own compound, except when they go to chapel, and then they are accompanied by a native Christian. We feel very grateful to God that he has supplied us with a native Christian to take charge of them when out of school, and one to instruct them in school.

Compared with the wants of the people and our own desires, we feel that ours is a very, very small beginning, very indeed; but we are encouraged by knowing that God does not "despise the day of small things," and we have confidence in Christian friends that they will not, but will labour together with us in their prayers, that from these little ignorant, despised ones, God would raise up some champions for the truth,—some to preach powerfully the riches of Christ and Gospel grace when we shall be silent in the tomb. Such is our desire, and our aim, and our prayer. The end, it is true, is far off; and the beginning seems very disproportionate to such an end; but the husbandman has long patience; the seed is small, and many, many days it lies hid, and shows no signs of life; but it grows up and increases, he knows not how, yet he becomes enriched with a plentiful harvest. And is not the God of grace as worthy of our patient trust as the God of nature? The success of similar

attempts, which sprung from small beginnings—I refer especially to the Boys' Boarding-school in Calcutta—may encourage the friends of Christian education to hope, though it may seem hoping in part against hope.

Anticipates his Brother's arrival in India.

I have not yet received any news directly from you, or from home, respecting dear John; but I have received indirectly, through friends in Calcutta, the very cheering intelligence that I may expect him. Sincerely grateful do I wish to feel to God for his great mercy; and I would warmly express my thanks to the Committee for kindly affording me the hope of so abundant a source of alleviation and joy. Thirsting, you may suppose I am, for full particulars respecting him. I trust the same goodness and mercy which have brought and settled me here so comfortably, will also bring to me the greatly additional blessing of seeing so dear a brother as a fellow-labourer in the Saviour's work.

Excellence of Mr. Yates's Translations.

A good work was nobly done in the formation of the Bible Translation Society. Independently of the translation of every term, which is not done in any other translation into Hindoostance with which I am acquainted, there appears to me a transparency, and clearness, and definiteness about Mr. Yates's Hindoostance translation which I see in no other. Of course this is my own private opinion, and may be controverted; and yet, in confirmation of it, I have heard it objected to the translation, that those passages which our English translation leaves so indefinite that the reader is compelled to put a sense on the word as he reads, or receive no de-

finite idea from the reading, are not left thus in Mr. Yates's translation, but have a clearly defined sense enstamped on them. This is called putting his own sense on Scripture. To me this property seems a most valuable one, especially when intended to be read by prejudiced persons, and listless, indifferent persons, who would need but a very trifling inducement to throw the book aside, and who would be sure to find such an inducement in the unintelligibility of the language, if such existed.

If it be so great a fault in a translator to put a sense on Scripture, I think it a far greater one to write that as translation of God's word which he is conscious has either no sense, or, as the Mussulmans say of every sentence of the Koran, sixteen different ones.

I am glad Mr. Yates's singularly eminent qualifications as a translator begin to be known and appreciated. The very retiring, patient, laborious thought, and beautiful simplicity which are among the most eminent of those qualifications, have tended to shut him up from public notice; but his noble works in the translation department will live after him, and be a radiant and imperishable crown around his memory.

Spirit of inquiry at Dacca.

You will be pleased to see, in the "Heralds" printed at Calcutta, accounts from Dacca, which show that our Scriptures and tracts are beginning to excite much attention, and great and effectual doors of distribution are opening. May this spirit of inquiry spread like a flame throughout the whole continent, then we shall have full work for every translator and every distributor, though multiplied a thousand-fold!

J A M A I C A.

THE following communications from our brethren Day and Dexter, will speak for themselves, and show in how pleasing a degree the blessing of God continues to rest upon those parts of the Missionary field which they occupy. The death-bed of the negro deacon is a striking scene; and the earnest exertions made by brother Dexter's congregations to secure an additional missionary, prove the high estimation in which they hold the blessed Gospel.

ORACABESSA.

EXTRACT OF A LETTER FROM MR. DAY,

Dated Aug. 10, 1840.

It will, no doubt, afford you pleasure to be informed that the second Anniversary of Freedom has passed away, not only without riot and disorder, but in the most sober, decent, and, I may add, religious manner. The people are

now returning to their work; and all classes express themselves well pleased with the general conduct of the peasantry, and the working of the free system.

On these stations the services of the 1st of

August and following days were very interesting, of which I intend giving you a brief account.

On Friday evening, July 31st, great numbers of people were seen winding their way down the mountains to Oracabessa; where they assembled in the chapel, to hold a meeting for the purpose of imploring the Divine blessing on the services of the approaching day. This meeting continued the whole night, singing hymns of praise, which were re-echoed back from the neighbouring dwellings.

At four o'clock next morning I met the people in the chapel, which even then was crowded to excess. Here arrangements were made for the baptism of 199 persons, who had been examined and accepted for that ordinance. We then proceeded to the sea-side, just opposite a small island, in the bay called Santa Maria, close by where Columbus landed in the year 1494, and which he named after his first ship. Here a very large assembly was gathered on the beach; and, after a short address to the spectators, singing a hymn, and praying, I went into the sea, followed by the candidates, who were baptized, on their profession of repentance toward God, and faith in the Lord Jesus Christ. The service was delightfully solemn; and I trust many of the spectators received impressions which will not be easily effaced.

As soon as we could again assemble, we held

a meeting for prayer and thanksgiving, at which, after several members had poured out their simple and fervent praises and prayers, I delivered an address, found on Psalm cxxxvi. 23, "Who remembereth us in our low estate; for his mercy endureth for ever;" after which we separated, for the purpose of taking some refreshment, which was now become quite necessary.

At eleven A. M. we again met, and I preached on the subject of Christian baptism, as laid down in the New Testament; concluding with an address to the newly-baptized persons, on the privileges and duties of members of the Christian church.

On the following morning I went down to Port Maria, when our usual Lord's day services were attended by immense numbers. During the service I suffered much from excessive heat, and returned in the evening quite exhausted.

After resting a little on the Monday, on Tuesday I went to Bagnal's Vale. On my way I was exposed to both rain and a scorching sun. I found a large congregation assembled on my arrival, to whom I preached; after which I returned home, thankful, I trust, for the strength afforded me, for the disposition of the people for whose benefit I labour, and for the pleasing prospects of usefulness before me. Truly "this is the Lord's doing, and it is marvellous in our eyes."

NEW BIRMINGHAM.

EXTRACT OF A LETTER FROM MR. DEXTER,

Dated Aug. 8, 1840.

I PROCEED to give you some account of the progress of the cause at these stations, and of the manner in which the past week of festivity has been observed.

Rio Bueno.

To begin with Rio Bueno. I am sorry that at this station there does not appear to be much real progress in the conversion of sinners. We have had no baptism since the Association; nor have very many presented themselves as candidates. Still there are some respecting whom I am satisfied that they have undergone a saving change; and many others of whom our deacons have favourably reported, though I have not yet had time for conversation with them.

The congregation is larger than ever, many being frequently unable to obtain admission; and I believe that if the chapel were again enlarged, it would be the same in a very few weeks. It does not, however, appear to me advisable to enlarge either here or at Stewart-Town; but rather, if help could be obtained from home, as I sincerely hope it may, to branch off, and form new stations near the extremities of the districts, at which large congregations might at once be gathered, without any injury to the parent

churches. In the Dry Harbour district, for instance, many of the people have to walk eight or nine miles to Rio Bueno or Stewart-Town; and though that is a comparatively small distance for the healthy and strong, it is a long way for the aged and infirm; I have not, therefore, been surprised at receiving repeated requests from them that they might have a chapel in that district. On the last occasion, they assured me that if I would open a station there, they would at once raise the money for the purchase of premises. I was forced to tell them that I could receive no subscriptions for such a purpose till the debts at the present stations were paid; and that I could not, in fact, undertake any more labour without help from England.

Our Day and Sabbath-schools here are in good order.

Death has been permitted to make his ravages among us; but we trust that they who have yielded to his summons, have done so only that they may enter into the joy of their Lord. One case was particularly pleasing; I had heard that one of our deacons was very ill, and, accordingly, went to visit him. He was insensible, and appeared to be very near the gates of death. On his reviving a little, he expressed great de-

light at being permitted to see his dear minister once more in the flesh, as he had feared that he should have been called away without such an opportunity. I said to him, "Well, Thomas, you are very weak, and cannot remain here long; tell me how you feel in the prospect of eternity." "Happy, happy!" was his short, but emphatic reply. "And what is it that causes your happiness?" I asked. "O minister, I trust entirely to my blessed Jesus!" "And do you feel that Jesus is precious?" "Precious! precious! Oh, what a sinner, and what a Saviour! O that I had loved him more and served him better!" This conversation quite exhausted him; and, after I had read and prayed, we parted, never more to meet till the morning of the resurrection. I learned from his wife, that immediately on feeling himself taken worse, he had all the members and inquirers living on the property assembled in his room; and, taking his New Testament into his hand, said, "I have often read to you from this blessed book, and would be glad to do so now, but am not able. Tell me, before I am taken from you, have I dealt faithfully with your souls?" There was silence, all being too much affected to reply. "What," said he, "can no one speak? Have I told you faithfully your duty from this book?" All, with tears, replied, "Yes! yes! had we attended more to what you have told us it would have been better for us." "Well," returned he, "remember I must meet you all at the bar of God, and bear witness that you knew what was right, and that if any of you are lost it is your own fault." He was one of those whom Mr. Whitehorn intended to baptize in January, 1832; but who, in consequence of the disturbances, did not enter the church till 1835. He has left a widow with four children, and expecting a fifth. Several hundred persons were present at his funeral; and his brother deacons, as a token of respect, had, before I next visited the station, clothed the pulpit and communion-table in black.

Stewart-Town.

At Stewart-Town we are, I trust, going on well. We have had our trials, but they have done us good. From the beginning of the year,—indeed, from our revival-meeting in November, the church has been more alive than at any time since I have known it; and though the number baptized be not so great as during the first two years after I took the stations, I humbly trust that the Lord is blessing his word now more than at any previous time. In the years just referred to, the greater number of those baptized had been waiting from the time of the disturbances.

You will have perceived, by the account in the *Baptist Herald*, that we were lately privileged to add to the church by baptism forty-one persons, who had given reason to believe that they had passed from death unto life. Many of these were among the most delightfully inte-

resting cases of conversion with which I have been acquainted.

I hope, as soon as the bustle of the season has passed over, to commence examining a goodly number, who are standing ready for that purpose.

The Sabbath-school is going on as usual. Several of the newly baptized were scholars, and two teachers in it.

Here, as at Rio Bueno, many of the people have to walk from eight to ten miles; and have, for a long time, been making requests similar to those from Dry Harbour. I have been forced to meet them in the same way.

New Birmingham.

The work of the Lord appears to be prospering abundantly at New Birmingham. After the removal of Mr. Gibson by sickness, a female member at Stewart-Town was requested to take charge of the school, till I could have one of our deacons trained for the purpose. She consented to do so for three months; but, as at the end of that time my expectations were not realised, she still continues here. It has rejoiced me to see the zeal with which she has carried on the work, and the blessing which appears to rest upon her labours. The day-school has been considerably increased, and the Sabbath-school doubled; while several of the young men and women who have joined the latter have this week been baptized, and others are in a very promising state.

This little station, formed, as you know, only two years since, with fifty-four members, has now just double that number; and many more appear to be anxiously inquiring the way to heaven.

The revival, which appears to be going on, commenced here, as at Stewart-Town, about November, many dating their first serious impressions from about that time.

If I mistake not, I have once or twice written you as to the deplorably destitute condition of the back part of the parish of Trelawney, and the adjoining portion of the parish of Manchester. You will, doubtless, have learned that the inhabitants of the latter parish have recently sent deputations to brother Phillippo, requesting him to help them to a minister, and that he preached among them a Sabbath or two ago. He must have travelled between forty and fifty miles to do so, while I write this within ten miles of the boundary of Manchester, and on Wednesday had the happiness of baptizing three persons from thence. They have for some time attended here, and given pleasing testimony of their conversion to God.

Another district, lying about fourteen or sixteen miles south-west of New Birmingham, and near the borders of St. Elizabeth, is in a similar state. One of our members, who has recently been residing there, informs me that nearly all the people call themselves Baptists; and that many of the older ones, who live very consistently, have given her the following account:—

About ten years before martial law a free black man visited them, talked to them of Jesus, and, after a time, baptized some of them in our way. At length, in one of his preaching excursions, he was seized in Manchester, and hung. They have ever since continued to hold their meetings for prayer twice or thrice a week; but, having no minister of their own, attend an episcopal chapel some miles distant.

I expect two or three of the people down shortly, and hope to get more information as to their real condition; meantime I may remark, that every inquiry I have made has tended to confirm the above statement.

Strenuous efforts to obtain a new Missionary.

You will readily believe, that when I heard from brother Knibb, and from your letter to brother Clark, that so many missionaries were promised for Jamaica, it filled my heart with joy; but when I saw the terms on which alone any district could be favoured with an additional labourer, I felt there was but little hope of my obtaining any immediate assistance. Convinced, however, that it would be of no use to sit down in despair, I at once called together the deacons of Stewart-Town church, laid before them a statement of the debts upon the Mission-house and schools, amounting to about 1300*l.*, and told them that if they wished to have one of the new missionaries in this district, they must clear off that incumbrance. This was the last week in July; and I begged them to state the matter to the members and inquirers as an additional inducement to bring in liberal subscriptions; the consequence was, that the amount raised there was double that of any former collection. They have not exactly pledged themselves to liquidate the debt by the end of the year, but I have no doubt that they will do it within the first quarter of 1841. The sum raised on the 1st of August, and up to the present time, is 408*l.*

At Rio Bueno I had not a similar opportunity of seeing the deacons; nor are the people there in a condition to give so much as Stewart-Town this year, on account of the almost unprecedented drought which has prevailed on the coasts. The usual seasons, as they are termed, have been withheld, and the fields are as bare as the roads; they, however, brought 156*l.*; and there is, perhaps, about 50*l.* more yet to come. The deacons are also consulting about making another special effort in a month or six weeks. I have not my books here; but, as nearly as I can judge, the debts on the Mission premises and schools at Rio Bueno amount to between 900*l.* and 1000*l.* currency.

At New Birmingham the people had been well prepared for the occasion, by Mrs. Dexter and Miss Thomas. Having preached at Stewart-Town on the 1st, and at Rio Bueno on the 2nd instant, I reached this place on the morning of Tuesday the 4th, and had a good congregation in the afternoon.

On the following day we travelled to Quashio

River, where 29 persons were baptized. In the afternoon they were received into the church; and, together with about 300 members from this and the sister stations, commemorated the Saviour's dying love.

On Thursday the children of the day-school were examined by Miss Thomas, in reading, writing, spelling, arithmetical tables, and other simple branches of education. The progress which they had evidently made reflected great credit both upon the teacher and her pupils.

At the close of these interesting services I found that the subscriptions amounted to 121*l.*, though the people had only just finished a lime-kiln, for the purpose of fitting up the chapel. This will be commenced on Monday; and I hope that, by the practice of the most rigid economy, the fitting up will be paid for by the day of the opening.

Thinking that I might not have an opportunity of sending to both you and brother Knibb by the same packet, I wrote to him fully on most of the above subjects last week, thinking that, as he knew the localities referred to, he would be better able to urge my suit with the Committee. I have requested him to lay the letter before you.

I have only one request more to make on the subject. I do not know Mr. Woolley, of Stepeny College; but, from all I have heard of him from my friend Mr. Gibson, as well as from brother Dutton, both of whom knew him intimately, I would beg, that if the Committee agree to my having immediate assistance on the above conditions, he may be appointed to this district.

I sincerely hope you will, in this matter, be directed to do that which shall be most for the glory of our Lord and Master; and that, should I be disappointed in obtaining help, I may still count it my greatest honour to labour to the extent of the strength which he may afford. "Missionaries are but men;" and, while looking at the claims of my present stations, and glancing at those of the surrounding neighbourhoods, deeply do I feel this.

You will learn from Mr. Knibb, that while the former have not half the attention which they deserve, the latter must, as far as labour is concerned, be entirely disregarded.

My dear wife is as well as, under all circumstances, can be expected. My little boys are quite healthy. As to myself, the labours of the past week have enfeebled me, but, in other respects, I never was better.

Pray for me, my dear sir, that whatever may be the determination of the Committee, I may endeavour to reconcile my mind to it. Should they refuse, I shall find it hard work to do so.

Sympathizing with you under all the difficulties connected with the discharge of your office, and praying that you may have strength according to your day, I remain,

Very dear Sir,

Yours in the best bonds,
BENJ. B. DEXTER.

Home Proceedings.

HOME ARRANGEMENTS FOR NOVEMBER.

IN BEDFORDSHIRE a series of Meetings will be held at the following places:—

- | | | |
|---|--|---|
| Nov. 1. Mauldon and Ampthill.
2. Cranfield.
3. Wootton.
4. Bedford.
5. Thurleigh. | | Nov. 6. Risley.
8. Keysoe, Staughton, and Sharnbrook.
9. Keysoe.
10. Sharnbrook.
11. Carlton. |
|---|--|---|

Deputation, Rev. E. Carey.

IN KENT and BERKSHIRE, Meetings will be held at different places, which were either unable to receive the regular Deputation, or which the Deputation were unable to visit. Deputation, Rev. E. Carey.

The Meetings in MONMOUTH are held at the beginning of the month, and those of NORTH WALES towards the close. Deputation, the Rev. J. Angus and the brethren of the neighbourhood.

It is also intended to hold Meetings in connexion with the sailing of our brother Knibb and the additional Missionaries to Jamaica.

Services will be held as follows:—

- Nov. 1. Leighton.
 2. Mr. Bowes, Blandford-street, Marylebone.
 3. Dr. Leifchild's, Craven Chapel.
 4. Rev. S. Green, Walworth.
 5. Eagle-street United Tea and Public Meeting.
 6. East London, Brunswick Chapel, Mile-end.
 8. Rev. Edward Steane's, Camberwell.
 9. John-street, Bedford-row, Ordination of Mr. Woolley, and Tea-meeting.
 10. Public Farewell Meeting at Finsbury Chapel.
-

The friends of Missions throughout the country have promised 2000*l.* for ten additional Missionaries; and it is hoped that as London has done but little in connexion with Mr. Knibb's visit, a strenuous effort will be made to aid the Society in the extension of its operations.

WEST-AFRICAN MISSION.

WE stated, in our Number for July, that the Committee had determined, in humble reliance on the Divine blessing, to commence a Mission to Western Africa. We have now the pleasure to state, that two brethren, who are deemed, by the independent suffrages of all who know them, well qualified for the arduous task, have gone forth, with a view to explore the proposed field of labour, and take the necessary preliminary measures for settling a small band of missionaries, with the least probable risk of life and freedom, and where it may be hoped they will be most useful.

Our highly esteemed brother, the Rev. John Clarke, from Jericho, having, in some degree, recruited his health, was anticipating, with much pleasure, a return to his numerous and affectionate flock in Jamaica; but no sooner was it intimated to him that the Committee wished him to consider whether it was not

his duty to take upon him this new service, than, in the spirit of self-consecration by which he has been long distinguished, he assented to the proposal, and avowed his readiness to go. The state, and wrongs, and claims of Africa, have weighed deeply on his mind for many years; and, without suspecting to what purpose his knowledge was to be applied, he had acquired a larger amount of information on the subject, probably, than any other of his brethren. The time allowed for preparation was so brief, that it seemed, at first, scarcely probable that a suitable companion could be found for Mr. Clarke; but, within a few days of the period first fixed for the sailing of the vessel, this difficulty was unexpectedly removed. Dr. G. K. Prince, who, for some years, practised the healing art, with great reputation and success, in Jamaica, and who, in that island, became a recipient of the grace of the Gospel, evincing his sincerity by the most costly sacrifices of a temporal kind, being informed by his friend, Mr. Clarke, of his own destination, expressed his willingness to share with him the perils of the undertaking, and was gladly received, with that view, by the Committee.

Application was made, in the first instance, for a passage by the Government steamers; but this not being granted, they have embarked on board the *Golden Spring*, Captain Irvine, a vessel belonging to the African Company, taken up by Government, to carry coals for the expedition. Her destination is ultimately Fernando Po, calling at Cape Palmas and Cape Coast Castle by the way. From Fernando Po our brethren will cross over to the main land, examining, in the first instance, the high lands at the Cameroons; and then, probably, proceeding up the Niger as far as Idda, Egga, or Rabbah, as opportunity may be afforded. The district about the Cameroons is inhabited by the Eboes, a numerous tribe, of whom Mr. Clarke has not less than 300 connected with his church in Jericho.

All who are able to appreciate the difficulties, of various kinds, connected with the entrance into such a field as that which our friends are about to penetrate, will be thankful to hear that, no sooner was the undertaking resolved on, than unexpected and highly important facilities presented themselves. To the late Governor of Fernando Po, especially, Lieutenant-Colonel Nicolls, R.M., the Committee are under great obligations, for the kindness and promptitude with which he has furnished valuable information, derived from his personal experience; as well as given letters of introduction to several of the native chieftains at Fernando Po and on the coast. Indeed, it has been impossible to witness the successive incidents which have marked the whole proceeding, without being encouraged by the persuasion that the hand of the Lord has been with his servants for good.

Such was the uncertainty, from day to day, of the precise time when our Deputation were to go on board, that it was impossible to give sufficient notice of a General Meeting on their account, previous to their departure; but as they remained a few days longer than was at first expected, they met on Friday, the 9th inst., with the ministering brethren of the South London District, who assembled on that evening at the Rev. Mr. Sowle's chapel, at Battersea. On Lord's day evening, the 11th, they were affectionately commended to the Divine protection by Dr. Cox and his friends, at Hackney; and as it was found there would be still another day spent on shore, a hurried notice was sent out for a third service, of the same nature, at New Park-street, where a considerable number of ministers, and other friends, were gratified with the opportunity of expressing their Christian sympathy and devout aspirations on their behalf.

On the next day, Tuesday, the 13th, they embarked; and though at the

time of this being written, it is not known that the vessel has left Gravesend, it is most probable she has done so. Surely our friends throughout the kingdom will require no exhortations to bear their beloved brethren on their hearts before God. They are eminently hazarding their lives for the sake of the Lord Jesus. May it please Him, whom the whole course of nature submissively obeys, to preserve them as in the hollow of his hand, and abundantly to crown their enterprize with his blessing!

Fen-court, Oct. 20.

After the above article was sent to press, the Editor received the following letter from his friend, Mr. Clarke; which he inserts, as a delightful and instructive indication of the frame of mind in which our brethren have gone forth on their errand of mercy.

*Barque Golden Spring, off the Downs,
Oct. 16, 1840.*

My dear and respected Brother in Christ,—
After parting with you at Fen-court we proceeded to Gravesend, and went on board our vessel; we, however, found that she could not sail before the afternoon of the following day. We returned on shore, and slept there for the night. On the Wednesday night we slept on board, and moved a little down the river yesterday, but, before dark, found it necessary to anchor off the Nore Light. This morning we expect to reach the Downs, and in the afternoon our pilot will probably take his leave of the vessel. I write these few lines to bid you again farewell, and to beseech you to do all you can for the sending of the Gospel to the interior of Africa. We may be swallowed up in the mighty deep, and joyfully go to heaven from that water which is held in the hollow of the Almighty's hand; but Africa's millions must not, for this, be left to perish. We may die on the voyage, or soon after our arrival on the coast; but still remember we die happy in the performance of duty, and care not that our exit to a better state should be lamented. But Africa's woes ought to induce lamentation, and excite not only to tears of compassion, but to acts of devotedness and self-denial, and to endeavours to rescue her from her long, long night of misery and eternal death. We may live to do all that our hearts desire. God grant it may be so! I at this moment am willing to die, or at any moment God has appointed; but I do not desire to die, but to live, for the good of Africa. I shall think it real pleasure to suffer in the service of my God and for Africa; and, as long as I can do good for that land, I shall gladly endure any trial, and remain absent from the blest abode above, where holiness and freedom from suffering eternally fill each blest seraphic spirit with unspeakable delight.

I shall thank you to acknowledge, in the
HERALD,—

1. A tin-case of 10,000 needles, from the Rev. J. Smith, of Astwood.
2. A suit of clothes (black), from Mr. Johnson, Ashton-under-Lyne.
3. A parcel of books in the Greybo language, from Miss Dring, of Hull.
4. Eight books, in the Susoo, Eyo, Bullom, and Sberbro tongues, from the Church Missionary Society.
5. Three books, in the Mandingo and Bechuana tongues, from the Wesleyan Missionary Society.
6. Copy of a manuscript in the Kru language, from Dr. Hodgkin.
7. Specimens of African languages, tracts, and school-books, by Mrs. H. Kilham, from Robert Forster, Esq., Tottenham.
8. A grant of Arabic Scriptures, Psalms, Gospels, &c., from the British and Foreign Bible Society.
9. Grant of tracts and school-books, from the Religious Tract Society.
10. Two copies of Slave-Trade and Remedy from Sir T. F. Buxton.
11. M'Queen's Africa, to Dr. Prince, from Capt. Bird Allen, R.N.
12. Papers, &c., from the Society for the Civilization of Africa, by Capt. Washington, R.N.
13. Various important Papers of Instructions to Travellers, and Reports of Aborigines Society, from Dr. Hodgkin.
14. Letters of Instructions relating to Health, printed paper on Cholera, &c., from Mr. James Peggs, Bourn.
15. Valuable advice from Lieutenant-Colonel Nicolls, and letters of introduction to—
 - (1.) Mr. John Scott, chief constable, Fernando Po.
 - (2.) Capt. John Becroft, Fernando Po.
 - (3.) Duke John Lyambo, Old Calabar, regent.
 - (4.) King Aqua, of Cameroona.
 - (5.) King William, of Bimbia.
 - (6.) King Boz, of Brass.
 - (7.) King Bell, of Cameroona.

16. Introductions from Dr. Hodgkins to the Governors at Cape Palmas and Mesurado.

17. Thanks are also due to M^rGregor Laird, Esq., for very important advice and information; and also to Lieutenant-Colonel Nicolls, for the deep interest he has taken in the important enterprise.

Capt. Irving is very kind, and Capt. White exceedingly agreeable. We have on board eight black persons, from Cape Palmas, Cape Coast, and Fernando Po; and believe the captain will

encourage us to do all the good we can to his ship's company.

We have not yet had any sea-sickness.

I now hastily conclude; and remain,

Your affectionate brother in Christ,
JOHN CLARKE.

P.S.—Please to remember us in your daily prayers, and allow not the church of Christ to forget Africa. Suffer not her perishing millions to rise up against you in the day of judgment.—Farewell.

MEARD'S COURT AUXILIARY SOCIETY.

Our readers may have noticed, in our Number for September, the acknowledgment of a collection of 30*l.*, made at the Rev. John Stevens's chapel, Meard's Court, Soho, after a sermon by Mr. Knibb. We have the pleasure to add, that our respected friends, comprising that church and congregation, have since unanimously concurred in forming an Auxiliary Society, which has already remitted to Fen-court the sum of 55*l.* We have great pleasure in laying before our readers the excellent Address, issued by the Committee of this active Auxiliary on its formation:—

Christian Friends, — The Committee have great pleasure in laying before you a statement of the formation of the above Auxiliary to the Baptist Missionary Society, for the purpose of disseminating the Gospel of the grace of God into heathen lands, but more especially into Africa, where the horrible traffic in human blood has long been carried on; and beg leave most respectfully to solicit your co-operation in aid of this work of faith and labour of love, humbly imploring the Divine blessing and influence, without which all means will prove abortive.

That the providence of God is opening the way for the Gospel to be sent into Africa appears to us in a very striking and evident manner, with a clearness that cannot fairly be denied, and ought not to be overlooked by Christians of any denomination, and in which all may unite, without denying those principles by which they are individually distinguished; the hand of the Lord appearing, in a most remarkable manner, in the conversion of many of the negroes, who have been stolen from Africa; and sold for slaves to the West India planters; but who now, having obtained their freedom, are desirous of returning to the land of their nativity, there to publish the glad tidings of salvation through a crucified Saviour. Means only are wanting, and they only wait to be furnished with pecuniary aid for the undertaking; thus it is evident the Lord has a chosen people among the sons of Ham, whom he intends to gather by the preaching of the Gospel.

And can we, Christian friends, stand still, while this work of the Lord is going on before our eyes, without rejoicing thereat, and feeling desirous to aid, by our subscriptions and dona-

tions, in promoting it? And shall not our affections extend as far as the election of grace and the purchase of Messiah's blood extends, when it is made manifest by the regenerating influence of the Holy Spirit? These impressions have determined us most sincerely to invite you to unite with us in following the leadings of Divine Providence, and the operations of Divine grace, in the furtherance of this good work which is now brought before us, in which we have now opportunity to assist; and which will be accomplished whether we have any hand in it or not, for "the counsel of the Lord shall stand, and he will do all his pleasure."

We submit, then, this address, Christian friends, to your serious consideration, wishing every one to be fully persuaded in his own mind of the propriety of uniting herein; and then to give according to the ability which God hath given, remembering that "the Lord loveth a cheerful giver;" and if there be first a willing mind, it is accepted "according to that a man hath, and not according to that he hath not." May the Lord pour out his Spirit upon his ministers and people, and accomplish his purpose in the ingathering of his elect, by the propagation of the Gospel among "all nations, and kindred, and tongues, and people."

Several ladies having kindly tendered their services, are now engaged as collectors; and any other persons wishing to do the same may be furnished with books and cards for that purpose, on application to the Treasurer or Secretary, by whom, also, subscriptions and donations will be thankfully received.

W. BONFIELD, *Sec.*

DEPARTURE OF MR. KNIBB, WITH OTHER MISSIONARIES.

A PASSAGE has been secured for Mr. Knibb, and the friends who are about to accompany him back to Jamaica, in the *Reserve*, Capt. Hosenon, which is expected to sail on the 10th of November. All packages intended for Mr. Knibb, or any other of the missionaries on the north side of the island, must be forwarded to Fen-court by Thursday, the 5th proximo.

The Committee have been much encouraged by the liberal response which has been made by their Christian friends, wherever their respected brother has been, to his appeals on behalf of

Africa, and for the extension of the Mission in Jamaica. It would have been gratifying, had it been possible to meet the earnest requests from many other quarters for a visit from him. In all cases, the best has been done that circumstances would admit of; and our grateful acknowledgments are due to the gracious Providence which has carried our esteemed missionary, for six months in succession, through a continuous series of labours, such as few constitutions would have been able to sustain.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to Miss Cannon, of Waltham Abbey, for a parcel of Magazines; also, to a friend, for a box of half-bound Magazines, and Jowett's Researches, sent by the Brighton van; for a box of fancy articles, from a lady of the Established Church, by the Rev. John Walcot, Ludgershall; for a box of apparel, from Mrs. Risdon, Birlingham, for Mrs. Clark, Brown's Town; and for a parcel of books, from Miss Higgs and Miss Youngman, for the use of students for the ministry in Jamaica, by the Rev. W. Knibb.

A truss of linen and a box of Magazines have been received from Manchester for Mr. Knibb likewise, a case of apparel and useful articles, from Mrs. Innes, of Edinburgh. A parcel of Spanish tracts, for Mr. Knibb, has been received; also, a cask and case of medicines, and a crate of earthenware.

Two boxes are in hand for Mr. Hutchins; a small box, for Mr. Clark, of Brown's Town; and a parcel of books, for Mr. Merrick, of Jericho.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of September, 1840.

Our country friends will observe that we now adopt a different plan of acknowledging the Contributions. It is the same, in fact, which is acted on by each of the other Missionary Societies. To give the particulars, month by month, involves an expence of time and labour to which the limited Establishment at Fen-court is inadequate; not to advert to the reasonable complaint, that space is most inconveniently taken from Missionary intelligence, which is interesting to all, to insert a mass of names and figures, interesting to a very few. The details will be given, as heretofore, in the Annual Report.

SUMS RECEIVED AT FEN-COURT.			£	s.	d.	£			s.	d.		
<i>Subscriptions.</i>						N. Robarts, Esq.			10	10	0	
Joseph Fletcher, Esq....	4	4	0	0	0	Ditto, for Africa			10	10	0	
<i>Donations.</i>						A Well-wisher, for Africa			1	0	0	
W. A. Hankey, Esq., for						LONDON AUXILIARIES.						
Rev. S. Oughton.....	10	0	0			Henrietta-street			33	13	5	
Thos. Hankey, Esq, ditto	5	0	0			Hackney:—						
Rev. J. A. James, for						Collected by						
Africa	5	0	0			Mrs. Elliott, for En-						
Mrs. Cross	0	10	0			tally.....			0	10	6	
M. E.....	5	0	0									
Mrs. Masters, for En-				20	0	0						
tally												
J. H. Allen, Esq., for				5	0	0						
Africa												
S. G., by Mrs. Cox				5	0	0						
J. P.....				10	0	0						
Geo. Kitson, Esq.....				5	0	0						
Ditto, for Africa				5	5	0						
S. S., per Record				10	0	0						
Mr. James Oliver, New-												
ington				5	5	0						
Ditto, for Africa				5	5	0						
A constant Reader of												
the Patriot, for Africa				5	0	0						

£ s. d.	Cheltenham:—	£ s. d.	Nottinghamshire.	! £ s. d.
COUNTY AUXILIARIES.	Mr. T. R. Conder, for		Nottingham:—	
<i>Bedfordshire.</i>	Africa	5 0 0	John Heard, Esq., for	
Leighton Buzzard:—			India.....	50 0 0
By Rev. E. Adey	<i>Hampshire.</i>			
Ditto, for schools.....	Wellow, I. W.—by Rev.		<i>Somersetshire.</i>	
Ridgemount:—	W. Elliott	2 9 0	Bath:—	
By Rev. J. Angus ...	Portsmouth, &c., Branch,	100 0 0	On account	30 0 0
Luton:—	on account			
E. Waller, Esq., for	Southampton:—		<i>Suffolk.</i>	
additional Mission-	Mr. W. Jones, don. ...	3 0 0	Ipawich:—	
aries to Jamaica ...	Jersey:—		Mrs. Cobbold, for	
	By Rev. G. H. Davis	17 6 6	Africa.....	1 1 0
<i>Berkshire.</i>	Guernsey	9 14 8		
Reading Auxiliary,	Newport, I. W.:—		<i>Shropshire.</i>	
on account	For Africa	3 12 0	Shropshire Auxiliary ...	84 6 7
	Beaulieu:—		Ditto, for Translations	0 10 0
<i>Derbyshire.</i>	By Rev. J. B. Burt—	14 14 7	Ditto, for Africa	0 10 0
Derby				
	<i>Hertfordshire.</i>		<i>Warwickshire.</i>	
<i>Dorsetshire.</i>	St. Albans:—		Birmingham.....	24 11 8
Poole	For Ceylon press	29 14 6	Ditto, for Africa	1 12 5
	Ditto, friends for Eliza			
<i>Essex.</i>	Upton, <i>Entally</i>	4 0 0	<i>Yorkshire.</i>	
Colchester:—	Ditto, Miss Daniel, for		Bradford:—	
By W. W. Francis, Esq.	Native Agency, <i>Cey-</i>	1 12 6	Mr. H. Forbes, for	
John Foster, Esq., <i>Big-</i>	lon		Africa.....	5 0 0
<i>gleswade</i> , for addi-				
tional Missionaries	<i>Kent.</i>		NORTH WALES.	
to Jamaica.....	T. E. M., donation.....	5 0 0	Anglesea:—	
Ditto, for Africa	Eynsford:—		By Rev. W. Morgan .	1 5 0
Collections and dona-	Collected by		Wrexham:—	
tions	Rev. J. Broad	8 7 6	Mr. J. Griffiths	50 0 0
Ditto, for Africa	Sevenoaks:—			
	Mr. J. Palmer and	4 0 0	SCOTLAND.	
	family, for Africa...		Jedburgh:—	
<i>Gloucestershire.</i>			Friends, by Rev. C.	
Coleford, for additional	<i>Lancashire.</i>		Robson, <i>Berwick</i> ...	2 0 0
Missionaries to Ja-	Liverpool Auxiliary,		Dunkeld Missionary So-	
maica	on account.....	134 0 0	ciety, by Rev. J. Black	3 0 0
Nailsworth:—				
A Lady, by E. Barrett,	<i>Northamptonshire.</i>		IRELAND.	
for Africa	Thrapston, for Africa...	1 0 0	Maghera:—	
Gloucestershire Auxil-	Braybrook.....	1 15 1	By Mr. Carson	4 13 9
ary, by P. King, Esq.				
Ditto, for Africa				
Ditto, for Africa				
Eastington.....				

EXTRA DONATIONS FOR REBUILDING THE CHAPEL AT SAVANNA-LA-MAR

From April 15 to Sept. 30, 1840.

£ s. d.	£ s. d.
Ipswich friends, by Mr. Pollard	Friend at Watford
Pershore friends, by Rev. F. Overbury ...	Kelshall—Mr. and Mrs. Fordham
Bristol, by R. Leonard, Esq.	Mrs. Gouldsmith, Islington
South London Auxil., by G. Kitson, Esq.	B. Risdon, Esq., Birlingham
Camberwell friends, by the Treasurer ...	Mr. Baker, Andover
Ditto, by Miss Bliss.....	A Suffolk farmer, by Rev. J. Sprigg.....
Plymouth, by Rev. S. Nicholson	Mr. J. Miller, Gorseil.....
Ashford—Collected by Mrs. Vines.....	Friend, by Rev. J. Dyer.....
Colchester friends, by Mr. E. Warmington,	Mrs. Blacket, Brixton-hill.....
additional	Mr. John Ruff, Hampton
Cheddar Friends, by Mr. Clark	Ross—Collected by Miss Lewis.....

ERRATUM.

In our Number for July, the Weymouth collection should have been £10. 12s. instead of £29, which is the whole amount of the remittance, including Miss Gulpin, 14s. Having been received after March 31, no part appears in the last Report.

THE
MISSIONARY HERALD.



EXPLANATION OF THE PLATE.

IN the first page is an engraving of some remarkable Hot Springs, in the district of Beerbhoom, of which the following brief account is given by Mr. Williamson, our missionary there, under date of March 12th, in the present year :—

From the last Mela but one, of the season, we returned about a week ago. This fair is held at Bokishur, about five koss N.W. from Sewry. It is but of short duration, the greater number of people leaving on the third and fourth days.

The place is famous on account of a hot spring, of a sulphureous taste and odour, and therefore medicinal; but the deluded Hindoos esteem it more on account of its superior power of washing away their sins. There are above 100 temples here, generally of small dimensions, dedicated to Siva. The people boast of the hot spring, and often ask us, with an air of triumph, if our God can produce such a wonderful phenomenon. The pundas [attending priests] are much addicted to drinking; and the place, altogether, bears an infamous character.

CONTINENT OF INDIA.

FROM the *Calcutta Missionary Herald* of May last, we extract a few particulars reported from several of the stations in the interior of the country, which will not fail to interest our readers.

D E L H I.

EXTRACT OF A LETTER FROM MR. THOMPSON.

YOU may have met with a notice somewhere in my correspondence of one Mukund Lal, a pundit of the Jhaghar state, who, through acquaintance with Christian books, utterly renounced idolatry, and from his heart ceased to believe in any of the false names of the heathen. He, you are aware, died a believer in the Gospel, and his end was peace; though for days before his death he was harassed by Brahmins, who impertuned him to hear their shastras, and have puja to be performed, but he would not consent, saying he should go to heaven without them and their services, and that the Lord Jesus Christ was an all-sufficient Saviour.

This man's brother, Pundit Deo-datt, has been on a visit to me, and continued with us ten days. He, too, professes and appears to have renounced idols, never marks his forehead, and attends to no sort of idol-worship. His reading, for some months back, has been in Christian books, and while with us, he stately attended our family worship, which, for his benefit and that of his attendants, we performed in Hindoo. In the singing he joined with heart and voice; and in prayer he prostrated himself in a very solemn and affecting manner. I have had some letters from him since his leaving us; and I have every reason to hope that the good work has been begun in the heart of this aged man, and that his example, and that of his deceased brother, together with the instruction afforded by

our books, have not been without their salutary effect on the minds of the household, some of whom are reading our books, and one of them engaged in their examination.

Hopeful Characters.

One of the men I met with at the fair of Garh, Manna of Pabla, who promised to come and see me, has since called, and staid about ten days with us, evincing an extensive acquaintance with the books and tracts he had last taken, and those he had received from me four or five years ago. This knowledge was pleasing; and, considering that it was slowly acquired, through four or five long years in the face of much opposition from his brother Brahmins, it promised well to the possessor, as having stood the brunt of trials. But when I came to probe his heart as to faith in Christ as the only Saviour, love to him for his unparalleled love, and obedience to his commands as the test of the above graces, I found the poor man very weak; and though not absolutely shrinking from a profession likely to cost him much, he yet appeared staggered, and scarcely desirous of advancing one step further to glorify the Redeemer or benefit his own soul. Greatly as such indecision is to be lamented, we cannot wonder at it; it is but the worship of human nature: and how appalling must the prospect be to a Hindoo mind,—a father, a husband, a relative, a man in business, one honoured

and blindly worshipped, to find that by one act of initiation into a Christian society, deemed unclean and barbarous, he at once snaps every domestic, social, and religious tie; becomes an outcast; finds it difficult to labour for his bread, if he is not, indeed, deprived of his property; and is in a moment and for ever plunged, as far as his caste and connexions can influence it, in outer darkness; and, except he be strong-minded, or is met and well supported by his new friends, as was the blind man who had been cast out by the Jews, and was met and encouraged by the Saviour, the cut-off Hindoo must find his lot bitter indeed.

This poor inquirer, then, instead of exciting wonder, will, I am sure, have the commiseration of every Christian friend who may become acquainted with his case. I met the man with much pleasure, and parted with him with much pain. I do not, however, despair of again seeing him; I do not resign all hope regarding him: he possesses the treasure of the Divine word, he has imbibed a deep knowledge of its saving truths, and he still inclines towards Christianity as that dispensation which alone can save his soul; he may, therefore, not be lost.

A third man has been with me, and is still with me, who, some twelve or thirteen years ago, first had his attention directed to the Gospel; and who, though he has always resided in the Bandelkhand country, has never been, all these years, without our books; and, it would appear, has come under the observation of several Europeans at different times; one individual of whom wrote to me some eleven years ago, bearing testimony to his knowledge of and attachment to the books in his possession. But this poor man, by name Radhikadas, is full of the world, although a professed hairagi of the followers of Charandas, and having neither family nor any domestic tie. He, at one time, talks as if he wished to serve two masters; and, when shown the impossibility of this with any degree of sincerity, and how he would be chargeable with the insufficiency of his faith by both masters, supposing there was another worthy of being served besides Christ, he bargains for honour and respectability; in other words, that his profession of the Gospel may not lower him in the estimation of his countrymen, but that the offence of the cross might cease, at least so far as relates to himself. The poor man is of two minds, not knowing whether he should go or stay,—put up with the odium of a Christian profession, or gather the laurels connected with a guruship amongst his Charandasi brethren. I have proposed it to him to go, if he cannot renounce the honour that is from men; but to stay, if he can bring his mind to take up his cross and be a follower of Christ. He is undecided, but is more likely to go; yet I would hope his convictions of the truth will not die with him, but revive, and be effective another day.

Followers of Charandas.

In the course of last month an assemblage of

the followers of Charandas took place, and continued about a week. This is an annual meeting of hairagis of the Charandasi sect, which, on former occasions, I have seen numerously attended, even by hundreds of the order, but has, of late years, dwindled to a small number; and one of their four temples I found quite deserted this year, owing to their rent-free lands being mortgaged for a heavy debt, no less a sum than 50,000 rupees. It may be the design of Him who is made Head over all things for the interests of his church, to punish the gods of this temple and people, and thus constrain the worshippers to turn away from them from a sheer conviction of their impotency in the most palpable matters, even those which affect their own dignity in the eyes of their worshippers.

I never, in all the eighteen years of my visit to it, witnessed the temple in such a state of desolation. In all its grandeur I have beheld it; its idols gorgeously apparelled; its mahants sitting in the place of God, and receiving, together with the now neglected idols, the adulatory worship of well-fed and deluded votaries; and the temple, its courts, terraces, and adjacent buildings, crowded to excess by its misguided and temporary visitors. Here, too, standing in the court, before the dumb idols and guilty mahants, I have testified against their ways; and, on one occasion, was violently reproved or remonstrated with by one of their Demetriuses, now alive, but who never visits the temple since it has been despoiled of its glory; and now my only regret is, that I was not louder in my declamations, and more earnest and more pointed; and that I did not, in the spirit of faith, anticipate the desolation and the forsaking that has ensued; then had my joy been greater, and the convictions of the confounded worshippers stronger, and proved, perhaps, salutary.

On my visiting these Charandasis at another of their temples, I was asked by a pundit of their body what was meant by the cross of Christ. I replied, "His sufferings in his state of humiliation as the Mediator and Saviour of sinners. It is that," I added, "by which, through faith, we, as sinners, are brought nigh to God, reconciled and accepted as righteous. Under its influence we, as a new-born people, are dead to the world, and the world to us." After this I read the twenty-seventh chapter of Matthew's Gospel, dwelling at length on particular parts, and then the twenty-eighth, and concluded with prayer. On inquiry I found that it was Devigir, who, in his visits at the period I was away, had advanced the subject of the cross, and given it a prominence in their conceptions regarding the Gospel, and informed them that, as it laid the only foundation for a sinner's salvation, it was that which would, by its universal belief, destroy all other religions. I made several visits to this temple, called Guru Newas's, and read, conversed, and prayed with the people, and gave to such as desired them Gospels and tracts, and to three individuals, well acquainted with Sanscrit, the Psalms and Matthew.

At another temple, Mallukdas's, the venerable mahant called out to me, from an upper story of the building, and said aloud, in the hearing of his disciples, "Maharaj, you are blessed; you speak good words; it is the word of God you speak: I have been long laid on my bed by sickness, or would now come down to you. Read on; go on discoursing, and let such as desire take your books." But this was not the spirit of his disciples; for one man openly rebuked others for listening to the words of an unclean barbarian, and, in great wrath, left the place. Not so, however, some others, to whom the words of our tracts were neither offensive nor strange. One, in particular, adjusted some logs of wood for me to sit on, and another spread his blanket, and almost constrained me to be seated.

Thus received, Devagir and I went on sowing the seed of the word, as among thorns, on stony ground, and on the wayside, but still hoping that some of it might fall on good ground, in the heart of some honest wayfaring man, and bring a small revenue of glory to God.

My visits to one section or other of the city have been continued, I am happy to say, every morning and afternoon, and with undiminished interest. Sometimes, indeed, I come home grieved and sickened at the spirit and bearing of Mohammedans, and discouraged at the secular minds of Hindoos; but at others I am refreshed by the inquiries of both, the desire for particular portions of the Scriptures or well-known tracts, or by the conversation of some former hearer or reader of our books. Not unfrequently, indeed, an applicant or two comes home with me for what he could not be supplied with abroad.

On these occasions, and to the Charandasis, and to Christian friends at a distance, I have, since my last statement, distributed 79 volumes of the Scriptures, and 212 Gospels; 7 pamphlets, and 1515 tracts; making a total of 1813

tracts and Scriptures in Urdu, Hindoo, Persian, Sanscrit, Arabic, Bengalee, and Panjabi.

I ought to have mentioned that I received a small quantity of Panjabi tracts, and two or three Urdu Gospels, as specimens, from our American friends of Ludinna, who passed through this some weeks ago, and gave us much pleasure by their company. Brother Porter kindly preached for me on a Wednesday and the following Sabbath; and I pray his close and earnest address may do good. They have a Bengalee assistant, a valuable man, and, I trust, a truly converted soul.

Interview with Haji Kakar.

I had nearly omitted to mention that when the detachment of the Cabul army, with the state prisoner, Haji Kakar, passed through this, a much-esteemed friend asked me for a Persian Testament to present to him; and the next day he asked me to go and see the Haji, which I did; and conceiving, that being now come into Hindoostan, he might at no distant period become acquainted with its language, I carried and presented to him one of your Urdu Testaments, with marginal references; read to him out of it and the Persian; and, finding the venerable old man deeply affected and in tears, I proposed prayer, when he stood up, and continued in the attitude of prayer, and responded to every petition. After prayer he embraced me, said he could remain a twelvemonth listening to me, but since he must part, begged that if he wrote to me I would reply; and added, "If my prayers for myself are accepted, I will not fail to intercede for you; and if your prayers are accepted, do not fail to pray for me." On seeing him weep profusely, I tendered him my pocket-handkerchief. He wiped his eyes, and regretting he was in the condition of a prisoner, he begged me to keep him in return, having, he said, nothing better to offer for my acceptance.

A G R A.

EXTRACT OF A LETTER FROM MR. WILLIAMS,

Dated March 19, 1840.

YOU will be pleased to hear that the good work is progressing among us, as usual. Last month I had the pleasure of baptizing two persons, one of them a native man, a servant to one of our brethren. Of his piety and sincerity we were all perfectly satisfied, he having been known to be very serious for a long time. He was formerly a Roman Catholic, though he had not attended with the people of that persuasion for some years. Indeed, he knew little or nothing at all about any religion until he came to our worthy brother, from whose lips he repeatedly heard the truth as it is in Jesus. I trust he will be a burning and a shining light in the midst of his poor deluded countrymen, and that he may be the honoured instrument, in the hand

of God, of doing much good among them, both by precept and example.

The arrival of H. M. 9th regiment at the station has, I am happy to say, proved the means of augmenting our church and congregation, which is now very large; and there is every prospect of its increasing, so that we shall have to enlarge the chapel, which is not at all unlikely or improbable. It has been already mentioned, though I cannot say positively that it will take place; but sure I am that the Lord has done great things for us in times that are past, and this our past experience is our earnest for the future. "His arm is not shortened, that he cannot save; nor his ear heavy, that he cannot hear." He will not cease to own and bless the

sincero, though feeble efforts of his faithful servants to promote his honour and glory in the conversion of sinners. Blessed be his holy name, he has done so in a goodly number of instances during the past year, as appears from the Report, which contains very encouraging information.

A few days ago I received a letter from Mr. Phillips, which states that he is coming to Agra immediately, and that other missionaries will shortly follow him, to form a central station in Upper India. This is very cheering: here is an ample field. May our brethren come in the fulness of the Gospel of Christ, with tender compassion for the souls of men, and be the means of effecting much and lasting good!

You have no doubt heard, ere this, respecting the new Missionary Society which is about to be formed here, on the most liberal principles, or in which Christians of all denominations may unite in the great work of evangelizing the heathen. The rules have been already drawn up and confirmed; and the prospectus, with a subscription

list accompanying it, will be issued in a few days, when it is hoped that all the friends of the Redeemer in Agra and its vicinity will cheerfully come forward to aid and help on this good cause. It is very pleasing to observe the true missionary spirit which is now manifested in, I hope, all the pious people, of different denominations, at this station. May it continue, and abound more and more; for this is the spirit and mind of Christ, "who went about doing good, preaching and teaching the things concerning the kingdom of God."

I have been attending to missionary work among the heathen as heretofore, though, unfortunately, I have no journal to send you this time. All that I can say is, that the word of God has been repeatedly proclaimed in the ears of many, in the market, held twice a week, in some of the surrounding villages; and a good number of tracts and portions of Scripture have been distributed. I want some Hindoo tracts and Testaments. I have enough in the Urdu language for some time.

JESSORE.

EXTRACT OF A LETTER FROM MR. J. PARRY,

Dated March 4, 1840.

ABOUT the beginning of last month I paid a visit to our Christian friends at Badpukbaria, which is thirty-two miles from this place. I performed the journey in one day, with two horses, and endeavoured to make the best of my time. I conversed with as many fellow-travellers as I met on the way; besides which, I preached at four stated places, in the villages through which I passed. I distributed several tracts and Gospels, with which I had filled my coat-pockets. On my return I followed the same plan, and preached in about a dozen places, in several villages.

During my stay at Badpukbaria, in a hut belonging to brother Ramdhan, I preached in three hats and a few villages, situated at different intervals, viz., from two to seven miles. With the exception of the market of Nagahathan, where the people seemed very indifferent about Divine things, I found, in the other places, my auditors generally serious and attentive in listening to my message. Many seemed glad and surprised to hear of the way of salvation through Jesus Christ our Lord. Some expressed their highest approbation of the moral law, and readily acknowledged the vanity and sinfulness of worshipping Deities and Brahmins. Some of the latter, also, seemed even to relish such instructions.

The native brethren, Bangsi and Saukar, made an excursion to the north during the past month, and spent a fortnight in preaching in eighteen villages and markets. In general they met with a kind reception from their countrymen, who listened with much attention to the Gospel,

and gladly received our books. Some regarded the message as Divine, while a few mocked; which, of course, was not surprising. They are of the same spirit as many were when our Lord was on earth, and of whom he said, that "they hate the light, because their deeds are evil, and they love darkness."

Judging from the number of pilgrims who passed through Jessore to Chakda, for the purpose of bathing in the Ganges on the occasion of the late eclipse of the moon, I suppose the assembly must have been very great. I was surprised to learn from several of the jattris (pilgrims) that no missionaries or native brethren went either from Calcutta, Serampore, or Krishnanagar, to preach the Gospel on the above occasion. On the return of the pilgrims, two native brethren, viz., Bangsi and Sankar, and myself, took our stand apart from each other, in three different parts of the station, and, for three days successively, cast out the Gospel net, and we hope that to thousands the Lord Jesus Christ was made known as the only Redeemer of sinners. Tracts and Gospels were distributed freely; but three-fourths of the pilgrims being women, we, of course, could not put in circulation as many tracts as might have been expected. Some of the inhabitants of places far distant from Jessore, Barisal, and Furridpoor, were, on this occasion, for the first time, favoured with the light of the Gospel. Some of the tracts which we gave away will thus find their way into places where the Gospel has never been preached.

Such of our auditors as could read were almost enthusiastic in their demand for tracts,

and especially for single Gospels, which they prefer to the former in consequence of their larger size. Our arguments against the religious practice of bathing in the Ganges seemed to be convincing to most of our auditors. Some, who attempted to defend the rite on the principle of ancient custom, were obliged to yield their point, when it was shown to them that Ganga, according to the Hindoo shasters, was more wicked than most Hindoos, as she had murdered seven of her children, and at last forsaken her husband. Some of our auditors seemed to be ashamed of trusting in such a debi for salvation, and expressed a desire to be instructed in a superior way of having their sins pardoned. One of my auditors, a poor widow, sat before me, and listened with the utmost attention to my instruction; and then remarked, to some of the Brahmins who were near me, "See how fruitless it is to bathe in the Ganges." One of them replied, "Then why did you join in that practice?" She said, "Because I knew no better before." I was surprised at her requesting a tract, and asked her what she would do with it, as she could not

read. "True," said she, "but I will get my son to read it to me."

Many of the poor jattris were attacked with cholera on the way; and I was told that no less than a hundred fell victims to the awful malady. At Polao-ghat, where I was preaching, two were taken ill, to whom I was glad to render some assistance.

I am sorry to say that the Talukdar, who last year ill-treated my native converts, and with whom I dealt so leniently then, has again commenced his opposition.

I had a letter yesterday from Shwaran, our head native preacher in the south, stating that several Mobammudan families, at a village called Kumari, had lately given up caste, and were receiving instruction, with a view to embrace Christianity, and that they were about erecting a place of worship, but the Talukdar's people twice removed the posts that had been planted for the erection of the house. I hope, through God's help, soon to see the opposition subside.

Many thanks for the *MISSIONARY HERALD*, which I think a very useful periodical.

B A R I S A L.

EXTRACTS OF LETTER FROM MR. S. BAREIRO.

WE have been favoured with several letters from Mr. Bareiro, which, as well as the journal of the native preachers, contain much that is interesting, as showing the diligence of these brethren in their work, and the pleasing attention paid to their message by many of their hearers. From the letters the following extracts are given:—

Jan. 18, 1840.

YOU will be happy to hear that the native preachers are again out for fifteen days. They left the day before yesterday. I would have sent them before, but our brother Panchu was so dangerously ill that their presence, with that of mine, was absolutely necessary, for a time, at Shagardi. In fact, I did not wish to show the people there that we are not willing that any should judge us in respect of any thing in which they consider true love to consist. As the distance is so great from the station that one could not visit it above once a day, and as the symptoms of the disorder of our beloved brother were very alarming, I went there, and slept two nights, spending the day in prayer and reading the word, and preaching to the people there.

A Bairagi.

A bairagi, who prizes the word of God, attended one of our meetings on this occasion, while our brother's wife was deeply affected with a sense of holy things. I have had some serious conversation with her, and hope she will soon be added to the little flock here. Although I suffered great inconvenience during my stay, that was infinitely counterbalanced by the tri-

umph of faith our brother displayed, while in great agony and pain from his disorder, and the good my visit did in other respects.

As our brother had entered into my views of the necessity of his labouring among the serious people at Shagardi before he was taken ill, I have not the least doubt he will be excited fully to consecrate himself to the furtherance of the great cause here, after he is established in health. We hope, by our joint labours, to meet with more success than we expected at Shagardi. Pray for our prosperity.

Feb. 10, 1840.

I would have sent our journals to-day, but our brethren are again gone to the interior of the country, where a small fair occurs to-day. Please send us about 1500 tracts, and a few of the separate Gospels and Testaments, in Bengalee, as our stock is almost out, having had occasion to distribute a greater number of tracts than we did last year.

Our brethren's last long trip to the mufassal was a very profitable one. Hinduism is being fast undermined: even Brahmins are beginning to depart from many of its observances. The Lord is thus silently working upon the minds of the Hindoos for the final reception of his

salvation through Christ. This the Hindoos themselves cannot account for, I mean their gradually growing lax in their doctrines, but on the about-to-be-fast-exploded idea of Kali jug. When the Spirit begins powerfully to exert his Divine influences to draw them nearer to God, how sensible they will be, with the knowledge they will have then possessed of other things which appear as a mystery and a dream now, that those impressions of the Kali jug which refer to the fall of their religion were the workings of the Almighty Spirit.

A Bairagi Inquirer.

Feb. 27.—In one of my last communications I gave you a little information respecting the old inquirer at Shagardi, mentioned in my Annual Report. In my visits and conversation with her, together with the Divine services conducted there, when others have joined us, she has had the means of becoming acquainted with the nature of Christian doctrines and faith.

I have another new inquirer, in a bairagi, who, having attended worship at Shagardi, and having heard me converse many times on Divine

things, for some months, *i.e.*, whenever he had leisure to attend, has expressed, privately, to the brother there, a wish to join us, at he was totally dissatisfied with his own faith, which consisted of vain and endless observances, and repetitions of unmeaning forms and ceremonies.

All this, betokening a shaking in the dry bones, and a clear division of the kingdom of the prince of darkness against itself, is calculated to encourage, or rather to keep up our spirit, which is too often apt to be cast down: yet this is not success, till the image of Christ is reflected in the soul. We want a new creature; and, in the case of the bairagi, judging from appearances, it may commence unknown to us. His deportment is very meek, and he is anxious to learn. He has paid me two visits. He wishes that others may also learn and be enlightened. To his mind many things have been revealed which seem to have made a very great impression indeed. Three days ago I had another very encouraging opportunity of conversing with him, and explaining, from the Acts, the descent of the Holy Spirit, with other particulars relative to it. The other inquirer was also present.

J A M A I C A.

KINGSTON.—Our readers will rejoice to learn that Mr. Oughton has at length been brought completely through his difficulties. The following statement is taken from a letter, bearing date the 16th of September:—

Since I last wrote you I have had to pass the final struggle with my enemies; and a fine contest, I assure you, it was. Every artifice was put in requisition to annoy and distress me. Grant's attorney came 120 miles to conduct the opposition, and three counsel were engaged to conduct the case. The cause was delayed by our opponents as long as possible; and they tried not a little to throw it over until next court. They raised every objection in their power, however frivolous; but their chief objects were, to obtain possession of the furniture, horses, chaise, &c., on the Mission premises, even to the lamps, &c., in the chapel, as I was informed. They tried to prove, that as I was in possession of them, and exercised control, and as the Society was not an incorporated body, all the property, except the building, was to be considered mine, and answerable for my debts. In this, however, we completely foiled them; and thus the whole of the furniture, horses, &c. &c., remain safe and untouched. We cannot be too thankful for this decision, as, had it been otherwise, we should have been worn down with actions, knowing, as they would, that verdicts would be certain, and that the property would well repay them. No wonder, then, that they are now confounded; their darling hope is withered; and they now learn that if they will go to war, it must be at their own charges.

The next thing they laboured for was to a scer-

tain my income, that they might obtain the appropriation of a portion to the estate. This I expected, and prepared accordingly. Just before I went to gaol, I tendered my resignation as pastor of the church; so when they inquired my salary, I returned "Nil," being out of a situation. This was done in the most open manner. I used no disguise, but told the Court that on being arrested I resigned; and on getting free, I should probably again accept the charge.

My counsel next applied to remove Mr. Grant from the situation of assignee, on the ground that as I had an action against him in the Court of Error, he could not properly discharge the duties of that office. This was granted; he was put out, and a Mr. D. Bravo, a respectable merchant and friend of mine, put in his place.

I was then discharged, Judges Bernard and Mulholland expressing their approbation of my conduct, which they said was highly creditable to me as a man and a Christian. These remarks were made in consequence of an address which I made in Court, wherein I stated that I had never been actuated by malice towards Grant, but only by a sense of solemn and binding duty; that the whole of my conduct during the course of the actions had been defensive, and not offensive; and even then, to show that I had no desire to injure Mr. Grant, although he had left nothing untried for my destruction, and had

driven me to the humiliating step of becoming insolvent, I would stop all proceedings against him in the Grand Court and Court of Error, if he would enter up a satisfaction to the verdict. I felt that such a declaration was due to my own character, as I had been stigmatized, in the vile and mendacious papers of Jamaica, as actuated by the worst feelings, and seeking the destruction of a respectable and influential gentleman.

I have thus given a brief outline of the circumstances. The examination lasted upwards of seven hours; and when I was discharged, a murmur of satisfaction ran through the Court, while the crowd outside gave vent to their joy by tremendous huzzas. Indeed, such was the excitement, that the Attorney-General begged I would act with the utmost caution, and send some persons to beg them to be quiet; I accordingly sent several of the deacons some time before me; but all would not do: when I appeared they made a rush at me, spite of a strong body of police: some hung on me, others kissed my hauds; and, at length, a body of them carried me to the chaise.

At home, the scene was most interesting: a number of pious women, who had been spending the whole day in the chapel, engaged in

prayer on my behalf, came out; and had you seen their countenances beaming with joyful thankfulness, you would have never forgotten it. "Ah! minister," said they, "God has heard our prayers. I was sure he would; too much prayer been put for you for your enemies to hurt you. He has brought you through more than conqueror, blessed be his name."

I have had visits of congratulation from all parties; some of the most respectable merchants, and also the Roman Catholic priest. The conduct of the Attorney-General, in particular, is above all praise. He has, from the first, displayed the greatest interest in the affair, given me consultations, and begged me to call upon him whenever I wanted, without fees, and, during the various trials, acted most nobly. He has been a tower of strength to Mr. Stainsby and myself; and I should not satisfy my feelings if I did not publicly express my gratitude.

I believe my troubles have made me forget to thank you for your very judicious selection of Mr. Rouse as my assistant and schoolmaster. He is a devoted and very valuable young man. His piety I believe to be of a high order; while his retiring habits and willingness to oblige render him dear to all; to our own domestic circle he is an interesting addition.

ST. ANN'S BAY.—From Mr. Abbott to Mr. Dyer, Sept. 9.

I DULY received your kind favour of July 14th, and feel truly thankful that you have found a missionary brother, suitable and willing to come to my aid. All I have heard from brethren Francis and Dutton tends to confirm the favourable opinion you have formed of Mr. Millard; and I trust he will prove a valuable colleague, and long be spared to labour in this most interesting part of the Lord's vineyard.

I have never had so much encouragement in my work as at the present moment; and, I think, never felt so deeply my utter unworthiness to be so employed.

God is, I trust, doing great and unexpected things for us. Cheering symptoms of a revival of religion, especially amongst the youthful portion of the congregation here, have recently gladdened my heart. Last Sabbath-day, 122 persons were baptized, and admitted to church-fellowship; and, including these, no less than 269 have been added to this and the other churches under my care within the last two months; and, judging from the state of things around us at present, these are but as the drops which precede the copious shower.

We have, in the congregation here, full 600 young people under twenty years of age. Many of these are, I hope, under serious impressions. Not less than 100 have become professed followers of the Saviour since Christmas; and I have reason to believe that, a few weeks hence, when, as usual, I meet the classes, double that

number intend publicly to avow themselves on the Lord's side.

Our services, at all the stations, during the 1st week of August, were of a most pleasing character. I baptized twice during the week; at Ocho Rios, on the 2nd, fifty persons; and at Stacey Ville, on the 5th, forty-eight.

Our people made a noble effort towards liquidating the debt on the chapels; and although there is scarcely a person amongst them above the condition of a mechanic, yet, as all gave according to their ability, the sum amounted to a little more than 1000*l.* currency. We are still about 2000*l.* in debt; but the people are willing, notwithstanding this drawback, to extend operations, and so am I. We thank God, and take courage.

We have enlarged the chapel here twice within three years, and formed two branch stations out of the congregation; and although the chapel accommodates about 2000 persons, it is still too small.

You will, I am sure, admit that these facts demand grateful praise and renewed effort. You will admit, also, that I need help; not that I may have less work to do—this I do not desire, but that the dear and affectionate people of my charge may receive attention more commensurate with their wants and deserts.

I trust that ere this reaches you Mr. Millard will be on his passage out; and pray that he, with his partner, may be conducted hither in safety.

BROWN'S TOWN.—From Mr. Dutton, Sept. 22.

Our stations are still prosperous; and God is evidently making bare his arm amongst us. Next Sabbath (n. v.) I baptize 12 at Mount Zion, Clarendon; and most likely, before this reaches you, we shall have added about 70 to our church at Clarkson Ville, 50 at Bethany, and upwards of 200 at Brown's Town.

Next Monday we commence a new school at the Clarendon station, under the care of Mr. Thomas Henry, a worthy black man, who has, for some time, been preparing for the work at the Mico Institution, Kingston.

Much is thought among the people of the Mission to Africa. Many fervent prayers are offered up on behalf of that benighted land, and great willingness is manifested to render pecuniary aid, that the Society may not want the means when suitable agents are obtained. Se-

veral pious and active members and leaders in our church are anxious to go as settlers; and two devoted and talented young black men are looking forward to the missionary work.

I am happy to inform you that I am now getting quite strong and well. I have been brought very low through my severe loss, yet God hath sustained and helped me. He has graciously assisted me to stay my mind upon Him, so that though called to endure earth's master-woe, I have been kept from murmuring, and have enjoyed much of that peace of mind which passeth all understanding.

Brother and sister Clark have been, and are still very kind to me: they appear to anticipate my wants, and to feel great pleasure in relieving them.

Home Proceedings.

DEPARTURE OF MR. KNIBB, &c.

It was announced in our last Number, that the *Reserve*, with our missionary friends, for the northern part of Jamaica, was expected to sail on the 10th inst. Circumstances, however, occasioned a little delay; and the embarkation did not take place till Monday, the 16th. During all the earlier part of the month Mr. Knibb was occupied in attending a succession of public meetings at different chapels, in London and its neighbourhood, which were very fully attended, and at which a pleasing spirit of liberality was evinced. They were closed by a public valedictory service, held at Finsbury Chapel, on the evening of Tuesday, the 10th, when that spacious building was crowded in every part by the friends of the Mission. On this interesting occasion our beloved friends were commended to the Divine protection, in solemn prayer, by the Rev. George Pritchard and the Rev. John Aldis; the audience were briefly addressed by the missionary brethren Woolley, May, and Cornford, as well as by Mr. Knibb; and the whole was closed by an appropriate farewell address to the friends about to depart, by Dr. Cox. A collection was made in the course of the meeting, which amounted to 127*l.* 1*s.* 3*d.*

Exactly six months prior to this meeting, viz., on the 10th of May, Mr. Knibb landed at Liverpool. By the good hand of God upon him, our indefatigable brother had attended, during that period, 154 public services, travelled about 6000 miles, and addressed, on a probable computation, 200,000 individuals. Having succeeded in obtaining pecuniary aid for commencing the African Mission, and for adding ten new labourers to the missionary band in Jamaica, his closing efforts were directed towards the removal of the debt of upwards of 3000*l.* owing by the Society. For this object he has engaged to raise 500*l.* among the churches in Jamaica; and so warmly has the matter been taken up in London, and by many kind friends in different parts of the country, to whom

circular letters were addressed, that we apprehend, when the whole amount engaged for is paid in, little, if any thing, will remain unpaid. An account of all that has been received on this account, up to the end of November, will be prepared for insertion in our Number for January.

In another part of the present *HERALD* will be found a Farewell Address, by our zealous brother, whose society and services have greatly endeared him to the hearts of thousands, who, we trust, will not cease to remember him and his fellow-voyagers in their approaches to the mercy-seat.

Fifteen Christian friends accompany Mr. Knibb on his return; three missionaries, and two schoolmasters, with their wives, and five female teachers, who will reside at different missionary stations, in connexion with the missionary families there. For this new branch of agency, which includes a Normal School, for the training of native female teachers, Mr. Knibb has received many kind contributions, placed under his personal management, and not included in the accounts of the Society. All who are acquainted with the state of female Society in our West Indian colonies will rejoice in the effort thus made to enlighten and instruct that important portion of the community, by means of these devoted young persons, each of whom has had considerable experience in the work of Christian education at home.

Of the three missionaries already mentioned, Mr. Edward Woolley was educated at Stepney College, and was dedicated to his important work at John-street Chapel, (Rev. J. H. Evans's,) on Monday evening, the 9th inst. Mr. John May had, for some time, been pastor of the church at Saltash, in Cornwall; and was set apart to missionary service at Morice-square Chapel, Devonport, Thursday, Oct. 22; and Mr. P. H. Cornford, having studied at the Newport-Paguel Evangelical Institution, under the direction of the Rev. T. P. Bull, was designated at Maidstone, in which town his respected father exercised the ministerial office for some years previous to his death.

Mr. Charles Armstrong and Mr. Henry Bloomfield, having been trained with that view, go out as missionary schoolmasters; the former in connexion with Mr. Clark, of Brown's Town; the latter to take charge of one of the schools under the direction of Mr. Knibb. We have every reason to hope and believe that each of these friends will prove a valuable accession to the number of our brethren who, in various ways, are seeking to promote the great interests of truth and intelligent piety in the important island for which they are destined.

The embarkation of our friends having been delayed a few days longer than was expected, a parting Communion Service was held at New Park-street Chapel, on Lord's day, the 15th; which, like a similar service at Camberwell the preceding Sabbath, was numerously attended by Christian friends from various neighbouring churches, and proved a season of refreshment to many. Mr. Knibb delivered his last address, in the evening of the 15th, to a crowded congregation, at Prescott-street. On the next day, a steam-boat having been specially engaged to convey the whole party to the vessel, lying off Gravesend, they were accompanied by several members of the Committee, and a number of other friends, anxious to testify their affectionate regard, and finally to commend them to the protection of Him in whose service they are engaged.

A letter from the Downs, Friday the 20th, states that the party were all well and happy at that date.

Mr. William Hume and Mrs. Hume embarked on board the *Marraboo*, Captain Smith, for Kingston, on Monday, the 9th of November. Mr. Hume will join Mr. Phillippo at Spanish-Town, and co-operate with him, by superintending one of the schools under his direction; and aiding, in other ways, the important and widely-extended labours in which Mr. P. is engaged.

MR. KNIBB'S FAREWELL.

*Queen-street-place,
Nov. 16, 1840.*

MY DEAR FRIEND,—I feel that I am discharging a pleasing duty in uttering, through the medium of the *HERALD*, my sincere thanks for the unbounded kindness I have received during my eventful sojourn in England.

To the Committee, for the deep sympathy they have manifested in the unfounded slanders cast upon my character, as well as for the cordial co-operation in the objects which brought me to my native land, my thanks are especially due; and I beg leave to assure them, that I return to the scene of my former labours and joys, not only with sentiments of increased personal regard, but with the firm and unwavering conviction that they will heartily co-operate with their beloved missionaries in Jamaica in carrying out those plans of mercy by which Ethiopia shall eventually stretch out her hands unto God.

To my beloved brethren in the ministry, and to their interesting churches, who have so materially assisted me by their cheerful support, and who have so kindly sustained me in my various labours, I express the sincere gratitude I feel. I still implore them not to lose sight of the great principles of liberty we are working out in Jamaica, or of the infinitely greater objects connected with the subjugation of Western Africa to the blessed Redeemer. I assure them my visit, however arduous the work, has been one of great enjoyment, to which they have mainly contributed; and I return fully assured that in their warmest affections I still live, and that I shall be remembered by them at the throne of grace, where prayer for the final triumphs of truth and righteousness is ever acceptable.

In parting thus with such beloved friends, let me, in behalf of the bleeding and down-trodden slave in America, implore your deepest sympathy. You, as churches, possess the power of breaking his bonds,—of restoring man to his rights, of freeing woman from the torturing lash, and from the piercing agony of the robbery of her offspring, and with my latest breath would I beseech you to use that power, which, honestly and fairly carried out by the Christian church, would accomplish the destruction of a system fraught with every injury which man can inflict or man endure.

To my dear young friends, who have felt, and who still feel such a proper sympathy for suffering humanity, and who have sent so many proofs of their interest in the Jamaica Mission, my grateful thanks are given. Be it your concern, my dear young friends, to live near to Christ. See to it that we meet in heaven,—that it is

ours to spend an eternity of happiness around the throne of God.

Farewell, dear friends! Often shall I remember your kindness when tossed on the billows, or roaming through the lovely scenes of free Jamaica. May the rich blessings of Heaven rest upon the Committee, the churches of the saints, and upon my beloved country! Soon may the last link of Africa's woes be smitten from her by the power of the Gospel, while its benignant rays shed light and happiness upon the millions of immortal beings who inhabit her slave-cursed plains. So prays

Your affectionate friend,

WM. KNIBB.

P.S.—I have had many requests to send to parties copies of the following verses. Will you oblige me by inserting them in the *Herald*?

Verses sung at the reception of Members by the Church at Falmouth, and others in Jamaica.

COME in, ye blessed of the Lord;
Enter in Jesu's precious name;
We welcome you with one accord,
And trust our Saviour does the same.

The joys which earth cannot afford,
We'll seek in fellowship to prove;
Join'd in one spirit to our Lord,
Together bound by mutual love.

And while we pass this vale of tears,
We'll make our joys and sorrows known,
Will share each other's hopes and fears,
And count a brother's case our own.

Once more our welcome we repeat;
Receive assurance of our love:
Oh, may we all together meet
Around the throne of God above!

On visiting the ruins of the chapel at Rio Bueno, in Jamaica, which had been destroyed by a band of incendiaries by fire, in the year 1832, I found that they were completely covered by a herb called "The Tree of Life." I sent the statement to J. Montgomery, Esq., who kindly returned the following lines:—

When flames devour'd the house of God,
Kindled by hell with heaven at strife,
Up sprang spontaneous from the sod
A forest of the Tree of Life,
Meet emblem of the sanctuary
Which there had been and yet should be.

Now on the same thrice-hallow'd spot
In peace a second temple stands,
And God hath said, "Destroy it not!"
For, lo! the blessing he commands
As dew on Hermon's hill of yore,
Life, even life for evermore!

ON THE PERMANENT INCREASE OF THE INCOME OF THE MISSION.

IN A LETTER TO THE EDITOR.

No. III—THE DEBT, OR “TRUST AND TRY.”

MY DEAR SIR,—I am sure you rejoice with me that our debt is going or gone, and that in the place of 3000*l.*, we now owe less than 100*l.* You join me too, I am sure, in gratitude to Him from whom all “good thoughts do proceed,” that he has put it into the hearts of his servants to come forward thus nobly to the “help of the Lord, to the help of the Lord against the mighty.”

And while the liquidation of the debt thus nearly completed is a blessing, there is, if possible, a greater blessing still in the means and mode of its liquidation. It involves principles and truths of the very last importance to the successful working of similar plans in future. I am sure you will allow me briefly to explain them.

The first time the importance of attempting something in this business was expressed, (though we had often talked on the question,) was the following letter which I received from our brother Knibb on the 24th of October last. It was written, I believe, on the sabbath; and I am sure neither its spirit nor its end is at all at variance with the sanctity of that day.

“My dear Friend,—I hope that I write under a deep sense of the undeserved goodness of God, and of deep humility that I have no more improved by his distinguished deliverances vouchsafed, from the hand of man and from the perils of the sea; and being on the eve of sailing once more for Jamaica, I wish, ere I leave, as a humble but sincere thank-offering to Him, to see if I cannot aid in the liquidation of the debt on the Society, which, with the brightening scenes in Jamaica, the loud calls from the East, the opening prospects in Africa, and the imperative demands of Hayti and other Western Islands, ought to be entirely removed.

“Should you agree with me that this is a practicable measure, you may rely on receiving from Jamaica, within three months after my return, the sum of 500*l.* sterling, being one-sixth of the amount due.

“My plan is already formed: it is this. I will ask through my brethren for one shilling from 10,000 of the members of our churches, as a thank-offering to God for the commencement of the African mission; and I only wish that I was as confident that you would be able to accomplish the remainder, as I feel persuaded my beloved fellow-Christians will do what I have stated.

“With much respect and affection,

“Believe me very truly yours,

“WILLIAM KNIBB.”

You will see, my dear sir, that there are two peculiarities in this letter, on both of which we have often talked, and both of which are of the greatest importance.

The first is this: the whole business is taken up as a question of duty, of *religious* duty. It is taken as granted, not only that this debt was due to man, but the payment of it to God. It begins rightly, soundly, religiously. *The providence of God calls us to do it.* It was the language of Abraham, of Carey, of Paul. Difficulties there were, as you know. The best friends of the mission had already given, and given largely. The country had raised 2000*l.* towards the ten missionaries, and 1000*l.* for Africa. There were not wanting some who said that the spare wealth of the church was exhausted. The time was short, and urgent. But in spite of it all, it was begun as a matter of prayer, of gratitude, and self-consecration; and God honouring the spirit and motives by which it was prompted, it succeeds.

A second peculiarity is this: it suggests, by a reference to the example of Jamaica, the subdivision of the work amongst as many as possible. It takes it as granted, that while 500*l.* is good in any form, it is *best* in the form of 10,000 shillings. It teaches a lesson, which I trust we shall not easily forget,—the importance of *all* our members doing something towards the “building of this wall,” the furtherance of this cause. I hesitate not to foretell, that under God, the adoption of these two simple principles will go far to perfect the church, and to evangelise the world. Let us take up the missions of the church as *God's* work, and let us *all* and each labour to promote them, and the result is certain. Such a spirit would be at once the beginning, the earnest, and the means of our success.

We did *trust*, and we did *try*. A series of Meetings were arranged, from Monday, the 2nd of November, to Tuesday the 10th, in different parts of London. On Tuesday, the 3rd, a number of friends were invited to breakfast: Cards were in the mean time prepared; and, after donations had been given at that meeting to the amount of upwards of 400*l.*, these Cards were given out to all who offered to take them. On the Tuesday following, they were brought in at a Tea-meeting, at New Park-street, and nearly 400*l.* more was paid over as the result. Many who took Cards—*only to try*—were astonished in being able to bring in, in comparatively small sums, from 10*l.* to 30*l.* The interesting services of that evening, at Finsbury, brought in about 300*l.* more; while there was promised from

friends in the country, and all in small sums, scarcely one more than 10*l.*, about 400*l.* Since that time other donations have been given or promised, to the amount in all of 2900*l.* I am sure you will agree with me in saying that the moral and spiritual influence of this effort has been most delightful, even more so than its pecuniary results. I verily believe we are already the better for what we have done. It is certain that, while numbers, of every age and class, have lent a helping hand, we are none the worse. Let us but keep in remembrance this spirit and these rules; and this is the last debt with which the energies of the Baptist Missions will be

called on to contend. Only let *all* work, and all work *as for God*,—TRUST AND TRY,—and I doubt not but a “blessing shall be poured forth, so that there shall not be room to receive it.” We have not *trusted* and *tried* as we ought, and therefore the blessing has been withheld.

But “how to keep out of debt,” how to “trust and try” with success, is a question that will need a fourth communication.

Believe me, affectionately yours,

JOSEPH ANGUS.

NOTICE.

OUR friends are respectfully informed, that on Tuesday, the 29th of December next, a tea-meeting will (D.V.) be held at the vestry of New Park-street chapel, Southwark; when it is earnestly requested that all sums promised

or collected by friends in London towards the liquidation of the debt, may be paid over to the Secretaries of the Society, who will be in attendance on that occasion. Tea at five o'clock precisely. Business to begin at six.

RETURN OF MR. AND MRS. BAYNE FROM CALCUTTA.

WE are concerned to state, that the long-continued illness of Mrs. Bayne has rendered it absolutely necessary, in the judgment of their medical advisers, that she should leave Calcutta without delay; and her strength is so far reduced that Mr. Bayne has felt it his duty to accompany her. They sailed in the *Larkins*, about the middle of September, with the inten-

tion of stopping at the Cape, should the effect of the voyage so far be favourable; otherwise to proceed to England.

Our widowed sister, Mrs. Weatherall, has safely arrived in London from Belize, after spending a few months with some relatives in New York.

ACKNOWLEDGMENTS.

THE following articles have been received, for which the thanks of the Committee are presented:—

A box of fancy articles from a lady of the Established Church, through the Rev. J. Walcot, Ludgershall; a box from ladies, Eagle-street, for Mrs. Baylis; a box from Mrs. Brown, for Mrs. Clark, Brown's Town; a parcel of Magazines, from Mrs. Whitley, for Africa; two parcels, from Miss Purchase and Miss Yarnold; a box of Magazines, from Mr. B. Trego; a box from female friends of Harlow, for negro education; a box from Ipswich, for Mr. Hutchins; a ditto from Mrs. Tremlin, Sevenoaks, for ditto; another for ditto, without advice; three boxes from Mrs. Gardner, of Luton, as directed; a canvass parcel, for Mr. Dendy; a trunk, for Mrs. Baylis; a box from Mrs. Rouso, for Mr. Hutchins; a case of sundries from High Wycombe, for Mr. Day; a box from Nailsworth, for Mr. Tunley; one also from Northampton; a box from Hackney, for Mr. Henderson; a box and canvass parcel from Rev. Mr. Middleditch, for Mr. Hutchins; a box of sundries, for Mrs. Francis; a parcel of thimbles and needles, for poor negroes; and a paper parcel, for Mr. Henderson.

The Rev. W. Knibb returns his sincere thanks to various friends for presents of needle-work and other articles for the use of his schools. The hurry of departure prevents a more definite acknowledgment; but the kind donors may expect to receive an account of the proceeds after Mr. Knibb's arrival in Jamaica.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of October, 1840.

Our country friends will observe that we now adopt a different plan of acknowledging the Contributions. It is the same, in fact, which is acted on by each of the other Missionary Societies. To give the particulars, month by month, involves an expense of time and labour to which the limited Establishment at Fen-court is inadequate; not to advert to the reasonable complaint, that space is most inconveniently taken from Missionary intelligence, which is interesting to all, to insert a mass of names and figures, interesting to a very few. The details will be given, as heretofore, in the Annual Report.

SUMS RECEIVED AT FEN-COURT.		£ s. d.		£ s. d.	
<i>Donations.</i>					
Sir T. F. Buxton, Bart., for Africa	10 10 0	Sharnbrook:—		Ditto, Ladies' Association, by Rev. Mr. Birrell	71 17 9
Mrs. Jones, ditto	0 10 0	By Mrs. Williamson	4 4 0	Ditto, for female schools, Jamaica	10 0 0
Servant maid, by Rev. John Clarke, ditto	0 2 6	Toddington:—		Manchester:—	
Friend W. P., ditto	1 1 0	By Rev. J. Angus	11 2 3	By Rev. J. Girdwood.	
Mrs. Lawrence, by Mr. Knibb, ditto	1 0 0	<i>Cambridgeshire.</i>		Collected at	
Mrs. Kightley, for <i>Entally</i>	5 0 0	Haddenham:—		York-street chapel	35 12 5
X. Y. Z.	5 0 0	By Mr. Rose	15 11 4	George-street ditto	18 5 10
W. Flanders, Esq., for additional Missionaries to Jamaica	20 0 0	<i>Cumberland.</i>		Granby-row ditto	3 17 6
J. Stock, Esq., Regent-street, ditto	2 0 0	Keswick:—		Donations and subscriptions	321 17 11
W. L. Smith, Esq.	10 0 0	Mrs. Fletcher	1 0 0	Ditto, for Africa	65 0 0
Mr. Jennings, by Mrs. Ivimey	1 0 0	<i>Essex.</i>		Ditto, for schools in Jamaica	21 0 0
Mrs. Elizabeth Gurney, from a fund at the disposal of her legatee	100 0 0	Mersea Isle:—		Oldham:	
Ditto, for female education	20 0 0	Collected by		By Rev. J. D. Caswell	14 1 8
Ditto, for translations	20 0 0	Mr. Rogers	1 6 0	Sabden:—	
Ditto, for schools in Jamaica	20 0 0	<i>Gloucestershire.</i>		By G. Foster, Esq.	20 0 0
G. Deane, Esq.	5 0 0	Cirencester, for schools in Jamaica	3 10 0	Ashton-under-Lyne:—	
Friend, for <i>Entally</i>	5 0 0	<i>Hampshire.</i>		By Mr. Lees	25 0 0
<i>Annual Subscription.</i>		Portsea:—		Ditto, for additional Missionaries to Jamaica	20 0 0
Rev. C. H. Harcourt, Newcastle-under-Lyne	0 10 6	White's Row, for Africa	20 0 0	Ditto, for Africa	15 0 0
<i>LONDON AUXILIARIES.</i>		Ditto, W. W., ditto	5 0 0	Rochdale:—	
Devonshire-square, by Mr. Hawkins	5 0 0	Hampshire Auxiliary	95 2 2	By H. Kelsall, Esq.	170 6 7
Ditto, for Africa	10 14 0	Ditto, for Africa	23 8 7	By Rev. E. Carey	
Prescot-street collection	10 6 11	<i>Huntingdonshire.</i>		Preston	15 0 0
Park-street collection, for Africa	37 5 2	Kimbolton	26 0 0	Inskip	5 5 6
Meard's court collection	55 0 0	Ditto, for translations	2 1 0	Accrington	5 11 0
Chelsea collection	20 0 0	<i>Kent.</i>		Burnley	7 0 0
Tottenham:—		Maidstone:—		Haslingden	13 3 0
Two young friends, for Missionaries to Jamaica	2 0 0	By Miss France	27 14 0	Goodshaw	2 0 0
<i>COUNTY AUXILIARIES.</i>		Crayford Missionary Association	6 6 0	Cloughfold	3 5 0
<i>Bedfordshire.</i>		Sevenoaks:—		<i>Lincolnshire.</i>	
Bedford Auxiliary, by Mr. White	32 10 0	By Mr. Shirley	43 7 5	Boston, by Mr. Veall	20 0 0
		Ditto, for additional Missionaries to Jamaica	8 12 0	Horncastle, ditto	16 17 4
		<i>Lancashire.</i>		Partney, ditto	9 1 2
		Liverpool:—		Spalding, by Mr. Carey	4 7 10
		On account, by Mr. Godfrey	415 0 0	<i>Norfolk.</i>	
				Becles, for additional Missionaries to Jamaica	35 0 0
				Yarmouth, ditto	15 0 0
				<i>Northamptonshire.</i>	
				Woodford:—	
				By Mr. Abbott	3 0 0
				Mr. Ward, Grendon	10 0 0
				<i>Northumberland.</i>	
				Berwick, for Africa	5 0 0

	£	s.	d.		£	s.	d.		£	s.	d.
Ford Forge, ditto.....	5	0	0								
Newcastle:—				<i>Worcestershire.</i>				<i>Yorkshire.</i>			
By Mr. H. Angus.....	41	3	2	Worcestershire Auxiliary,				West Riding Auxiliary,			
Ditto, for translations	3	7	0	by Mr. Harwood:—				On account.....	500	0	0
Ditto, for female edu- cation.....	3	2	8	Stratford.....	15	11	2	Hull:—			
Ditto, for Africa.....	6	0	0	Alcester.....	10	10	0	On account.....	150	0	0
North England Auxiliary, by Rev. R. Pengelly.....	24	16	8	Atchlench.....	3	0	0	Halifax:—			
Ditto, by Rev. J. Burton.....	54	1	10	Blockley.....	26	2	0	For additional Mission- aries to Jamaica.....	2	2	0
Ditto, for schools.....	4	7	6	Ditto, for Africa.....	2	2	0				
				Campden.....	6	6	2				
<i>Nottinghamshire.</i>				Evesham, College-str.....	21	5	10				
Nottingham:—				Ditto, Mill-street.....	25	8	10				
By J. Lomax.....	132	5	6	Pershore.....	31	8	8	SOUTH WALES.			
Ditto, for <i>Entally</i>	4	0	0	Ditto.....	37	3	3	Carmarthen:—			
				Upton.....	8	5	7	By Mr. Knibb, for			
<i>Oxfordshire.</i>				Kidderminster.....	13	10	2	<i>Africa</i>	3	0	0
Oxfordshire Auxiliary,				Westmancoote.....	5	12	0	South Wales:—			
by Mr. Bartlett.....	200	0	0	Stourbridge.....	11	5	2	On account.....	400	0	0
Oxford, for ten Mission- aries.....	6	10	0	Tewkesbury, for							
				<i>Africa</i>	25	0	0				
<i>Somersetshire.</i>				Ditto, for additional				NORTH WALES.			
Western District:—				Missionaries to <i>Ja- maica</i>	21	11	2	Holt:—			
On account.....	90	0	0	Cheltenham.....	54	6	0	By Mr. Sayce, for			
Frome, for additional				Tewkesbury.....	80	3	6	<i>Africa</i>	3	0	0
Missionaries to <i>Ja- maica</i>	75	18	0	Astwood.....	24	2	11				
				Wincomb.....	10	6	6	SCOTLAND.			
<i>Suffolk.</i>				Cheltenham.....	76	0	0	Anstruther:—			
Ipswich:—				Coleford.....	100	0	0	Mr. J. Fowler, for			
Mr. W. Pollard.....	5	0	0	Bromsgrove.....	23	10	3	<i>Africa</i>	1	0	
				Worcester.....	73	5	3				
<i>Sussex.</i>				Coleford.....	41	18	4	IRELAND.			
Sussex Auxiliary, by				Sydney.....	16	5	6	By Rev. E. Steane, and Rev. C. E. Birt.			
Mr. Button.....	160	18	8	Blakeney.....	9	15	0	Dublin.....	63	16	7
				Monmouth.....	5	0	0	Tubbermore.....	3	5	9
<i>Wiltshire.</i>				Hereford.....	11	11	4	Coleraine.....	4	11	3
Downton:—				Withington.....	3	9	6	Cork.....	15	6	3
By Rev. J. Clare.....	14	10	6	Madley.....	1	0	2	Mallow.....	1	16	0
Devizes:—				Peterchurch.....	3	0	0	Limerick.....	3	4	0
By B. Anstie, Esq., for additional Mis- sionaries to Jamaica	70	7	10	Gorsley.....	7	5	8	New Ross.....	4	4	3
Melksham, for Mission- aries to Jamaica.....	55	7	0	Ross.....	11	18	4	Waterford.....	23	13	0
Bratton, for <i>Africa</i>	10	0	0	Ryeford.....	10	0	0	Clonmell.....	2	3	0
Wootton Bassett:—				Ledbury.....	21	13	0				
Mr. Mackness.....	1	0	0	Leominster.....	15	2	0				
Ditto, for <i>Africa</i>	0	10	0	Kington Missionary Association, two- thirds.....	12	0	0				
					882	14	8	FOREIGN.			
				Previously acknow- ledged & expenses	507	13	1	Jamaica:—			
					375	0	5	Rev. J. Reid and friends, for <i>Africa</i>	14	10	0

P.S.—Remittances have been received from South Wales. It is hoped all the lists will be furnished in time for next month.

NOTICE TO CORRESPONDENTS.

It is respectfully requested, that letters and remittances of money, intended for the following Institutions, connected with the Baptist denomination, may be addressed to their respective offices and agents, as below:—

Home Missionary Society, to the Secretaries, Rev. C. H. Roe, Wintown-place, Blackheath-road; or Rev. S. J. Davis, 23, Eastcheap.

Irish Society, to the Treasurer, Charles Burls, Esq., Bridge-street, Blackfriars; or the Secretary, Rev. Samuel Green, 61, Queen's-row, Walworth.

Colonial Society, to the Secretary, Rev. Joseph Davis, 22, Princes-street, Stamford-street, Blackfriars-road.

Fund, to the Secretary, William Paxon, Esq., 9, Gray's Inn-terrace, Gray's Inn-lane.

Building Fund, to the Secretary, Rev. Charles Stovel, Stebon-terrace, Stepney.

Bible Translation Society, to the Secretary, Rev. Edward Steane, Camberwell.

Bath Society for Aged Ministers, to the Secretary, Mr. Edward Tucker, Bridge-street, Bath.

I N D E X,

FROM JUNE, 1839, TO DECEMBER, 1840.

AUXILIARY SOCIETIES.

Cornwall, 91.
 High Wycombe, 157.
 Meard's Court, 286.
 Sussex, 268.

MISSIONARY STATIONS.

East Indies :—

Agra, 102, 231, 260, 292.
 Barisal, 294.
 Belgaum, 100.
 Benares, 101, 228.
 Berbampur, 56.
 Burmah, 119, 162.
 Calcutta, 21, 35, 50, 70, 98, 115, 134, 147,
 163, 181, 210, 225, 243, 274.
 Ceylon, 24, 104, 118, 166, 244.
 Chittagong, 37, 70, 150, 229.
 Dacca, 36, 54, 57, 99, 262.
 Delhi, 149, 230, 290.
 Digah, 261.
 Dum Dum, 36.
 Entally, 52, 69, 211, 227.
 Java, 89, 216.
 Jessore, 55, 231, 293.
 Luckyanipore, 35, 178.
 Moughyr, 165, 182, 259, 276.
 Patna, 117, 153, 260.
 Rajmahal, 56.

West Indies—Jamaica :—

Tabular View of Jamaica Stations, 26.
 Opposition to Missionaries, 72, 86.
 Bethlephill, 74, 120.
 Brown's Town, 88, 155, 213, 264, 297.
 Ebony Grove, 214.
 Hayes Savannah, 215.
 Jericho, 58.
 Kingston, 107, 154, 232, 263, 295.
 Lucea, 133, 265.
 Montego Bay, 60.
 New Birmingham, 281.
 Oracabessa, 75, 279.
 Rio Bueno, 97, 169, 280.
 Salter's Hill, 130.
 Savannah-la-Mar, 42, 132, 146.
 Spanish Town, 86, 186, 250.
 St. Ann's Bay, 242, 296.
 Stewart's Town, 169, 281.
 Bahamas, 156, 266.
 Honduras, 76, 123, 156, 249.

South Africa, 77, 170, 252.

MISCELLANEOUS.

Account of Dr. Carey, 194.
 ———— Rev. G. D. Boardman, 162.
 ———— Rev. James Penney, 115.
 ———— James Finlayson, 38.
 ———— Mrs. Judson, 82.
 ———— Maria Ricketts, 113.
 ———— Gregree Men, 258.
 ———— Sujatali, 17.
 Acknowledgments, 13, 30, 44, 61, 79, 92, 109,
 125, 142, 173, 207, 222, 236, 270, 287,
 301.
 Anniversary of Freedom, 274.
 Annual Meetings, 1, 142, 171, 195, 217.
 African Mission, 283.
 Bayne, Mr. and Mrs., return from Calcutta, 301.
 Contributions, 14, 30, 45, 61, 79, 92, 107, 126,
 141, 143, 153, 174, 191, 208, 222, 237, 254,
 271, 287, 302.
 Correspondents, 13, 32, 48, 80, 160, 224, 256,
 303.
 Deliverance of Native Christians, 33.
 Deputations, 190, 207, 221, 236, 253, 267,
 283.
 Description of Athens, 65.
 Festival of Juggernaut, 10.
 Knibb, Rev. Mr.—
 Departure of, 297.
 Farewell of, 299.
 Letters to the Editor, 220, 234, 300.
 Letters from Rev. W. H. Pearce, 134.
 ———— Rev. J. Wenger, 138.
 ———— Rev. F. Tucker, 243.
 List of Letters, 12, 44, 61, 79, 109, 142, 174.
 Missionaries—
 Arrival of, 12, 78, 125, 207, 253.
 Designation of, 12, 28, 44, 92, 157, 219, 269.
 Departure of, 44, 125, 236, 253, 287.
 Death of, 118, 123, 166, 206, 210.
 Natural Curiosity in Jamaica, 49.
 Notice, 301.
 Sir Lionel Smith—
 Address to, 106.
 Deputation to, 139.
 Somersetsluire Widow, 43.
 State of Finances, 90.
 View in Himalaya Mountains, 81.

A Title-page of this HERALD, from the commencement of the New Series to the close of this year, may be had, on application, of G. WIGHTMAN, 24, Paternoster-row; and at the Mission-house, 6, Fen-court.