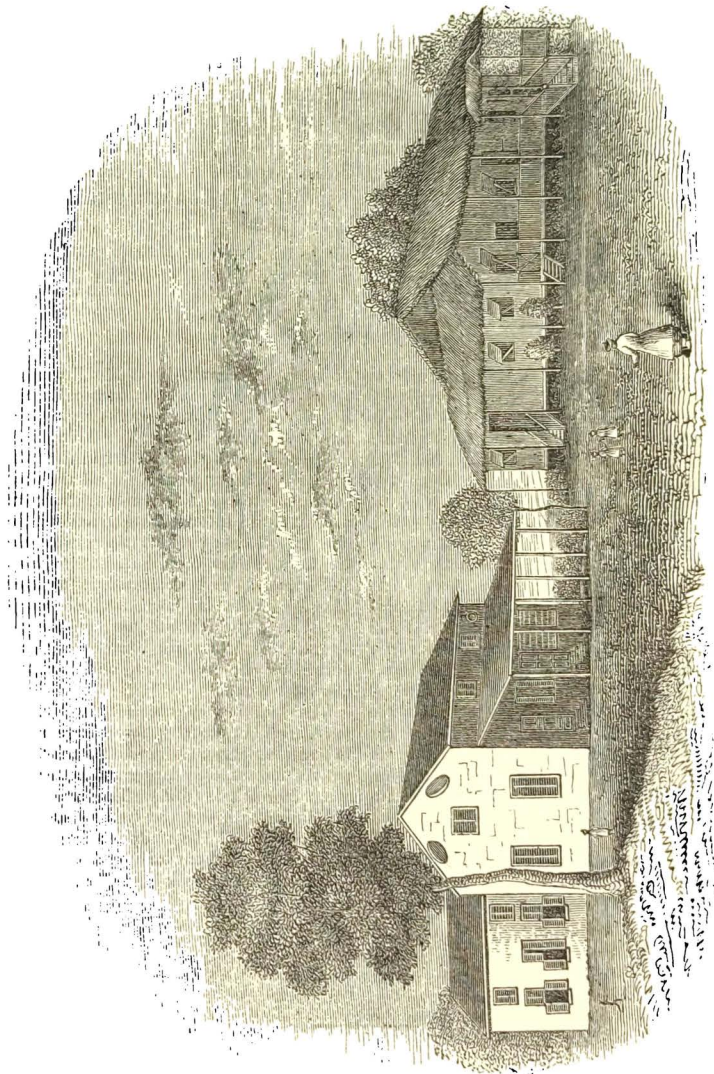


THE
MISSIONARY HERALD.



MISSION PREMISES AT MAULMEIN, BURMAH.

The Missionary Herald (Jan. 1841).

MISSION PREMISES AT MAULMEIN, BURMAH.

THE name of JUDSON has long been justly beloved and venerated by the friends of Christian Missions. More than a quarter of a century has passed away since this devoted Missionary first took up his abode among the semi-civilized Burmese. Many have been the personal sufferings he has been called to endure, but the good providence of God has preserved him (as we trust) to this day, and permitted him to witness a great work quietly, but effectually, advancing in that part of the Missionary field.

We avail ourselves of the interesting volumes lately published by our estimable friend, the Rev. Howard Malcom, of the United States, to present our readers with an engraving of the Missionary Printing Office at Maulmein, and also of the dwelling-house in which Mr. Judson resides. This city (Maulmein) is on the British side of the river Salwen, and the Mission was established there by Mr. Boardman, on its first settlement in 1827. It is now the principal station of the Baptist Missions in Burmah, under the care of our American brethren, and besides the printing-office there are five houses for Missionaries, an English chapel, a large zayat, (a native chapel,) built of teak wood, and smaller zayats in different parts of the town.

"The printing-office," says Mr. Malcom, "is of brick, two stories high, 136 feet long by 56 wide. It is in the form of an angle, so that the picture, which was taken from Mr. Judson's verandah, shows only a part. It contains four hand presses, and a power press, equal to two more; twelve small founts of English type, one of Burman, one of Karen, and one of Taling. For these last there are punches and matrices complete, so that they may be cast anew at any time. The expense has, of course, been enormous, there being about one thousand matrices for the Burman fount alone. A new set of punches and matrices has just been ordered for the Burman character, on a size reduced one-third. The upper rooms of the office are devoted to a bindery, storage, &c. The capabilities of the bindery are fully equal to the work of the printing-office. Every part of the labour, in printing and binding, is performed by natives, of whom, on an average, twenty-five are constantly employed."

It was here that, nearly seven years ago, Mr. Judson was favoured to complete his translation of the whole Scriptures into the Burman language, which have since been extensively dis-

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

The building on the left, is Mr. Judson's residence. It contains three large rooms, and two smaller ones. It is built precisely like the natives' houses, only larger and better, and cost about 300 dollars (60*l.*) The centre room is the dining-hall, and the farthest one Mr. Judson's chamber. His study is a large apartment partitioned off from one end of the chapel. The kitchen, or "cook-house," is always a small separate building.

CONTINENT OF INDIA.

CALCUTTA.

DEATH OF MRS. THOMAS.

THE "Calcutta Missionary Herald," which reached us on the 14th inst., (Dec.) contains the mournful intelligence of the decease of Mrs. Thomas, wife of the esteemed brother who, in addition to other labours, is, for the present, engaged in superintending the Mission press. This afflictive event is noticed in the following terms:—

We are again called upon to record the departure from this life of a member of the Missionary circle. On the 14th of September Mrs. Thomas was delivered of a daughter, and for some days seemed to be going on remarkably well; but on Lord's-day, the 20th, she was seized with fever, which during the night assumed an alarming aspect. A slight improvement took place on Monday and Tuesday, sufficient to encourage the hope that she might yet be spared to her husband and numerous family. She herself, however, anticipated her approaching dissolution, and rejoiced in the

prospect of entering into the presence of her Saviour. It was a source of peculiar satisfaction to her in her last hours, that the great question concerning her interest in Christ had been settled before she was laid on her dying bed. She expired early on Wednesday, the 23rd, soon after six. In the evening of the same day her mortal remains were committed to the tomb in the presence of a considerable number of her missionary and other friends. The Rev. J. D. Ellis conducted the devotional exercises at the grave.

We are grieved to add, that the health of Mr. Tucker has so completely given way, as to render it necessary, in the unanimous opinion of the medical gentlemen who were consulted on his case, that he should immediately return to Europe. A passage was therefore engaged for Mr. and Mrs. Tucker, and their infant child, by the *Owen Glendower*, Captain Toller, expected to sail about the middle of December.

D A C C A.

EXTRACT OF A LETTER FROM MR. W. ROBINSON,

Dated March 4, 1840.

I MUST now make you acquainted with the occurrences of last month, and I hope they will not appear wholly uninteresting. I must, however, generalize on some points, that I may find room to enter into detail on others.

Our English congregation has much diminished, owing to removals and other causes, over which we have no control. The attendance on public worship in the native language was, with one exception, much the same last month as formerly: that exception occurred on the first Sabbath of the month, when not fewer than thirty-five heathen were present at the afternoon service, in the house of our native brethren.

Missionary Excursions.

On Saturday, the 8th, brother Leonard and I went to Rahmat-ganj, the west part of Dacca, where we distributed a number of books; but the people were noisy and disputatious. "You

say," said one, "that Jesus Christ was incarnate: so were some of our debtas." "True, according to your shasters, they were; but your debtas, by their incarnations, did nothing for the good of sinners. What, if you were in gaol for a debt of 1000 rupees, and one of your debtas, in the form of a fish, were to come and sport in the gaol-tank, and another were to range the woods in the form of a wild hog, what would that benefit you? But if one were to come and pay your debt, that would be doing you a great service, for you would then be set at liberty. Now Jesus Christ became incarnate that he might pay the debt of our sins, and thus deliver us from punishment." The by-standers smiled, and the poor man was silent.

On Tuesday, the 11th, we got a boat, and went to Massuri Kola, a village inhabited by Catholics, perhaps about sixteen miles from Dacca. This, I think, will prove our last visit,

for the people will not hear us. Though the priests never visit these poor people, it is evident that they have directed them not to listen to us. Their ignorance is most distressing: they are (and we told them so) more uninformed about Christianity than some of the Hindoo youths of Dacca.

On Saturday, the 15th, we went to the potters' village; but we could get scarcely any one to hear us: two or three villagers, and a few travellers, were all that we could collect. We tried to converse with an old man, but we could make no impression upon him. A Hindoo, who has lived to old age without mental cultivation, seems but one remove from the bullock which he drives. He eats, drinks, works, and sleeps, and so does his bullock; but where is the mind by which he ought to evince his superiority to the brute creation? He seems never to stretch a thought beyond the objects of sense around him. He has neither hopes nor fears; he expects no good in this world, he fears no evil in another. Try to awaken his fears; tell him that he is a sinner, that God will punish sinners after death, and ask him what his state will be in another world, he calmly replies, "It will be as God pleases:" it is no concern of his; it is God's business, and a matter with which he has nothing to do. Tell him of Jesus Christ, that he came into the world to save sinners; "Yes," he says, "I know that Krishna is the deliverer." From a poor old man, of this description, I turned to several young men belonging to the government school, who had taken a friendly walk of a mile with Ganganarayan. They felt what I said; they confessed that their consciences remonstrated when they did wrong; that they had sometimes made resolutions against sin, but had not always kept them. They were told that Divine aid is necessary; that they must trust in the Saviour, and pray to him, and that then they would be able to overcome sin.

Who would not wish the rising generation to be educated? Were education universal, missionaries would feel that they were addressing rational creatures, the subjects of hopes and fears, and mental operations.

On Monday, the 17th, after spending about two hours in hunting for a boat, till I was too much fatigued to attempt any thing, we all went to a bathing-place, a few miles up the river. Here we found a considerable number of people, but nothing compared to the crowds which I saw at Agradwip and Kobuleshar, when I visited those places in my youthful days, with my old friend Chamberlain. We dispersed ourselves among the people, and found many that heard attentively, and desired books. We gave away many tracts and a few Gospels, drawn from brother Leonard's store, which was not, like mine, quite exhausted.

While I was talking to a few people under a shade, a poor man came and asked for a book: I gave him a Gospel and two tracts. "I have a book here," said he, and began to unfold his cloth, in which it was. I expected to see a piece

of one of the shasters, but he put into my hand one of our own poetical tracts. Every page had been so much soiled by the hands of the readers that it was scarcely legible. When I returned it to him, he read some parts of it, with a strong expression of approbation in his countenance, then carefully placed it in his cloth again, and walked off. He was from Kirani-ganj, a village opposite Dacca, where we have several times preached and distributed tracts.

On our way home we engaged the boat for the next day, intending to visit Narayan-ganj; but the boatmen gave us the slip, and we were left without the means of performing our purpose. I rose early the next morning, and happily, after a little search, found a very small boat, in which we determined to go. The people were more anxious for books than when we last visited them, and they heard us with great attention. A few people from Ramu were there, some of whom begged for tracts; and one said that he knew brother Pink.

Narayan-ganj is a very interesting place: I wish we could visit it often; but it is seldom that we can procure even a small boat; and it is only in fine weather that we can venture in a small boat.

A Woman baptized.

On Sabbath-day, the 23rd, we had the pleasure of baptizing a poor woman, a native of Assam. She is the wife of our native brother Ramchandra, who, though born in this zillah, resided some time in that country, and was baptized there by Mr. Rac. We had the baptismal service in the afternoon. I first delivered a short discourse in Bengalee, to about fifty people, at brother Leonard's house; then addressed a crowd by the river side, and he baptized. Chaud finished the service by another short address.

Distribution of the Scriptures.

On Monday, the 24th, the long-expected packages of books and tracts arrived. Without loss of time, I placed the well-bound books on shelves, which had been prepared for them. So neat was their appearance, when thus arranged, that I thought my book-shelves almost rivalled those of a Calcutta bookseller. We went in the evening to the suspension bridge to preach, talking a few of the new books and tracts with us. As soon as we appeared, a poor man cried out, "Sir, have you got the holy shaster?" "Yes," said I, "here is a part of it." I gave him the Gospel of John, which he received with great pleasure. We had much disputing, but I must omit that to tell you another story.

On the following morning, *i. e.*, Tuesday the 25th, I sent a number of the books—perhaps a quarter of them—to brother Leonard's, and the house of our native brethren. About twelve o'clock a scene commenced to which I had never witnessed a parallel. Respectable people began to come for books, and I determined to keep an account of the number of applicants. I put down 2, 1, 4, 2, 13, 10; but here my arithmetic

filled; a large crowd had collected, all anxious for books. I was obliged to stand in the doorway, to keep them in the verandah; for had they come into the house, and got a sight of the books, no order could have been preserved. My children brought the books and tracts to me, and I distributed them till I felt quite exhausted. I then begged the people to depart, that I might take some refreshment. Many went, but some remained. As soon as I rose from table, which I did in about half an hour, my verandah was filled again, and, in a few minutes, every copy of the Gospels and the Acts, every copy of the Psalms, and every copy of the New Testament, was gone. I had then nothing to offer but the single Gospels and tracts. About a hundred of the former were taken, and of the latter more than I could number. I again begged the people to retire, for I was not only weary, but very uneasy in mind. I shut myself up in my room, and began to reflect: "I have," thought I, "in three hours given away, the single Gospels excepted, every copy of the Scriptures which I have just received. In the morning I had one book-case and half another filled with very handsome books, in the preparation of which a large sum of money had been expended, and now every shelf is empty: have I done right? Will not our good friends in England and America censure me for imprudence? They may, but I will tell them, 'The kingdom of heaven suffereth violence, and the violent take it by force.' These books," I thought again, "have been given to respectable people, to Bramhins, to citizens, to persons of the writer caste, to officers of the civil courts, to persons living in distant parts of the zillah, and some to persons from other zillahs. All of them, as far as I can judge, have been given to persons who can read well." Thus I was a little cheered; but I felt that so much seed having been sown in one day, it ought to be watered with very much prayer. At the prayer-meeting in the evening Ramchandra said, "I was in the court part of the day, and I saw many people come in with books which they had received from you. They all took great care of the large books; but I saw a man burn two of the tracts."

On Wednesday, the 26th, though I had only single Gospels to dispose of, the crowd was greater at my house than the day before. People began to come early in the morning, and, by eleven o'clock, two or three came every few minutes. Chand, who was with me that day, proposed putting a table in the verandah, with books on it for distribution. We did so, and he sat by it to serve our customers; but the sight of so many books occasioned a tumult, each man insisting upon having one of every sort; and my poor table having got a fracture in its leg, we were obliged to dispense with its services.

I now sent for Ganganaryan, and we were all

three engaged in distributing for about two hours, when we were quite exhausted. The crowd had become very great, perhaps 150 people, the noise and confusion very unpleasant; I therefore told them that I would give away no more books that day. We, however, continued to talk with the people, discussing the merits of Hindooism and Christianity, and now and then giving a tract, for it was impossible to refuse every application. By three o'clock full half the single Gospels and tracts were gone: then, in good earnest, I determined to stop for the day. I am afraid this extravagance will produce a famine, but what can we do? The books and tracts were sent to be given to those who can read, and to such they have been given.

On Thursday, the 27th, great numbers came again for books. By two o'clock all the single Gospels in Bengalee were gone; those in Sanscrit and a few in Hindoostance only remained. Of tracts only a few hundreds remained, chiefly in Hindoostance.

You will now perceive that I need no hyperbole when I said, in a former letter, "We can dispose of all the books you print, and exhaust the depot of the Tract Society." I have not begged the people to accept these books; they have come to my house and solicited them, and that, in many cases, with surprising importunity: nor have they been given to a bazaar rabble, but to respectable people, who are likely to read them.

On Friday, the 28th, many persons came for books; but finding that I had only tracts to give, the concourse was less than on the preceding days. I commenced by giving about twenty tracts to a man from the zillah of Backerganj. He begged that I would give him a number to take home with him, "because," said he, "there are none procurable where I live, and I want to show them to my neighbours, as well as read them myself." I told him he might get more by applying to Mr. Bareiro, at the zillah town. I had to refuse many to-day, who came to beg parts of the Scriptures. Sorrow and disappointment were depicted on their countenances.

The books which were sent to brother Leonard's, and to the houses of our native brethren, are also gone; and brother Leonard has even been obliged to encroach on his old stock.

Thus, about 1100 copies of different parts of the Scriptures, and an innumerable number of tracts, have been given away, at the earnest solicitation of the natives, in four days.

The Mussulmans have now become eager for books; every Hindoostance Gospel is gone, and many of the Hindoostance tracts.

Can you send us another stock immediately? Let us have a good number of Gospels and Testaments in Hindoostance. The books already distributed have only whetted the public appetite.

FROM the last Report of our Calcutta Auxiliary we extract a Tabular Statement of our Mission in India. It is confessedly imperfect; but the compiler hopes, by being furnished with more ample and definite information, to make it more complete another year.

TABULAR STATEMENT OF THE BAPTIST MISSION IN INDIA.

Station when commenced.	STATIONS and SUB-STATIONS.	MISSIONARIES, European and East Indian.	DEPARTMENT.	ASSISTANT MISSIONARIES and NATIVE PREACHERS.	Church when formed.	Church, whether English, Native, or Mixed.	Number of Members.			Candidates.	Sabbath Services.			Week-day Services.						
							Eng. Members.	Nat. Members.	Total.		Eng. Services.	Average attendance.	Nat. Services.	Average attendance.	Eng. Services.	Av. attendance.	For Nat. Christ.	Av. attendance.	For the Heathen.	Av. attendance.
1801	CALCUTTA	W. Yates..... Carapet C. Aratoon (Late) W. H. Pearce J. Thomas	Translations. Native Preaching, Armenian Press, Pastor of Nat. Church Hindoostance, SS. Depository, &c.	Shujatali. Ganga Narayan Sil ....	...	Native	...	...	25	...	...	...	85	85	...	...	2		
		R. Bayne	Pastor of Church in Lal Bazaar.....	Ram Hari	1809	Mixed	...	...	65	5	2	90	2	18	2	35	2	16	
		F. Tucker	Pastor of Church in Circular Road .....	...	1818	English	...	...	83	...	2	...	...	...	...	...	...	...
		J. Wenger	Translations — Village Stations.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1838	Entally (suburbs)...	J. D. Ellis	Education. Pas. Nat. Church	Bishwanath.....	1838	Native	21	3	2	70	1	30	6	60
1839	Saldah	Shem. Caleb.		
1820	Haurah	T. Morgan	Pastor and Missionary.....	Bhim	1826	Mixed	10	10	20	...	1	15	1	...	1	...	2			
1824	Narsingdarchok.....	(R. Bayne)	General superintendence.....	W. Thomas.....	1839	Native	...	...	70	...	...	...	...	59	...	...	...
	Debipur .....	...	...	Ramji. Narayan .....	...	...	...	...	...	...	...	...	...	59	...	...	...
	Jeyudagot .....	...	...	Srishtidhar .....	...	...	...	...	...	...	...	...	...	20	...	...	...
	Lakhyantipur .....	...	...	...	...	...	...	...	...	...	...	...	...	19	...	...	...
	Bage .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1830	Lakhyantipur	(J. Wenger)	General superintendence	F. Demonte.....	1833	Native	...	...	48	1	...	...	3	50	...	...	1	22	
	Dhankata .....	...	...	Rajballabh Sardar.....	...	...	...	...	...	...	...	...	2	32	...	...	1	19	
	Chaukitala .....	...	...	Darpanarayan Mandal.....	...	...	...	...	...	...	...	...	...	...	...	...	...
	Banspalla .....	...	...	Ram Prasad Mandal.....	...	...	...	...	...	...	...	...	...	...	...	...	...
	Sadasibpur .....	...	...	Churamani Sardar.....	...	...	...	...	...	...	...	...	...	...	...	...	...
	Marapay. Ishwaripur.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1830	Khari	(J. Wenger).....	General superintendence	Kalachand	1831	Native	...	...	37	6	...	...	3	40	...	...	1	15	
	Bamanerabad .....	...	...	Jacob.	...	...	...	...	...	...	...	...	...	...	...	...	...

1804	CUTWA	W. Carey	Pastor and Missionary.....	Kanta Chaitan. Gurucharan. Paran. Digambar. Haradhan. Swarup.	1806	Native	33	2	6	...		
1818	BIRBHUM	J. Williamson	Pastor and Missionary.....	Sonatan, sen. Sonatan, jun. Haradhan.	1819	Native	...	...	44	...	...	...	40	...	...	20	2	100
1817	MONGHYR.....	A. Leslie	Pastor and Missionary.....	Nayansukh	1817	Mixed	20	20	40	2	2	80	2	175	2	2	...	Daily	
		J. Lawrence. G. Parsons.																	
1824	PATNA	H. Beddy.....	Pastor and Missionary.....	Kasi Haridas.	1832	Mixed	6	12	18	...	1	12	2	25	2	...	Daily		
		T. Phillips .....	... ..															
1817	BENARES	W. Smith.....	Pastor and Missionary.....	Ramswaran	1817	Mixed	7	6	13	4	...	...	2	200	1	12	30	
1827	Chunar .....	... ..	... ..	Bhagwandas	1827	English	...	...	7	1	...	...					
1814	ALLAHABAD	L. Mackintosh	Pastor and Missionary.....	... ..	1816	Mixed	5	6	11	1	...	...					
1834	AGRA	R. Williams	Pastor and Missionary.....	Ganpat	Mixed	44	5	49	...	2	90	1	100	2	90	1	3	100
1818	DELHI	J. T. Thompson.....	Pastor and Missionary.....	Davigir	1818	Mixed	11	...	2	35	1	15	2	35	1	15	Daily
1807	JESSORE	J. Parry	Pastor and Missionary.....	Saran	1809	Mixed	6	59	65	...	...	...	2	30	...	6	30	Daily
1800	Badpukaria .....	... ..	... ..	Bangai.														
1829	Kadamdi .....	... ..	... ..	John.														
1837	Buridanga.																		
1837	Malgaji.																		
1838	Rajnagar.																		
1828	BARISAL	S. Bareiro	Pastor and Missionary.....	Bishwanath	1830	Native	...	...	7	...	...	...	...	...	...	...	...	Daily
	Shagardi .....	... ..	... ..	Gorachand.														
1816	DACCA	O. Leonard	Missionary.....	Ganga Narayan.....	1816	Mixed	...	...	22	1	2	25	3	20	...	...	Daily	
		W. Robinson	Pastor and Missionary.....	Chand.															
1805	DINAJPUR	H. Smylie	Pastor and Missionary.....	Budha	1806	Native	...	...	9	3	...	...	2	...	...	4	...	Daily
1808	Sadamahl .....	... ..	... ..	Peter.....	1808	Native	...	...	22	6	...	...	2	...	...	...	...	Daily
1815	CHITTAGONG	J. Johannes.....	Pastor and Missionary.....	... ..	1818	Mixed	7	2	9	2	2	16	2	20	...	...	Daily	100
1820	Rajguniah	J. C. Fink	Missionary.																
1825	AKYAB .....	... ..	... ..	Xhepung .....	...	Native	...	...	28	...	...	...	...	...	...	...	...
	Krueday .....	... ..	... ..	Kallafa. Mlarang. Kyojorhi.														

D I G A H.

FROM THE REV. JOHN LAWRENCE.

Dated July 4, 1840.

MY DEAR SIR,—Your very kind and welcome letter, dated May 27, 1839, I duly received in January last. We were then at Gazipore; we went there on two accounts:—First, in the hope that a trip on the river would be beneficial to my dear wife, whose health has been much impaired for the last three years; and, secondly, with a view to visit the pious soldiers of the 31st Reg., who, since Mr. Thompson's removal, had had no one to preach to them. The trip on the river, I am thankful to say, was beneficial to Mrs. Lawrence, though it was far from effecting a cure. My visit to the soldiers was pleasing and satisfactory. I was delighted to find amongst them so much unity, brotherly love, and consistency of conduct; all of which have continued down to the latest accounts which I have received from them. I also enjoyed many opportunities of speaking in the villages on the banks of the river, as well as at Gazipore; and, further, I had an opportunity of attending a *méla*, where there was no other missionary, and of preaching the Gospel to many who had never before heard it. We returned to Digah on the 6th of February, where we have continued until now.

Since our return, I have met with less encouragement in English work than at any former period. But, considering all circumstances, we have, perhaps, as good a congregation as can be expected. I have felt it to be my duty to persevere in having two services in the week, hoping that, through the blessing of God, some good may be done. We are cheered by the constant attendance of Captain Bamfield and his lady, who are truly excellent people. But there are no pious men in the 16th Reg. with whom I am acquainted. My efforts among the natives are continued much the same as formerly, excepting that I have now no native assistant. Hindustani worship is conducted in a small chapel by the road-side, and invariably a few—

sometimes a good number—will come and listen to the services. My out-door preaching is not altogether without encouragement. Frequently a large and attentive congregation is collected; and, on some occasions, I have witnessed a degree of seriousness and concern which have led me to hope, that one day it will appear my hearers have not all heard in vain. There are two natives who much wish to be baptized; one of them has been with me a long time, the other I have known since our return. Both afford me some hopes that they are sincere; but I shall be afraid to comply with their wishes until they have been tried a longer time. The native Christian whom I baptized two years ago, has recently been remiss, and I have been necessitated to exercise a little painful discipline, by suspending him for a time; but I am happy to say, he seems to be sensible of his error, and to be sorry for it.

Accept my best thanks for the kind sympathy and advice which your letter contains. I must confess that, at times, I have not been free from discouragement. I do not think, however, that I have at any time given you a darker view of things than has really existed in this land of gross darkness. Still I have the fullest confidence that the natives of this country will become converts to Christ; and that He will "see of the travail of his soul, and be satisfied" in this as well as in every other dark and polluted land. And I hope always to feel it my duty, and to esteem it my privilege, to preach the Gospel, though I should not be permitted to see a single convert whom I could regard as the fruit of my labours. I know that I have no reason to be discouraged by the past—only to be humbled more and more—and that there is no ground to be discouraged for the future; but there is a loud call for more faith, prayer, and perseverance.

C E Y L O N.

Mr. and Mrs. Dawson, whose embarkation for Ceylon was mentioned in our number for September, reached Madeira in safety in the early part of October. On the 16th of that month he thus addressed the Secretary:—

It gives me great pleasure to inform you of our safe arrival at Madeira. We have had rather a rough passage, having been detained in the Downs and the Bay of Biscay for nearly a week each place, during which time the vessel was tossed about most violently. Being quite unused to the sea, we both suffered much from sea-sickness, but, through great mercy, have happily recovered, and are enabled to rejoice

afresh in the glorious prospect of labouring to instruct the poor perishing heathen in the way to everlasting life; a prospect which we could not help fearing might not be fully realized, as Mrs. D. has been exceedingly reduced by the illness occasioned by the voyage. However, we have both been mercifully restored, and feel more desirous than ever that our life should be devoted entirely to the service of our blessed

Saviour. We cannot speak too highly of Captain Linton, who has manifested the greatest concern for our comfort, and by whose kind permission we have family prayer daily, and service on the Sabbath. Tho Rev. A. Kisson, a Wesleyan missionary, and I, take turns in the services; and I sincerely hope that these feeble efforts will not be in vain. I cannot, my dear Sir, express half the gratitude which I feel both to you and the Committee for placing me in a situation of all others the most congenial to my most ardent desires. It is only equalled by my astonishment that one so feeble and unworthy should be called to go forth on such a mighty enterprise. However, it is consolatory to know that the cause of Christ depends not upon human strength for its extension and its final triumph; for "God himself hath chosen the weak things of this world to confound those which are mighty." We are happy in the thought that we are followed by the prayers of

many hundreds; and "prayer has power with God, and must prevail." Let the church continue to pray for the outpouring of the Holy Spirit upon heathen lands, then shall we witness a revival of Pentecostal times; "the wilderness and the solitary place be made glad, and the desert rejoice and blossom as the rose." But this will not be the result of prayer alone. While we pray we must labour, and expect the blessing. May the great Lord of the harvest strengthen us, that we may faithfully discharge the duties which devolve upon us; and may seven-fold blessings rest upon those by whose generous Christian aid we are sent to a heathen land.

My dear wife joins in Christian love, whilst I respectfully subscribe myself

Your unworthy servant

in the Gospel of Christ,

C. C. DAWSON.

J A M A I C A.

KINGSTON.—Our number for October contained a reference to the alarming illness of our dear brother Tinson. The following extract of a letter, dated September 12, will show that he was then so far recovered as to contemplate a visit home early in the spring:—

In reference to your letter of the 1st of July, I have to inform you that the state of my health entirely prevents, for the present, if not for a long period, my engaging in the work of tuition. This is a sore trial, my heart was set upon it; but it is the will of God, and let his will be done. We have been heavily afflicted, both myself and wife; but we have to sing of mercy as well as judgment—the Lord hath been very, very kind. How astonishing, that beings worthy of eternal death, should be so indulged!

We are still invalids, but slowly recovering strength. It is about three months since I have been able to labour, and it is likely to be several weeks more before I resume, even partially, my accustomed duties. Respecting the instruction of our young friends, as candidates for the ministry, you will hear from brother Abbott or brother Knibb, to whom he will write. Brother Knibb was in error when he stated that six young men were under my care; but not the slightest blame can be attached to him, for he had a right to think it was so. A sub-committee had been appointed at our last Association, to hire a house, and prepare accommodations for six students. This was nearly done when Mr. Knibb left us. Unlooked-for hindrances delayed its accomplishment for several weeks, and then came my illness. I was not able to attend the meeting at St. Ann's Bay on the 2nd, and, consequently, thought it my duty to write to the brethren, mentioning

the state of my health, and the opinion of my medical friends concerning it. On my letter being read, the brethren resolved to give up the house until a person could be obtained from England, and that any brother who had a candidate should instruct him himself till a tutor could be obtained.

I have referred above to the opinion of the doctors, and now I want the opinion of the Committee. From previous letters you have learned the nature of my illness—not only fever, but fever acting on a frame greatly debilitated, affecting the brain, and producing paralysis of the tongue and left arm. The paralysis was removed by prompt and proper treatment, but Dr. Ferguson—known to you by report—assured me that nothing but a residence for a considerable time in a colder climate could ever establish my health. He said, it might be patched up, and I might seem apparently well, but the disease would return, and, in all probability, with fatal violence. When at Port Royal, Dr. Thompson, of the Navy, unasked, gave the same opinion, only urging immediate departure, which Dr. Ferguson thinks would not do, on account of the winter. Dr. T., without our knowledge, submitted the case to a board of medical men in the Naval Hospital, and they all gave precisely the same opinion. I mention these things merely to show you, that if I leave Jamaica, it will not be without occasion. I do not want to leave; I was never so happy in my work, and in my home, but it

seems pleasing to my kind heavenly Father to stir up my nest; and let him do what seemeth him good. By his permission I shall continue here till spring, and do what I can; then, if my health is not much better, I must go from this hot clime for a season. Will the Committee

consent to my returning home for a year or two, if the stations here support a minister? I may do a little to help the mission at home, and be recruiting my strength at the same time.

EBONY GROVE.—Our last number contained an acknowledgment of a contribution of 14*l.* 10*s.* for Africa, sent by the congregations at Hayes, Savannah, and Ebenezer, Clarendon, under the pastoral care of Mr. Reid. We add the account which accompanied the remittance from Mr. Reid.

Ebony Grove, August 31, 1840.

THE condition of the continent of Africa, has for years occupied my thoughts. Since emancipation in this land, I have endeavoured to impress deeply on the minds of the people under my care their duty to support the Gospel institutions among themselves, in order that they might be able to aid in sending the Gospel to their father-land. With gratitude I record that my efforts have not been in vain. During the eighteen months which are passed, we have devoted a portion of the morning of the fourth Sabbath to prayer in behalf of this destitute country.

Within the same space of time, there has been a prayer-meeting held on the first Monday of every month, between the Baptist and Independent churches here, on which occasions it was agreed that a collection should be made in aid of Africa, leaving the future to determine in what particular way it should be applied. On the arrival of Mr. Freeman's journal, relating his visit to the Ashantee country, it providentially came into my hands on the morning of our united monthly meeting. I read this interesting communication in the evening; the persons present were delighted and surprised to hear such things of their own country. One of the individuals present, a deacon of Ebenezer church, was present at the fight which caused the two chiefs to flee to Fantee. At the conclusion of the meeting both congregations resolved to give what they had collected to the mission for which Mr. Freeman pleaded. One observing, that he was only sorry that the money was not in Africa to-night, to give them the Gospel. The collection amounted to 12*l.* currency. I may mention that it was read at my monthly prayer-meeting in Vero, with as pleasing a reception.

Being invited to attend a missionary meeting a few months after, in the Wesleyan chapel in this neighbourhood, a resolution was put into my hands respecting the Ashantee mission. In

urging its claims, I suggested the duty of the Wesleyans to devote a week's wages at once to this object, and set the Baptists an example; for I felt persuaded that the Baptist Missionary Society would soon establish a mission to Africa. This proposition was immediately adopted, and it was agreed the last week that it should be presented to this only object. I am happy to state, that on the morning of the 1st of August the people who agreed to the proposition brought 76*l.* as the result.

The young man teacher at Hayes, Savannah, read part of Mr. Freeman's Journal to the children, who said they would like to do something that the little children in Africa might get the Gospel, but they had no money. The teacher said, "I will tell you how to get money; instead of wasting your evenings, let those who can write do some writing for any one who may wish them to do so, some carry water, others cut grass," &c. In about a week they brought five dollars. During two days' vacation one of the little girls became a keeper of sheep, and brought 1*s.* 8*d.* as her wages. On the formation of an auxiliary at this station, on the 31st of July, to the Parent Society, to aid your African mission, the teacher made a neat speech, and presented the children's offering. I proposed that we should adopt good Dr. Cox's plan, and give 1*s.* 8*d.* per year to this one object. The persons present said, "We are quite glad to hear the poor things get the Gospel; we will give what we can." The subscription amounted to 5*l.* 7*s.* 6*d.*

Next evening, (Aug. 1,) the same was formed at Ebenezer station, Clarendon. In half an hour the subscription amounted to 17*l.* 1*s.* 8*d.*, beside one hundred rose up, and said, "We will give the hire of one week to the same object." I now forward these different sums to you, to be devoted to the good work. I am happy to find, by the "Patriot" newspaper, the Committee have pledged themselves, and hope soon to forward the results of the pledge.

PORT MARIA.—Extract of a letter from the Rev. D. Day, Sept. 7, 1840.

I am happy to learn, by letters from England, that several devoted young men have offered themselves to labour in this interesting field, and that our excellent Committee have nobly offered to send them out on terms so liberal—that is, if I understand rightly, to any missionary who has withdrawn from the funds of the Society, excepting brethren Hutchins, Francis, and myself, who are building chapels, they will send a fellow-labourer free of expense, and supply him with half his salary for the first two years; after which, I suppose, both himself and the former missionary will be expected to withdraw from the funds of the Society altogether. This I believe I shall be able to do; and therefore beg that I may have a brother-missionary sent to help me in this parish. This will appear necessary when I inform you that my three congregations—viz., Port Maria, Oracabessa, and Bagnal's Vale—contain no less than three thousand persons. Of these, Port Maria is the principal, and ought to have service every Lord's-day. At Oracabessa we could get a congregation of 800 or 1000 persons every Lord's-day if there were any minister to preach to them. At Bagnal's Vale there would be as many, or more. As it is, I can never give the people at the latter place a Sabbath, without shutting up the chapel—or at least leaving the people in one or the other place—for that day; thus making an interval of four Lord's-days without any service to that church. I some-

times give an evening service at Bagnal's Vale, but can do this very seldom, and at such a risk of health as scarcely to justify it, there being two week evening preaching services besides. In connexion with my appeal for help, I beg to state, that the stations in this parish are in their infancy, compared with some others,—not so much as regards their age, as their progress. At Port Maria we are building a chapel, which will cost nearly or quite 4000*l.* currency, besides the purchase of the premises; and this sum must, I suppose, be raised by the people themselves. They can, and I believe will, do it, but so great an effort will require considerable time. On the chapel ground at Oracabessa I wish to build a bouse for the resident missionary, and thus relieve the Society from the expense incurred by renting my present habitation. At Bagnal's Vale we have neither a chapel, house, nor a foot of land; but my encouragement arises from the willingness the people ever manifest to help forward the cause of truth. For the next two years we shall have to struggle with difficulties, but I believe by that time, we shall be able to support two ministers independent of the Society's aid. If, however, any unforeseen difficulty should arise, so as to prevent the fulfilment of what I now expect will be accomplished, I trust we should still have the sympathy of our kind and indulgent friends, and that they would impart such aid as might be in their power.

SAVANNAH-LA-MAR.—From the Rev. John Hutchins, August 24, 1840.

THE interesting series of services for the early part of August being now over, I hasten to send you an account of the same, which will furnish at the same time correct information as to the state and prospects of our churches and schools.

On the evening of Friday, the 31st of July, we held a special prayer-meeting to implore the Divine blessing on all our services then before us. Before the dawn of the ever-to-be-remembered day appeared, we were at the sea-side, where crowds were awaiting our arrival. We sang a hymn; I repeated a portion of Scripture, for we could not see, gave a short address, then walked into the sea, as the day was peeping, followed by seventy-two persons, who had again and again been examined as to their repentance towards God, and faith in our Lord Jesus Christ, and who were then baptized in the name of the Father, Son, and Holy Ghost. It was an extraordinarily interesting time. We had the aged and the young, maimed, lame, and blind: two poor fellows with wooden legs, who had found that it would be better to enter into

the kingdom of heaven with one leg, rather than the whole body should be cast into hell. Another circumstance which rendered it peculiarly interesting, was that of a young person who, to my knowledge, has been the child of very many prayers, who was thoughtless, giddy, wild, and had a spirit too high to be controlled by her mother, who was long a humble, devoted follower of the Lamb, but died three years ago, without seeing any material change in her only child. Her name you will probably remember, it was Mrs. Robe; she was fined 10*l.* for allowing brother Kingdon to hold a prayer-meeting in her house in 1832. Oh, what a change in Savannah-la-Mar in eight years! These things rushing into our minds, gave, as it were, an extra solemn, holy, chastened feeling to many then present. It was lovely to see among the spectators, Jew and gentile, churchman and dissenter, and the attention of the greater portion appeared to be really engaged in the service. The Doxology was sung, benediction pronounced, and we hastened within the walls of our new chapel.

Our feelings, my dear Sir, you may more easily imagine than I can describe. It was but that day seven months the corner-stone was laid by Aaron and John Delean, Esqrs.; the former gave me the handsome sum of 100*l.*, and the latter 50*l.*

The chapel is as it was, a neat solid brick building: one foot is added to its height, twenty to its length. It now measures 89 feet 6 inches by 49 feet 6 inches. We have one bold clear area of 84 feet in length by 45 in breadth, and 27 feet in height from floor to ceiling, besides the vestry, 22 feet by 12 feet; which can be thrown into use if we require it. Here, I say, we met, with feelings more easily imagined than described. It is true, we had no window, no door, no floor, but we cared not for that. We were sheltered from a burning sun; and that which we have commenced—supported by so many Christian friends, both here and at home—we will complete, under God, as fast as it lies in our power. A prayer was offered by myself, and that appropriate hymn of Cowper's—

"God moves in a mysterious way," &c.

sang, evidently with the spirit and the understanding also; portions of Scripture were read, renewed thanksgiving presented, and this service closed. "Free-will offerings" were brought in between the services, and the next commenced at eleven o'clock; long before which, crowds had assembled. After prayer, singing, and reading a portion of the word of God, a special prayer was offered on behalf of five of our brethren (lately slaves) who had been chosen by the church to fill the office of deacons. Another hymn was sung, and prayer offered, when an address was delivered from these words: "He strengthened himself, and built up all the wall that was broken." The address simply went to show the faithfulness of an unchanging God, and the extraordinary way in which God had disposed the minds of Christians of different denominations, so that the hands and hearts of minister and people had been strengthened under a series of extraordinary affliction and distress. Every eye beamed with gladness, and every heart seemed filled with joy. Another prayer was offered, a hymn sung, and, according to notice, an address given on the nature and tendency of the ordinance of baptism, simply illustrated from scripture testimony. The children then arose, sang one of their little hymns, and the congregation was dismissed. A bun was then presented to each child; the deacons and their wives, with the schoolmaster from Fuller's-field and Savannah-la-Mar, repaired to my dwelling, where they dined with myself and family, and thus happily closed the 1st of August, 1840.

On Sabbath morning our prayer-meeting was held at the usual hour; second service at eleven o'clock, when a mass of people were present. Chairs, stools, boards, scantling, boxes, every

thing was in requisition for seats; and I preached with much pleasure from—"Who are these that fly as a cloud, and as doves to their windows?" At two o'clock the five newly chosen deacons were installed into their solemn office; the seventy-two baptized received the right hand of fellowship, and were thus added to our number. "Oh, that their names may prove to be recorded in the Lamb's book of life!" The Lord's-supper was then administered, which brought the services of the 2nd of August to a close.

On Monday, the 3rd, we travelled to Fuller's-field. 4th, Had four bowers erected, and every preparation made for the ordinance of baptism, and in the evening a special prayer-meeting, as at the Bay, to implore the blessing of Heaven on our endeavours to promote the glory of God.

5th, At six o'clock seventy-five were baptized, the first of whom was my own sister, who for years was a member of the Rev. Thomas Binney's church, London; but being convinced of the propriety of this ordinance, simply from searching the Scriptures for herself, requested to form one among those about to be baptized. We then separated to our little sanctuary, and, with about 800 souls, I held a prayer-meeting, when Christian communion appeared to be sweet. At eleven o'clock we again assembled, and though our accommodations are double what they were last August, every seat was occupied, and very many unable to gain admittance. At two o'clock the ordinance of the Lord's-supper was prepared; five newly appointed deacons were here also installed into office, seventy-four received into the church, and the sacrament administered. The deacons, their wives, schoolmaster, and friends, with myself and family, took a collation together, and this day had nearly passed.

6th, We had an examination of the school—and when I remind you that two years ago on the 14th of February last, with only four children it was commenced, and that sixty-seven were forming one glorious circle, in one class, reading from the word of God, I felt amply repaid for all my toil and suffering in Jamaica, even apart from any thing else. The school numbered between 170 and 180, and the beautiful way in which many write as well as read, is astonishing. Mr. Hoskins, Mrs. Hoskins, my sister, Mrs. Hutchins, and Miss Isabella Stewart, were the examiners, who rewarded them with articles kindly sent by many dear, though unknown Christian friends at home. A bun was then given to each, and we separated, with our hearts truly filled with gladness.

7th, We proceeded to a property purchased by my dear friend Hoskins, eighteen miles from Fuller's-field, and on the 9th, proceeded to "Bunyan's Mount." This is four miles from Mr. Hoskins's property; this is all a steep ascent, and takes from one hour and a half to two hours to get up. I purchased it some time ago, with the hope of benefitting the mountaineers, and being relieved from paying rent for

Mountain-side. This we were about doing, but our sad calamity has hindered us.

On the 9th I preached to an interesting congregation of mountaineers, who gladly came listening to the sounds of eternal life. A prayer-meeting was also held, and we were truly grateful to the Father of all mercies for that which we had both testified and seen.

10th, A school which had been commenced by a Mr. M'Murdoch, in the house of one of our black members, Richard Swinney, at Bedford, a free settlement, was removed to Bunyan's Mount, taken under my auspices, and called "Elstow school," the name of the native place of Bunyan, and where I was superintendent of a delightfully flourishing Sabbath-school.

The children were then examined; ten read a portion of Scripture, and were presented with a Testament each; seven read from the Second Class Book, and received one each; six from the First ditto, and received each one; and seven others were presented with one. A family Bible was then given to Richard Swinney, and a small pocket edition to Mr. M'Murdoch, as a token of our high approbation of their conduct in thus commencing a work in so be-

nighted a part, which may terminate in some noble result. I am perfectly unable to support it by giving the master a salary, therefore have hitherto simply countenanced it by presenting him with a few dollars. He cannot long do as he is now doing, and hoping that Christian friends at home will assist me, I shall try hard to keep it up. Our dear friends, Mr. and Mrs. Candler, were here the week before August, and to show you what they thought of it, I need only add, that they gave me fifty dollars to commence the school with, and fifteen dollars to be presented to Mr. M'Murdoch. After the examination, little rewards were presented to the children, with the hope that they would remember the particular occasion, and all merrily departed.

Mrs. H. and myself then went into St. Elizabeth's, having had deputation after deputation from the borders of that parish, and the extreme part of this; where, on the 16th, we held two very interesting services; found a very interesting people, twenty-eight of whom at once formed themselves into a little band under us, and many are longing for our return.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of November, 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.		Legacies.		£ s. d.	
		Children in Marylebone					
		Workhouse		0 11 0		Miss E. Frazer, Fanel-	
		Mrs. Goldsmith, for				lan, N. B. 15 0 0	
<i>Subscriptions.</i>		<i>Africa</i>		20 0 0			
Mr. H. Gurney.....	5 0 0	Poor Children, by E. B.		0 2 0			
		A Friend, Mission Box.		0 7 2		<i>Collections, Donations, &c. in</i>	
		Miss Sims		1 1 0		<i>London and Vicinity, for the</i>	
		Thomas Gurney, Esq. ...		20 0 0		<i>removal of the Debt.</i>	
<i>Donations.</i>		Charles Jones, Esq., for				<i>Collections at</i>	
Thomas Bliss, Esq., for		<i>Africa</i>		5 0 0		Finsbury chapel	
<i>Africa</i>	2 2 0	John Rogers, Esq., ditto		2 0 0		127 1 3	
Mr. Chancellor, ditto ...	0 14 6	Mrs. Broadley Wilson ...		30 0 0		Camberwell	
Friends, by Rebecca		Cards, by A. Storer, for				108 16 6	
Sturges, for schools in		<i>Africa</i>		3 11 0		New Park-street	
Jamaica	7 0 0	Sarah Hughes, ditto		0 5 0		22 11 3	
Mr. Marlborough, for		Mrs. Williams, for trans-				Little Prescot-street ...	
Jamaica	5 0 0	lations		1 1 0		13 1 8	
Ditto, for <i>Africa</i>	5 0 0	Henry Waymouth, Esq.,				Eagle-street	
Mr. Anderson, ditto	2 0 0	for <i>Africa</i>		5 0 0		26 4 6	
A Friend	25 0 0	G. U.		5 0 0		Sion chapel	
A Friend, ditto	25 0 0	Mr. Francis Kemp		1 0 0		18 0 0	
A Friend	0 10 0	Mr. Hevington, for Sa-				Lion-street, Walworth.	
A Friend	2 0 0	vannah-la-Mar		1 0 0		43 12 0	
Mr. and Mrs. Thompson	2 2 0					Craven chapel	
						45 0 0	
						Keppel-street	
						12 8 0	
						<i>Collected by</i>	
						Allen, Miss, Granby-st.	
						0 5 8	
						Bailey, Mr., Camberwell	
						1 9 0	

THE MISSIONARY HERALD

£ s. d.		£ s. d.		£ s. d.	
Bailey, Miss	1 0 0	Murch, Mr. Spencer, Stepney	1 3 6	Williams, Mrs.	2 2 0
Beal, Mr., Walworth	1 13 6	Maulborough, Mr., Ave Maria-lane	1 2 6	Watts, Miss	1 0 0
Bligh, Mr. S., and Miss Burt	12 9 0	May, Miss Jane	0 12 6	Willoughby, Miss	1 0 0
Burgess, Mr.	2 12 6	Meredith, Miss, Lambeth	2 10 6	Watson and Sons, Messrs	5 5 0
Baker, Mrs., George-st., Blackfriars	1 2 0	Norton, Rev. W., Bow	5 16 0	Warmington, Mr. Joseph	10 0 0
Benthin, Miss, Camberwell	1 0 0	Olney, Mr., Borough	13 5 0	Vines, Mr.	3 0 0
Cadby, Mr., and friends, Hammersmith	31 2 6	Parmott, Mrs.	3 10 0	LONDON AUXILIARIES.	
Chcw, Miss, Finsbury	5 0 0	Payne, Mrs., Penton-pl.	1 10 6	South London Auxiliary	
Carter, Miss, Crosby-row	1 7 6	Pewtress, Miss, Camberwell	6 8 0	Church-street Branch	9 6 3
Chancellor, Mr., Battersea	1 7 6	Page, Mr., Summer-st.	2 13 6	Ditto, Ladies' Assoc.	7 0 0
Christopherson, Mr., Brompton	11 8 6	Raley, Mrs., Kent-road	0 14 6	Midway-place Assoc.	2 15 0
Chapman, Mrs., Crosby-row	0 2 6	Rosstor, Emma, Bank-side	1 0 0	Miss Wills, for Africa	5 0 0
Cone, Miss, Grange-road	0 3 1	Savill, Miss, Camberwell	1 6 0	Mr. Sarl, ditto	5 0 0
Dennis, Miss, Bow-road	5 1 0	Smith, Mr. J. J.	8 13 0	F. R., Lion-street	5 0 0
Dickens, Mr. T.	0 14 0	Stepney Students	4 5 0	Trinity chapel Branch, for Africa	6 12 6
Dovey, Mr., Brixton	0 9 0	Skerrett, Mr., Chelsea	10 19 0	Keppel-street, for Africa	7 12 0
Dupree, Miss, Hackney	2 11 0	Saunders, Mr. A., Regent-st.	18 0 0	Devonshire-square, by John Davies, Esq.	32 3 7
Davis, Rev. E., friends by	6 11 0	Tatnal, Mr., Southwark-bridge-road	1 13 0	Eagle-street—a Friend.	25 0 0
Drayton, Miss, Amersham	1 0 0	Turner, Miss	0 5 0	Stepney College chapel collection	4 16 8
Dixon, Mr., Belvidere-road	2 1 0	Whitehead, Emma, per Rev. S. Green	0 6 6	COUNTY AUXILIARIES.	
Davis, J., per Rev. S. Green	0 15 0	Warmington, Miss, Bridge-st.	1 0 0	Bedfordshire.	
Elliott, Miss, Kennington	1 3 6	Winsor, Mr., Russell-st.	10 10 0	Dunstable:—	
Evans, Miss, per Rev. S. Green	0 7 0	White, Miss	0 3 0	Mr. K. Gutteridge, for Africa	5 0 0
Early, Mr. J., ditto	0 8 0	White, Mr.	0 5 0	By Rev. E. Carey.	
Elms, Mr., Bethnal-green	2 1 4	Upton, Rev. J., Poplar	2 7 0	Thurleigh	2 12 0
Elms, Mrs., ditto	1 5 0	Proceeds of Tea at Park-street	4 4 6	Riseley	3 0 6
Evans, Miss, Fenchurch-street	1 6 0	Donations.		Kyesoe	6 6 0
Fisher, Mrs., by Rev. S. Green	1 5 0	Allen, J. H., Esq.	10 0 0	Sharnbrook	8 5 0
Francis, Miss, Waterloo-road	5 3 10	Anderson, Miss	5 0 0	Staughton	9 2 1
Fox, Mrs., Marshall-st.	0 15 0	Bousfield, John, Esq.	20 0 0	Carlton	2 15 0
Fuller, Mrs., Bethnal-green	1 16 0	Bousfield, Mrs., by Mr. Kitson	5 5 0	Buckinghamshire.	
Gale, Mr., Basinghall-st.	0 12 6	Cox, Mr.	1 0 0	Wycombe:—	
Griffin, Mr. Josiah, 16, Wellington-st.	0 12 0	Crowe, Rev. W.	1 0 0	J. Wilkinson, annual subscription	4 4 0
Green, Mr., Jun., Walworth	9 14 6	Child, a.	0 1 0	Ditto, for Africa	5 0 0
Grove, Mrs.	0 5 9	Dixon, Mr.	10 0 0	Buckingham:—	
Green, Rev. S., friends by	2 5 0	Deane, Messrs. G. and J.	5 0 0	E. D. Barnett, for Africa	2 0 0
Garford, Miss, by ditto	0 8 6	Franks, W. E., Esq.	10 0 0	A Lady, ditto	5 0 0
Howard, Mr., Nicholas-lane	4 10 0	Friend, a.	2 2 0	Banbury and Bucks Auxiliary, on account	93 0 0
Hanks, Mr., Blackfriars-road	2 2 0	Friend to Missions, a.	5 0 0	Cambridgeshire.	
Hunt, Mr., Stamford-st.	7 7 0	Gurney, Hon. Baron	50 0 0	Isleham, for Africa	13 7 6
Houghton, Miss, Park-st.	0 6 0	Gurney, W. B., Esq.	25 0 0	Cambridge, for debt	22 10 0
Haddon, Mr. J.	10 0 0	Gurney, Joseph, Esq.	20 0 0	Over:—	
Heath, Mrs. Job	6 0 0	Gurney, Thomas, Esq.	10 0 0	Miss E. Hutchinson, for Lucea	5 0 0
Hill, Mr., Lewisham	3 5 0	G. B.	0 10 0	Cheshire.	
Huret, Mr. E.	0 5 0	Harrison, Mrs.	5 0 0	Stockport	6 19 2
Hatebard, Mr.	2 15 0	Humphrey, Mr.	2 0 0	Derbyshire.	
Jameson, W. K., Esq.	5 0 0	Hatchard, Mr. J. G.	6 0 0	Derby	23 14 7
Ivatts, Miss, Trafalgar-square	0 13 6	Kitson, George, Esq.	10 0 0	Ditto, for debt	10 0 0
Jones, Mr.	3 4 0	Knibb, Rev. W.	10 0 0	Devonshire.	
Jones, Mr., Vassal-road	1 6 0	Kemp, Mr. Francis	1 0 0	Tiverton	10 4 3
Illidge, Miss	2 17 0	Leigh, Mr.	1 0 0	Essex.	
Knibb, Rev. W., friends by	1 0 0	Lowe, George, Esq.	3 0 0	Colchester:—	
Lawrence, Miss, Ave Maria-lane	6 9 6	Millard, Miss	0 10 0	Mr. Wix, for Savannah-la-Mar	0 10 0
Lucey, Miss, Blackfriars-road	1 0 0	Marlborough, Mr.	5 0 0	Ditto, for debt	10 0 0
Luntley, Mr., Hackney	16 15 0	Jameson, W. K., Esq.	5 0 0		
Martin, Mr. J., ditto	2 0 0	Oliver, Mr.	5 0 0		
		Purse found, contents of	0 2 6		
		Ridley, Samuel, Esq.	5 0 0		
		Rothery, Rev. J., and friends	9 0 0		
		Rogers, Jane	0 5 0		
		Rippon, Mrs. E. H.	5 0 0		
		Sherman, Rev. J.	5 0 0		
		Smith, Mr. B., by Dr. Cox	5 0 0		
		Sarl, Mr.	5 0 0		
		Tosswill, C. S., Esq.	10 0 0		
		Tritton, Joseph, Esq.	10 0 0		
		Wallden, Mr.	10 0 0		

Gloucestershire.

	£	s.	d.
Gloucester:—			
Mr. Joseph Trotter, for <i>Africa</i>	1	0	0
Tewkesbury, for <i>debt</i>	10	0	0
L. Winterbotham, Esq., ditto	100	0	0
Cheltenham:—			
Friend, by the Rev. J. Thomas, for <i>Africa</i>	50	0	0

Hampshire.

Mottisfont, for <i>Africa</i>	3	17	6
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Hertfordshire.

Royston:—			
W. W. Nash, Esq., for <i>debt</i>	10	0	0

Kent.

Maidstone, by Mrs. Pudner, for <i>Africa</i>	16	5	0
By Rev. E. Carey			
Meopham	6	7	0
Wrotham-boro'-green	8	0	0
Mr. D. Tamblin, for <i>debt</i>	30	0	0
Hadlow	5	7	8
Town Malling	16	10	2
Sevenoaks	10	0	0
Canterbury, for <i>debt</i>	10	0	0
St. Peter's, ditto	5	0	0

Lancashire.

Liverpool, for <i>debt</i>	10	0	0
Manchester	16	2	0
Rochdale, for <i>debt</i>	10	0	0
Ditto, for additional Missionaries to <i>Jamaica</i>	1	5	0
Sahden:—			
George Foster, Esq., for <i>debt</i>	10	0	0

Leicestershire.

Leicestershire Auxiliary	165	8	0
Ditto, for <i>Africa</i>	100	0	0

Norfolk.

Diss, for <i>debt</i>	6	12	0
Lynn	12	11	9

Nottinghamshire.

Nottingham	31	10	6
Ditto, for Normal school, <i>Jamaica</i>	80	0	0
Ditto, for <i>debt</i>	10	0	0
Collingham, for <i>Africa</i>	5	0	0

Northamptonshire.

Thrapston, for additional Missionaries to <i>Jamaica</i>	18	12	0
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Oxfordshire.

Oxford:—			
Mrs. E. B. Underhill, for <i>Africa</i>	5	0	0

Shropshire.

Bridgnorth	23	2	9
Ditto, for <i>Africa</i>	4	8	0
Ditto, for additional Missionaries to <i>Jamaica</i>	2	10	0

Somersetshire.

	£	s.	d.
Paulton, for <i>Africa</i>	7	3	0
Keynsham, ditto	7	10	0
Bath, for <i>debt</i>	6	0	0
Ditto, for <i>Africa</i> and additional Missionaries to <i>Jamaica</i>	38	1	4
Ditto, a Friend, for <i>Africa</i>	1	0	0
Bristol, for <i>Africa</i> and additional Missionaries to <i>Jamaica</i>	318	7	0
Ditto, X. Y. Z., for <i>Africa</i>	5	0	0
Chard Sunday-school	1	7	0

Suffolk.

Ipswich	27	0	0
Ditto, for <i>Africa</i>	0	7	6
Ditto, for <i>debt</i>	21	0	0
Bury St. Edmund's, for <i>debt</i>	13	0	0

Warwickshire.

Birmingham	52	3	9
Ditto, for additional Missionaries to <i>Jamaica</i>	45	0	0

Wiltshire.

Chippenham	6	13	0
S. Salter, Esq., Trowbridge, for <i>debt</i>	5	0	0
Mrs. Page, ditto	10	0	0
Semley:—			
By Miss Brown, for <i>Africa</i>	0	10	0
Ditto, for additional Missionaries to <i>Jamaica</i>	0	10	0
Damerham, for <i>Africa</i>	5	0	0

Yorkshire.

Rotherham	5	15	3
Chapel Fold	3	1	3
Hull, for additional Missionaries to <i>Jamaica</i>	50	0	0
Ditto, for <i>debt</i>	5	0	0
Salendine Nook	40	19	8
Ditto, for <i>Africa</i>	20	0	0
Bridlington, for <i>debt</i>	6	0	0

West Riding Auxiliary:—

Barnoldswick	1	10	0
Bradford	138	14	7
Ditto, for additional Missionaries to <i>Jamaica</i>	89	2	0
Bramley	18	0	0
Colne	14	3	11
Cullingworth	1	14	9
Cowling-hill	2	10	6
Earby	1	7	3
Farsley	20	17	0
Gildersome	3	1	5
Goldcar	1	18	0
Halifax	26	11	1
Ditto, for additional Missionaries to <i>Jamaica</i>	18	4	6
Haworth	13	2	6
H'obden Bridge	18	9	1
Horsforth	4	1	0
Hunslet	5	15	0
Keighley	5	1	0
Leeds	131	11	8
Ditto, for one additional Missionary to <i>Jamaica</i>	200	0	0
Ditto, for <i>Jamaica</i> Normal school	11	4	6

Ditto, for Jamaica

	£	s.	d.
Theological Instit.	5	5	0
Lockwood	4	1	7
Long Preston	2	0	0
Millwood	3	10	0
Meltham	7	15	8
Rawden	7	17	9
Rishworth	1	9	9
Steep-lane	3	3	0
Sutton	12	0	4
Ditto, for <i>Africa</i>	6	1	5
Shipley	18	14	0
Stanningly	5	0	0
Wainsgate	1	7	6
Wakefield	7	10	0

Previously acknowledged, and expenses	812	15	9
	528	17	9
	283	18	0

SOUTH WALES.

Cardiganshire.

Aberystwith	13	12	5
Bethel	2	12	6
Ffynon	14	2	6
Jezreel	4	13	1
Llanrystyd	0	13	0
Moriah	2	13	10
Newcastle Emlyn	15	8	0
Cardigan	11	14	1
Ditto, Sunday-school	43	11	2
Penrhyncoch	12	7	2
Penyparc	4	0	0
Siloam	2	4	6
Talybont	6	10	10

Carmarthenshire.

Aberduar	3	11	6
Ditto, Sunday-school	5	6	1
Bwlchgywynit	2	1	10
Bwlchnewydd	0	13	0
Bethel and Salem	2	15	0
Ebenezer, Llangynnog	2	10	0
Carmarthen, for <i>Africa</i>	3	0	0
Tabernacle	22	12	10
Priory-street chapel	12	9	6
Drefach	2	2	6
Ffynnonhenry	0	19	0
Ferryside	0	10	0
Penrhywgoch	1	17	6
Rehoboth	2	1	6
Saron Llandybyie	1	7	8
Sittim	7	2	2
Horeb	0	16	0
Llanelli	11	9	0
Velin Voel	4	13	0
Llwynhendy	1	10	0

Glamorganshire.

Aberavon	4	9	1
Aberdare	3	2	0
Bridgend	11	8	0
Caerphilly	2	16	6
Cardiff:—			
Bethany	51	5	11
Tabernacle	13	11	7
Cowbridge	5	4	10
Corntown	0	10	6
Hengedog	5	2	7
Llandough	0	5	1
Llysfae	1	17	2
Lwyni	0	14	0
Llantwitmajor	2	0	0
Methyr:—			
Sion chapel	35	2	0
Bethel	7	15	0

	£	s.	d.		£	s.	d.
Ebenezer	5	11	6	Cilvowir	8	3	1
Tabernacle.....	1	14	0	Croesgoch.....	2	11	4
Dowlais.....	20	0	0	Ebenezer.....	4	12	2
Maesteg.....	0	17	6	Fishezer.....	11	11	0
Neath.....	11	2	3	Haverfordwest.....	270	0	0
Newbridge.....	9	0	5	Ditto, for <i>Africa</i>	10	0	0
Paran.....	0	6	1	Jabez.....	5	5	0
Penyval.....	0	10	0	Llangloffan.....	27	14	7
Pyle.....	0	10	0	Moleston.....	2	0	0
Rhumul.....	2	0	6	Milford.....	1	10	0
Swansea:—				Newport.....	5	14	6
Bethesda.....	20	0	0	Narberth.....	7	5	4
Mount Pleasant.....	37	11	2	Pater.....	19	0	0
York-place.....	15	14	0	Pembroke.....	6	11	6
Salem.....	2	5	0	Penybryn.....	4	6	9
Siloam.....	0	12	0	Pennel.....	0	10	0
Twyn-y-rodyn.....	0	10	0	Solva.....	7	9	3
Waintrodn.....	1	10	0	Smyrna.....	3	10	0
				Tabor.....	2	2	8
				Treletert.....	3	11	7
					1050	5	9
<i>Pembrokeshire.</i>				Previously acknow- ledged and ex- penses.....	406	17	4
Bethabara.....	18	0	0		643	8	5
Blaenffos.....	8	0	0				
Bethel.....	4	11	0				
Beulah.....	1	0	0				
Blaenywaun.....	25	15	4				
Camrose.....	0	16	0				

SCOTLAND.

	£	s.	d.
Anstruther:—			
Friends, by Mr. Fow- ler.....	5	15	0
Ditto, for <i>translations</i>	1	5	0
East Lothian Bible So- ciety, for <i>translations</i> , by Rev. C. Anderson.....	10	0	0
Cupar Fife, for <i>debt</i>	15	0	0
St. Ninian's Relief Mis- sionary Society.....	2	2	0

IRELAND.

Richhill:—			
Mrs. Compton, by Rev. C. Anderson.....	5	0	0

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:—

Hone Missionary Society, to the Secretaries, Rev. C. H. Roe, Wintown-place, Blackbeath-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.

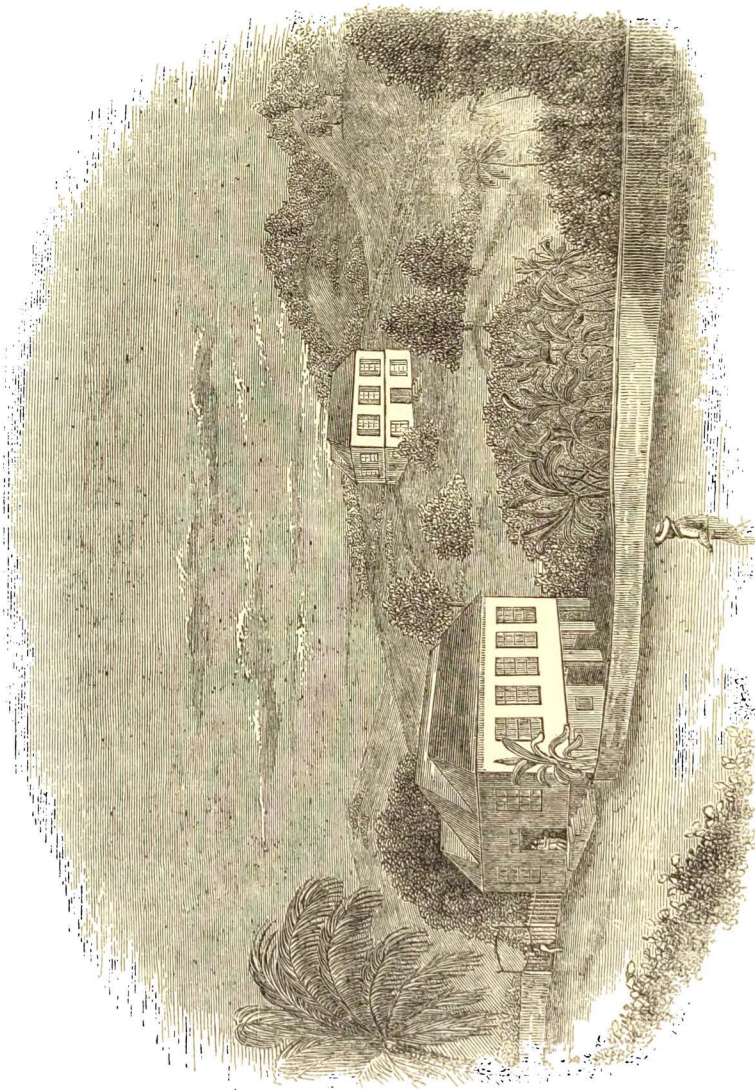
Bath Society for Aged Ministers, to the Secretary, Mr. Edward Tucker, Bridge-street, Bath.

By a regulation at the General Post-office, which came into operation on the 20th inst. (November,) sums under two pounds may now be transmitted through any Post-office in the United Kingdom, for the reduced charge of three-pence; and sums exceeding two pounds, and under five pounds, for sixpence only. The money-orders should be obtained on the *General Post-office*, and made payable to the Rev. John Dyer.

On several occasions, of late, remittances have been made to Fen-court, of notes and cheques not payable in London. This should be avoided, as it involves the necessity of sending such notes, &c., back to the place where they are made payable, to be exchanged for others.

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.



STEWART TOWN, JAMAICA.

The Missionary Herald (Feb. 1841).

STEWART TOWN, JAMAICA.

OUR engraving for the present month represents the chapel at Stewart Town, in the parish of Trelawney, on the north side of Jamaica, the residence and principal station of our missionary brother, Mr. Dexter. This station was formed in the year 1829, and the last Annual Report from Jamaica states, that at the close of 1839 there were 533 members in full communion, and 550 inquirers. Connected with this, is the station at Rio Bueno, formed at the same time, and a smaller at New Birmingham, commenced in 1838. The three comprised, last year, a total of 1121 members, and 1160 inquirers; the schools containing 936 pupils. Some interesting details respecting the stations under Mr. Dexter's care will be found in our numbers for April and December, 1840; and we apprehend the cause of truth and piety has been advancing in these churches as favourably as among any others on the island.

CONTINENT OF INDIA.

CALCUTTA.

WE have had, during the last few months, to report, in quick succession, the ravages of disease and death among our beloved missionary friends in Bengal. It has pleased God, in order to humble and prove us, and try our faith in himself, to add yet another stroke to those previously inflicted. Intelligence just arrived from Mr. Thomas, conveys the painful intelligence that Mr. George B. Parsons, who left England so lately as September, 1838, is thus early numbered with the dead. He expired under the hospitable roof of Mr. J. B. Biss, of Calcutta, on the 13th of November last, in the 28th year of his age; adding one more to the lengthening catalogue of those servants of the blessed Redeemer who have willingly poured out their lives as a libation on the offering of the Gentiles.

Our lamented young brother possessed originally a sound and vigorous constitution, but during the last rainy season, exposure to the warm vapours, so prevalent at that time, appears to have induced inflammation of the throat, which laid the foundation of the disease which has now terminated his valuable life. On being obliged to intermit his labours at Monghyr, he accepted the Christian hospitality of a pious magistrate at Bhaugulpore, whose love to the Redeemer prompts him to show kindness to all his servants, quite irrespective of sect or party. Here the opinion of the resident surgeon was quite in unison with that of the medical gentleman at Monghyr,—that there was no ground whatever for apprehension, but that in a little time Mr. Parsons might be expected to resume his post. Subsequent symptoms, however, proved that these anticipations were not well founded.

An extract from Mr. Thomas's letter, dated the 16th of November, will best complete our narrative:—

I stated in my last, that brother Parsons, of Monghyr, had been ordered to be silent for six months. Now what shall I say? Alas! his work is already done—his race is finished—he has gone to join the company of the redeemed who are before the throne.

About a fortnight ago I received a note from Mr. Moore, saying that his medical attendants had ordered his immediate return to England, and that at the request of our brother, he wrote to request that a passage might be secured in one of the first ships. This was followed a day

or two after by the doctors' certificate, which expressed in very decided terms their conviction that an immediate return to England afforded the only chance of recovery. As from this document it was evident that our dear brother was suffering from consumption, we had strong doubts respecting the propriety of his return to England, and intended, on his arrival in Calcutta, to recommend his going to Penang or China, or some other place better fitted for persons labouring under hectic complaints than England, and therefore awaited his arrival with some anxiety. Indeed, I felt apprehensive that he would not live to leave the country, but would either die on his passage down from Bhaugapur or else in Calcutta. Our dear friends were to have left for Calcutta on Monday, the 2nd inst., but Mr. P. was then too unwell to venture, and the doctor was anxious to see the effect of the medicines he then prescribed. On Wednesday, the 4th, being rather better, they commenced their journey towards Calcutta, where they arrived on the evening of Wednesday, the 11th. On Thursday they took up their abode with our kind friends, Mr. and Mrs. Isaiah Biss, just calling at the Mission-house as they passed. The next morning I called to see him, as did the brethren Ellis, Tucker, and Wenger. In the evening brother Yates went to see him, and spent two or three hours in his company. Little did either of us think we were then enjoying the last interview we should ever have with him on this side of eternity, but so it

proved. His appearance, though indicative of disease, was not so much altered as I had expected, and his voice, though evidently measured, and used with great caution, was yet clear, and, within the measured limits in which he used it, strong; and hence we were not prepared to expect so sudden a termination to his valuable life. Shortly after brother Yates left, which was before eight or nine o'clock, he retired to rest, and slept unusually well, until he was awaked by Mrs. Parsons to take his medicine. I understand he again slept, but about half-past eleven o'clock a fit of coughing came on, a blood-vessel was ruptured, and being unable to bring up the discharge, he almost immediately expired, and thus realized what I have since learned was his earnest desire, viz., to die in India.

His career has been short, and one of much suffering, but not, I trust, in vain. He was ardent and laborious; it was in his heart to do much: he was ready to lay himself out to spend and be spent for God and souls. That devotedness has, no doubt, been accepted, and though he was not permitted to accomplish what his fond heart had planned—and though, in his continued affliction and early removal, there is much we cannot understand, we may rest assured, that when the whole shall be surveyed in the light of eternity, it will be distinctly seen that infinite wisdom and love attended him through every scene. He has now, we feel assured, entered the joy of his Lord.

What was the state of mind in which Mr. Parsons met the last enemy, will appear from a sentence contained in a letter, written while at Bhaugapore, to his widowed mother:—

Let us take courage, and be cheerful, for we are drawing nearer and nearer our happy home. Soon, very soon, Jordan will be passed; the glories of the New Jerusalem will have enraptured our spirits; we shall have bid an eternal adieu to sin, and sorrow, and pain, and infirmity, and danger; we shall have rejoined those dearly beloved ones who have gone before us, and around whose graves we once wept; all the holy and the good, whose names we revere,

and whose lives we read with pleasure, will have become our bosom companions; and, what exceeds all, indeed all conception, we shall have seen the glory of our exalted Lord, have caught the smile from his unveiled face, and have held immediate communion with him! These are the gifts of free grace, and shall a few light, momentary afflictions becloud the face of all this glory? The Lord enable us to look at the things which are eternal!

Mr. Parsons is the third individual, belonging to the same family circle, who, at different periods, and under different circumstances, has been called to the heavenly rest from the Baptist Mission in the East. "*Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*" Rev. xiv. 13.

Just one week after the removal of Mr. Parsons, arrived the *Jessie Logan*, which conveyed his younger brother, Mr. John Parsons, with Mrs. Parsons, and Mr. and Mrs. Evans, whose departure from Liverpool was announced in our number for August last.

H A U R A H.

FROM THE REV. T. MORGAN.

IN my last communication I related the particulars of the conversion of a respectable young Brahmin. I have much pleasure in confirming the opinions I then expressed of his piety and sincerity; he has hitherto continued firm and faithful, and has realized my fondest hopes.

He was baptized by me at Haurah chapel, on the 2nd of August, in the presence of a large congregation, amongst whom I observed in the body of the chapel, some Kulin Brahmins, several churchmen, and Catholics, besides a great number of natives under the verandah of the chapel and at the windows.

Before descending into the water, I asked him the reasons of his renunciation of caste, and embracing the Christian religion, and what were the doctrines which he now believed. The following are his answers:

“I forsake the Hindu religion—

1. “Because the shastras are contradictory. The Bedas forbid image worship; the Puranas command it. Two commands so contrary to each other cannot possibly proceed from God; therefore I infer that both the Bedas and the Puranas are the production of men, and are unworthy of belief.

2. “The actions of the gods, as represented in the shastras, tend to produce impurity of mind; and they cannot be gods, because they are destitute of the perfections of God. God is holy, they are unholy; God is omnipresent and omnipotent, they are destitute of these attributes.

3. “In all the incarnations of the gods, there was no atonement made for the sins of mankind.”

He then expressed his belief in the leading truths of the Gospel, and made a profession of repentance towards God, and faith in the atonement of Christ, and concluded his address as follows: “And now I forsake my brothers and sisters, all my friends and relations, and all my worldly prospects, for the sake of Christ, and pray God to enable me to walk according to the Gospel of Christ; and you, brethren, pray for me.”

At the conclusion of this address it was evident that many hearts were moved even to

sobs and tears. The natives, both in and outside the chapel, listened with the most profound attention.

Thus does the Gospel prove to be the power of God unto salvation. It requires no small decision of character to enable a lad of sixteen to cut off all intercourse with those who are near to him by the ties of nature, and to put himself in the hands of strangers. This is “taking up the cross, and following the Lamb.”

Brahmins sometimes call upon Hurrish, and express their astonishment that he should have renounced the religion of his fathers. One of them said, “You are a Brahmin, how came you to do this?” Hurrish replied, “I cannot worship an image which cannot see nor hear; and if you will let me see your blood and that of a sudra, and show me any difference, I will honour you.” To this the Brahmin would by no means consent.

The repeated occurrence of cases like this will materially tend to weaken the confidence of the people in their religion.

When the Jagannath Puja was celebrated near Haurah, I visited the spot, and took with me some hundreds of tracts. After having gained access near the car through the crowd, I thought it would be rather a novel thing if his godship would permit Christian books to contaminate his throne. I made the experiment by giving some tracts to those who were seated on the level part of the car. They were taken, and more, and more, until the very shrine of the god was covered with tracts from one extremity to the other. My triumph was complete; I could not help exclaiming, “What a change!” When the crowd saw it, they pressed round, and the distribution of all my tracts was the work of a few minutes. These things are trivial in themselves, yet they are evidences that a change of no small degree has taken place in the minds of the natives.

Our English congregation is gradually but steadily increasing. I hope before long to furnish you with the particulars of the baptism of two more, one of whom was educated in the Catholic religion.

D I N A J P U R.

FROM THE REV. H. SMYLIE.

1st May.—I stopped in Sadamah a few days on my return from the mela, and I was happy to observe a manifest change for the better in the people there. Budhu, our native brother there, had adopted a plan I have long thought desirable; that is, he questions all on a portion of Scripture weekly, which has been the means of doing good.

Nalk Muraa Mela.

This has been the best season I have ever spent at the mela. I distributed 600 tracts, and 100 Gospels, which is about 200 more than have been distributed in former years. Those who received them were evidently thankful. While distributing the word of life, there

might be seen around no numbers earnestly reading the books they had just received, amidst all the din, and bustle, and dust of the mela, and although others were pushing their way through the crowd, often disturbing them, still they continued to read. A European, who was passing, stopped a little time with me, and looking at the people reading, without appearing to notice him, he said, "This is very interesting; I never saw any thing like this before; see, how they read!" I answered, "Yes, times are altered, and altering." Others were seen sitting in their little low tents with a few others—perhaps people they knew nothing of, and are never likely to see again; but they had got a new book, those around them could not read, but were anxious to know what it contained, and thus listened with attention. In such a place as this I met with no opposition, but, on the contrary, with unexpected assistance. A young Brahmin who accompanied us from Sadamahli, attended me during the whole of the mela, distributed tracts with as much zeal as if he had been one of our own people, and so did a young blacksmith who also resides near Sadamahli. On the last day of the mela, a very respectable, well dressed Mussulman, whom I knew nothing whatever of, stood within a little distance from me, and exerted himself to the close of the day in keeping the people from at once rushing upon me, so as to interrupt the work I was engaged in, or in preserving me from being borne along with the mob. One thing I rejoiced to see, that while thus employed, they were not rude, but dealt mildly with those whom they requested to depart, as they had got books, that others might be able to approach with more ease. I am sorry I could not learn from whence this Mussulman came, as he disappeared while I was dismounting from the top of my palki, and before I had time to address him. The young Brahmin is not ashamed publicly to tell his people, that he will not attend to Hinduism, and when the household priest called, he plainly told him he would have none of his instruction, for if he could not cleanse himself from sin, he was sure he could do nothing for others. He often accompanies the native assistant to the hat, as he did me to the mela. Some few of the people told me they had obtained tracts last year, and repeated some part of them, but I could only imperfectly hear what they said. Others requested me to preach to them, but this could not be done. Some who could not read, pleaded very earnestly for books, saying, they had a son or some other person to read for them, nor would they go away till I had given them a small tract. A good feeling prevailed among the people, and they would frequently say, "Take care not to take the books if you cannot read, for it will not be good for those who do so, or for those who ill-use these books, because all they contain is good." Some would say, "It is God's word;" others had been directed by some relative or neighbour to take care not to return

without a book, as they seemed to be sure I would attend the mela. Some of these would stand long with their hands clasped, pleading for a book, saying, "We cannot go home without one, for such was the order we received, that should we return without it, we should bring displeasure upon ourselves." Much of my time was taken up listening to persons reading a portion of the book they were about to receive. Those who were favoured with Gospels were evidently pleased, and went away with every appearance of gratitude.

Spreading taste for reading.

I am sorry to see that numbers of people buy the vile books which have been sent up from Calcutta for sale. Should any one be disposed to ask what those books contain, I would answer, that their contents are such, that no man could mention them in public without shame. When I have met people with one or another of them in their hands, and asked what they had there, they have been ashamed, and hung down their heads. Can no stop be put to this torrent of filth? If their countrymen will send books to Dinajpur, let them send something useful, and not writings that excite the most corrupt lusts of the flesh.

For some months past I have not been able to preach in the public bazaar, for I no sooner enter the bazaar, than I am surrounded by old and young crying out for books. Others come to tell me that they have read the book they received, and to repeat what they have committed to memory, and to get another book. The following will in some measure show the spirit the people are in. The Brahmins very seldom interfere now; when they do come, it is to get a book, and to go in peace.

1st April, 1840. In the afternoon I went to the bazaar, where I found a number of people waiting my arrival to repeat what they had committed to memory from books received a day or two ago, and to claim the promised reward for so doing. Cases of this kind are becoming common, and numbers of the H. C.'s school boys do the same, and that daily too.

To-day two young men I had seen in the bazaar called for books. They said, "We have come for books, and we request you to give us large ones, as we come from a far country, and may never have an opportunity of calling again. We want books which contain every thing necessary to salvation, books which we shall be able to read always." To one I gave the New Testament, and to the other the Gospels with the Acts. To-day, in the bazaar, a young man asked me for a book, which when he had received, he read aloud for some time, and then turning hastily to me, said, "Sir, why do you give away so many books? Do you do this to increase your holiness, and to obtain holiness and heaven; or is there any worldly advantage arising from your so doing?" I answered, "We acquire no holiness by it, nor do we expect to obtain heaven, or any worldly profit thereby.

If heaven, holiness, and pardon of sin could be obtained in this way, criminals would only have to give away a few books, and all would be well; but we have never heard nor thought of such a thing; and if a criminal, when condemned by the judge, was to say, 'Oh, pardon me, and I will give away books for my pardon,' would he therefore receive pardon?" "No," was his reply; "but why then do it, seeing there is no profit?" "We do it in obedience to the command of our Saviour, and because without the knowledge contained in these books no man can know the way of salvation. We do it for your and not for our own profit. Go now," I continued, "through the length and breadth of the city; inquire of every soul; no man can tell you the way of salvation. We hope to be saved only through Jesus Christ, and not by giving you books." He stood in silence till I had concluded, and then answered, "That is very true," at the same time clasping his book with both hands.

I would have said more, as he appeared interested, but just at this time three Brahmin pan-

dit came up in a very friendly manner. One of them said, "I am the man to whom you gave a book some days ago, we beg that you would give us large books, in which we shall find every thing, and we wish the books to be in Sanskrit. We will read the whole; we wish to know all." As they were withdrawing, they said one to another, "This man is a great pandit, but we are pandits too." They seemed anxious to trace some relationship or link of affection if possible. Oh, that the time would come when all shall be one in Christ Jesus! Now several others addressed me from the outer circle of my audience, calling aloud, "Sir, we want books that will tell every thing about Jesus Christ." Another said, with his hands clasped on his breast, "I will go with you, if you will teach me the way of salvation." His desire appeared warm for the moment, but soon became cold, for although I invited him to my house, he never came. Oh, that our God would fan every such desire into a flame that would burst and burn its way through every opposition!

B A R I S A L.

FROM THE REV. J. BAREIRO.

Extracts from a Journal for May.

In my last, I forgot to mention a long and interesting conversation I had with a deputy collector, who having studied at the Hindu college, was found qualified to fill the situation he holds. The conversation, which lasted for nearly two hours, although not profitable to him, may have been so to the young men of the school, in whose hearing it was carried on. There were many points at last granted, which he at first tried to evade, and which were illustrative of the Christian religion. The bairagi, at Shagardi, still continues an inquirer after the word of God. Of our translation of the Psalms in Sanskrit I have given away three copies. Two persons who were imperfectly acquainted with its character, have made themselves proficient to read it fluently. It is much admired. One of them read a little to me the other day, when I gave him a copy of the Gospel of Matthew in Sanskrit. The translation of the references into Sanskrit verse is, I think, a very great improvement, so, at least, it strikes me, who am ignorant of the language.

5th. Spoke to three men and three women at Shagardi, who had come there from a great distance. A boy amongst them could read our tracts, and was supplied with a few for the better information of themselves and their neighbours.

6th. In the hearing of a brother, I held at home an argument with a Maulavi who is acquainted with many doctrines of the Christian religion. The Trinity was the chief point of

discussion. We spoke particularly of the divinity of Christ, and the descent of the Holy Spirit on the day of Pentecost, the particulars of which I related to him, giving him a copy of the Testament in Hindustani for perusal.

11th. At home with a pandit who does not believe in the superstitious observances of the Hindu religion, and three other Hindus, one of whom had followed the pandit. Held a very long, and I trust profitable, conversation with them on the religion of Christ as distinguished from Hinduism, and other false systems of faith. The pandit appeared to be more than usually serious. Many things startled him, and apparently made a powerful impression on his mind. The different topics of my conversation I cannot here mention, but they were of a nature to humble man and glorify God. The man went away expressing his heartfelt satisfaction with what he had heard, and promised to visit me again. I think I have made some mention of this man in one of my former communications, and of his having heard the word of God from me some years ago, soon after I first came here.

16th. At an East Indian's, spoke to three nominal Christians on the duty of observing the Sabbath.

18th. I spoke of the general depravity of man, and of the necessity of a true atonement by Christ, to three Hindus, at home, one of whom was a scholar of mine before.

19th. Spoke to a man (a native) to follow up in his conduct the doctrines of the Christian religion, of which he has a good knowledge.

20th. Spoke to the wife of the above, who at one time had some knowledge of Christ, but having suffered great distress whilst living among heathens, she had lost what little she had. She, with her children, (the husband being employed in the mufassal,) attend worship in the morning at my quarters, and in the evening at the native Christians'. Had some religious conversation with the pandit of the school. In the evening went out, and had a profitable conference with a respectable East Indian, who, living in the mufassal, is in a dangerous state as it regards his salvation, being left entirely destitute of the means of grace. I touched particularly on those topics the serious consideration of which may keep him from relapsing into Mohammedanism—a temptation to which many nominal professors of the Christian religion who

are living in some remote corner of the country, are not unfrequently exposed. Some have even erected mosques, and others "Kali Baria," for the worship of the false prophet and the Hindu goddess, and yet each thinks himself better than his neighbour.

23rd. From a conversation with the pandit who was with me on the 11th, it would appear that he had rightly appreciated the word spoken to him, for he evinced the same desire, if not greater, to learn the right way. It was, therefore, with feelings of great satisfaction I carried on the conversation, which took place in the presence of two old hearers, one a follower of the pandit, the other a maulavi. I spoke of the chief doctrines of the Gospel, heart religion, on the necessity of regeneration, repentance, &c.

D A C C A.

FROM THE REV. W. ROBINSON.

Desire for Scriptures and tracts.

June 3rd. The desire for books continues; but the applications for them have become few, because it is generally known that I have none to distribute. Tracts are much wanted for schools, and for families where children are learning to read; but I have of late given them very sparingly for these purposes, because we have but few remaining. As you have, however, informed me that another grant of 10,000 has been made by the good Tract Society, I shall now become a little more liberal. We are very glad of the tract entitled, "Reasons for not being a Mussulman." The Mussulmans continue to accept copies of it very readily; hence we infer, that it is not in very bad odour among them. One evening, when we were distributing copies of this tract, and of the single Gospels in Hindustani, in the squares of Dacca, commonly called the Choke, four Jews came and insisted on having a Gospel each. I think they received four copies of the Gospel of Luke. One inquired for Hebrew books, but we had none. I believe there is a small mercantile firm at Dacca, composed wholly of Jews, but I have never visited their warehouse.

A new Bungalow Chapel.

I feel much pleasure in stating that we have been able to erect a small bungalow chapel at Dacca. Its situation is excellent; it is by the side of the principal road in the city, yet in a perfectly quiet place. We feel no difficulty in getting a congregation; and we believe that, could a preacher remain there the whole day, he would always have some hearers, and, at certain hours, a great number. We have furnished it with seats that will accommodate forty or more people. They are what in Ben-

gali we call "machans;" but as our friends in England may not know what a machan is, it may be as well to tell them. In Malay and Javanese it means a tiger, but in Bengali it is nothing so dreadful; it is only a stage or a floor of split bamboos. The legs of the seats in question, are whole bamboos fixed in the ground, the upper part is composed of split bamboos, or, to anglicise the expression a little, bamboo laths, tied on with strings, and covered with a coarse mat, to give the whole a neat appearance. Perhaps some fashionable people might smile at my ideas of neatness, but I beg to assure all whom it may concern, that these rustic seats of the grand city of Dacca, are a luxury to many of the poor natives; and I have some reason to think that many a weary traveller, tempted by the accommodation offered him, will step in and place himself, for half an hour, under the sound of the Gospel. The preacher is elevated a few inches above his audience by a platform of earth; while two posts stuck in the ground, and a board nailed upon them, form his pulpit. "Such is the first native chapel at Dacca!" No, my Christian friends, such is the second native chapel at Dacca; for there was one here before, but the preacher died, and no other being sent to supply his place, the chapel was closed, and never re-opened. May your prayers to the Lord of the harvest for more labourers, and your liberality in supporting them, prevent this chapel from being closed.

Use made of the Chapel.

I must now tell you what use we have made of our new chapel. I went one evening, before it was finished, and took a seat there with a few tracts in my hand; three natives, who were passing, saw me, and came and seated themselves by me. We entered into conversation,

and one of them read part of a tract; but when I offered them some tracts, they refused them. I was surprised; but I found on inquiry, that they were persons who had just arrived from the country, and who had not, as I supposed, heard of the great anxiety for books which prevails in the city.

I went to the chapel another evening, when brothers Leonard and Chand were both there. A crowd collected, and we had much disputing. One demanded to see God, as a preliminary to his believing what we said. "You Hindus," it was replied, "say that God has no shape; how then can he be seen? And if, as you say, God has no shape, why do you represent him by an image, and pretend to worship him under the form of that image?" A few smiled, and seemed to feel, for the moment, the folly of image worship. Another person, however, replied: "God became incarnate, and we worship him under the forms which he assumed when incarnate." "Do you then say that Ram and Sib, and others of your debtas, are God? I deny that they are God; for they were exceedingly wicked, and God is holy. Our shastras are now in the hands of many of you, and they speak of an incarnation of the Deity; Jesus

Christ was God incarnate. Read our shastras, and compare him with your Krishna, and Ram, and Sib. We challenge you to point out one fault in Jesus Christ. Who then is God incarnate, our Jesus Christ, who was perfectly holy, or your Krishna, Ram, and others, who were, as every body knows, exceedingly wicked?" Several would carry on the dispute, and it led to many of the filthy stories of the Hindu mythology, and at last to the churning of the sea. When asked where the sea was, and a few similar questions, they replied, "Our shastras assert these things, they must, therefore, be true; and your system of geography is wholly false." These assertions excited the decision of several lads belonging to the Government school, and our opponents, finding that they had got the worst of the argument, retired, and left us masters of the field. We regretted that the time had not been spent to better purpose, but we must sometimes argue these points, lest the poor Hindus should think their system incontestably true. "Answer a fool (sometimes) according to his foolishness, lest he be wise in his own conceit." Hinduism must fall even before human science, but the Gospel only can change the heart.

A G R A.

FROM THE REV. R. WILLIAMS.

Aug. 15. Having just now a little time to spare, I think I cannot employ it better than in writing you a short account, so far as I am able, of the state and prospects of the Redeemer's kingdom among us. I deeply regret that I have it not in my power to write much that is very encouraging, though perhaps it may be shown in the sequel, that while we have much to deplore, as it respects the little prosperity and advancement of the kingdom of Christ, yet we have no reason to despair of ultimately obtaining success. We have latterly had no additions to our church, though the congregation is as large as usual, and the good word of God is steadily preached. But amidst our discouragements it is consolatory to know, that the Lord has said, that his word shall not return unto him void, but shall accomplish that which he pleaseth, and shall prosper in the thing whereunto he sent it; that he will bring about his own great and glorious designs, by means, which not only appear to carnal men inefficacious, but even contemptible; as it is written, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Since my return from Simla I have not been able to attend to much direct missionary work

among the natives, in consequence of other equally necessary engagements. I have, however, occasionally attended the market here, and also some villages near at hand, in company with brethren Greenway and Ganpat. I observed that the people generally heard the Gospel with much attention, and showed great readiness in accepting portions of the holy Scriptures and tracts, a considerable quantity of which have been distributed amongst those who can read, and only to such do we give them, for we think that an indiscriminate distribution is a great waste of that which is in itself most precious, and for the price of which much "silver is weighed;" nor should this fact ever be lost sight of, or thrown into the shade, either by those who contribute towards the support of the Bible Translation Society, or by those who are employed in distributing; in order that the former may give liberally, and that the latter may distribute judiciously. A few days ago a native asked me to give him a book for his brother, who, he said, could read very well. I said, "No, I cannot give it, because it is contrary to my established custom. If your brother will come and read to me, then I will with great pleasure give him a book."

I have just sent off some hundreds of tracts, two dozen copies of the Psalms, in Sanskrit, about fifty Sanskrit Gospels, six copies of the four Gospels and Acts bound together, and two entire New Testaments in Urdu, to the large mela at Matra, by brethren Ganpat and Her-

ring, of the Agri Missionary Society. I wished to accompany them, but could not, having to attend to pastoral duties.

Many natives of my acquaintance have called to see me since my return home, to all of whom I made known the way of salvation, and to

some I gave books; one man, a munshi, seemed to be much interested in the great truths of Christianity. He called again to-day. I trust that the Lord will work effectually in his heart, and ripen his convictions into action.

C E Y L O N.

IN a letter from brother Daniel, dated Hanwella, July 8, 1840, after mentioning, as an apology for delay, his secluded situation, where he seldom sees an English face, and has for seven months preached but one English sermon, he proceeds:—

My last letter was from Madanpey, in the neighbourhood of Chilaw, and was written on the eve of my return to this place. I, at that time, intended to revisit that part of the island, with a view to carry into effect plans which I had contemplated during my residence there. But owing to some unaccountable cause, I have not been able to obtain a line in reply to different letters which both Mr. Harris and myself have written to the Modeller there. Thus all the hope I had cherished, in consequence of his promised co-operation, is destroyed, and I must wait, and observe the leadings of the Divine hand, both in reference to my own movements, and the location of the native brother, whom I had thought suitable for that spot. I have no doubt that the great Head of the Church is leading us in that path which will, in the end, be most conducive to the enlargement of his dominion around us.

I have, within these few days, been informed that our Society has determined to send out a printer and a printing press. When these arrive, some alterations must necessarily be made in our arrangements; and probably my disappointed expectations in one case, may be only for more extensive usefulness, connected with the changes that will take place in the other.

You will be naturally anxious to know how I am occupied, and what are the results of my efforts in this place. Although I trust it is the supreme desire of my heart, that in whatever place I am, I may obtain the approbation of my great Master and final Judge, (oh, may I meet no disappointment here!) yet, as I conceive myself answerable to those with whom I labour in the kingdom and patience of Christ, I shall endeavour to present a succinct view of those topics to you.

I think I stated about seventeen months ago, soon after taking up my residence here, that I had made Hanwella the centre of forty villages, and divided them into four sections, to be visited twice in the month, once by myself, and once by the native brother, who has long been stationed here. The plan which was then formed, we have been enabled, with very few exceptions, to pursue. These exceptions have chiefly been occasioned by the flooded state of the country in the rainy seasons, when you are

obliged to go to any spot that is accessible, for in most directions all around appears like a wooded sea. When I have gone for a few weeks elsewhere, I have had my place supplied by some other person. Thus, both Carlois and myself have had, on an average, besides our Sabbath work, near ten villages each week to supply. People in England may think it an easy thing to go to a Singhalese village, and preach to the people the good tidings of salvation through Jesus Christ. They may be ready to conclude that a message of such astonishing grace and condescension will obtain the universal reception it deserves; and that, as soon as the missionary begins to open his commission, crowds of willing hearers will flock around him, and receive his message with breathless attention and joy. But, although I have no doubt such times of refreshing will come to this island, they have not yet arrived. The present race of missionaries, especially in the interior, have to sow in tears, and to labour amidst every discouragement. To collect people to hear the Gospel, and detain their attention long enough to enable them to see its real import, is one of those difficulties which every missionary here has had to struggle with. If you wished to collect them together to give them ardent spirits, or to see the cruel diversion of cock-fighting, &c., there would be no lack of attendants. If you had some monstrous lying legend to tell them, they would not only hear it with delight, but immediately receive it as true. If you call them to a devil's dance, or a procession in honour of a false god, or to hear the Bana read in a language they do not understand, or to all the delusions of image worship, or the false doctrines taught by the traditions of men, you will find tons of thousands assembling without the least difficulty. The multitudes which throng from all quarters to Buddhist and Roman Catholic idolatrous ceremonies and worship, prove this. But call them to hear of the true God, their Maker, and the way of salvation through Jesus Christ, of the news which fills heaven and earth with rapturous joy, and they will laugh at you; they will ask, "What pay will you give us to do so? Give us a quarter of an arack, and we will come and listen to you." Or, if they are not so coarsely insolent, they

will invent some idle excuse, and presently leave you. If you ask them to call their neighbours into their houses, that they may hear what you have to say, they will, at times, while pretending to obey your wishes, run away, and not stay to listen themselves. I do not say that all persons who preach the Gospel have, to the full extent, these trials to endure. I state the result of my individual experience for about the last twenty months which have transpired since I left Colombo. These are things which we require strength from on high to support, and they should call forth the prayers and sympathies of our Christian brethren who are placed where multitudes flock around them, and hear with transport the tidings of a precious Redeemer.

Importance of Schools.

In this state of things, the importance of schools in this country, must be evident to all. By them, not only is instruction of the most valuable kind communicated to the youthful mind, but each school is a nucleus, to which the teacher may invite his friends and neighbours, with the parents of the children, to assemble at stated seasons to hear the Gospel. Our most successful operations, and flourishing societies have commenced, and are continued in this way. In the interior parts of the island about 8*l.* per annum will support a school; and I hope when our wealthy friends in England consider the beneficial aspect of education on the uncultivated minds around me, and its subserviency to the spread of the Gospel, they will, in addition to their general subscriptions, individually come forward with such a sum to assist us in these labours. What is eight additional pounds to many a merchant or capitalist around you? If about six persons, who can easily afford it, would thus act, how much pleasure, both in time and eternity, would they provide for themselves and others, and how materially would they aid me in my efforts here! Hardly any Missionary station in the island is so ill provided with these auxiliaries as Hanwella. The Church Missionary establishment at Cotta has twenty-one schools, while I have now only three, and, I fear, for want of funds, one of them must soon be discontinued. The resources by which I formerly supported these and other similar institutions, have, for the present, been discontinued. I have had, therefore, to advance, during this year, about 25*l.* Whether I shall receive it, I cannot say.

Mode of itinerant labour.

Where we have no school-room, in which to preach, I enter a village, and proceeding from house to house, I sit down in a chair, if I can find one, if not, on a mat, and endeavour to ex-

plain to the residents, in the plainest language, with the most familiar illustrations I can employ, the way of salvation by Jesus Christ. Of course the address will be partly hortatory, partly conversational, and, sometimes, disputative, as the occasion requires. Sometimes the being and perfections of the eternal Jehovah; at others, the folly and wickedness of idolatry; again, the sinfulness and ruin of man; and the sufferings, death, and exaltation of Christ, form the principal topics brought before them. But I generally endeavour to give such an outline of the way of salvation through the dear Redeemer, that if the blessed Spirit should see fit to apply it to their hearts, may be sufficient to guide them in the only way to heaven. We then proceed to another house, and converse in a similar way; and having thus spoken the word in one village, pass on to another. Each day in the week, except Saturday, which is devoted to study and to Hanwella, is employed in these exertions, and in the journeys connected with them. I generally spend, on an average, six or eight hours. You may say, "What has been the result of these labours?" Oh, that I could tell you of success equal to your utmost wishes! of souls flocking "as doves to their windows." This is at present denied us. We have often to meet with little except contempt, laughter, and opprobrium. But we have to reflect on the promise of God, that those who sow in tears shall reap in joy. Probably we are depositing the seed, which will, at no distant time, spring up, and produce a glorious harvest. Some of the results we do see: a few days since I baptized two persons from a village about four miles from hence, who seem to be the fruit of these itinerating and colloquial labours.

The little church here, which about a year and a half since was only seven members, is now augmented to forty-two; thirty-five having been baptized, one excluded, and one restored. But we want to see a more visible display of Divine energy; to behold the Spirit poured out from on high! Aid us by your diligent and persevering prayers, and be not slack, O ye rich possessors of our British Israel, by your pecuniary contributions, to strengthen our hands in our efforts to save souls. I plead not on my own behalf. I ask nothing for myself. I take many a wearisome journey in this torrid land on foot, that I may husband the funds of the Society, and make them productive to the utmost in missionary labour. But I do plead for Christ, who has laid down his life for you, and for souls as deathless as your own; and if there be pity or love in your hearts, it will respond to the call. Let not the love of money rob Christ of your hearts, or cheat you of everlasting glory.

The fervent appeal with which this letter closes, has already, in some measure, been responded to. Two friends, who were present in Committee when it was read, each of whom contributes annually in various forms, a considerable amount to the Society, kindly signified their intention to subscribe the sum of

8l., which Mr. Daniel specifies as the cost of a Singalese school. Is it too much to hope, that the whole kingdom will furnish four more such contributions, thus fulfilling the moderate request of our zealous and self-denying brother?

A SUBSEQUENT letter from Mr. Harris, dated from Matelle, eighty-eight miles in the interior, contains some very gratifying particulars of the progress of the work there:—

I have several times spoken of the place at which I am now for a short time sojourning. It is, I conceive, the most promising station we have, and one that bids fair to realize the most sanguine expectations of a warm and benevolent Christian heart.

I am living at Mr. Siloa's house, in the midst of the mountains; going out almost every day to the neighbouring villages, which are not accessible by those luxuries of a civilized life, turnpike roads, but which are hidden in the thickest part of the jungle, only to be reached on foot or on horseback. As we go, we are obliged alternately to mount and dismount: sometimes we clamber up the rocky precipice, then ride briskly along the villagers' beaten path, until some rough and rugged spot admonishes us to descend, and subjects us to a walk of a mile or two under a tropical sun.

Notwithstanding the two calamities of pestilence and persecution, there is a visible shaking of the powers of darkness in this place. After a longer probation than I deem necessary, I initiated fourteen members into the church of Christ, yesterday, by baptism, four females, and ten males. These were examined by me relative to their renunciation of heathenism, their knowledge of Christianity, evidential and experimental; proper attestations were given concerning their lives and devotional habits, and the Christian missionary, in my opinion, had no right to refuse their wish to join a community of persons worshipping the true God. Five others, under similar circumstances, were prevented from performing this public act of dedication by reason of the sickness to which I have referred. If spared until the day after to-morrow, I am to baptize five of the lowest caste, known here by the name of "Rhodias," or, if chiefs, "Hoolawallyas," who, though rejected by men, seem to have been accepted by God; and whose knowledge, as well as practice, might put many to the blush who have grown up to maturity amid the light and national advantages of England.

So far as human foresight can extend, or human wisdom calculate, the next year at Matelle bids fair to yield a still more productive spiritual harvest. While I am writing this, fresh intimations are given to me of decided conversions to God; and, besides the persons mentioned above, I think, next Sabbath, I shall be compelled to admit others.

In consequence of the metaphysical nature of the Buddhistical religion, missionary labour in this upper province consists in unfolding the

character, attributes, and perfections of God, and in illustrating, even comprehensively, the principles of his government, and their development in revelation. While doing this, the most intense anxiety is manifested; and on concluding one of my discourses to-day, the people broke out into the exclamation, "Saadhoo," which is equivalent to the English, "Bravo," or "Well done." The desire and appreciation of truth is very strong amongst the Kandians, and Buddhism has a loose hold on them. Vigorous Christian effort would extensively, rapidly, and finally sever them from this specious kind of idolatry.

While I have been giving this picture of the state of the mission at Matelle, it has not been for want of ability to communicate similar intelligence respecting the neighbourhood of Colombo. Since my last report I have baptized six persons from our congregation in Grand Pass, Colombo, three from the Fort and Slave Island, and six from the village of Hendella, a new station formed by me, and about which I gave information in a preceding letter.

Within the last three months I have opened two other stations: one close to the great "Wihara," or Buddhist temple at Kalany. I have candidates for baptism now from these stations of whose piety I have no doubt. I am proving them by suspending their admission a little longer. To give my projects birth I have also been obliged to establish five fresh schools, and engage as many teachers.

Need of further help.

This, with my former communications, concerning the state of Biblical Translation here, and my ardent desire to multiply means of success, by amending it, will show conclusively, the impossibility of attaining my object without further help. Critical skill and competency are not to be obtained in the Singalese language, without much labour and the most fatiguing study. Combined with that, a large range of Scriptural literature is necessary to qualify for the arduous work of a translator. To follow up with that vigour which they require both branches of this necessary work, is hardly within the limits of one man's power, he be as self-denying and laborious as he may; and to let either decline or sink into neglect is to give rise to obstacles of a formidable character in the prosecution of the work for which God and man have set you apart.

Were it agreeable to the order of things to multiply myself, I would not then be a petition-

er, nor suffer thousands of persons who wish to know the true God, to die ignorant of him! Without sufficient resources it is impossible to organize plans which would shake false worship to its centre. The means, with the press at work, will be too great for present management; and additional help from England is as necessary as the press itself; indeed, one hangs upon the other.

I have been engaged this morning in examining candidates from amongst the Rhodias. The change appears decisive and genuine. The strongest attachment is manifested towards the Gospel, and death preferred to any cowardice or shame. There is no knowing to what ex-

tent the religion of Jesus would spread here, if adequate assistance could be afforded.

I cannot leave this place without baptizing, I think, fourteen more, after every exercise of caution. The Buddhist priests begin now only to care for their lands and subsistence. One accosted me yesterday, anxious to disavow any participation in the late persecution. Considering all difficulties, we bid fair, if we do not ruin our affairs by abandoning an incompetent force to struggle with rising events, to exceed most missionary operations, save those which have been effected in the West Indies by men whom God will delight to honour.

J A M A I C A.

FALMOUTH.—Mr. Henderson, the first of the ten Missionaries recently sent to Jamaica, thus describes his arrival, and the impressions of his own mind on entering this new and important sphere of labour.

I feel great pleasure in being able to inform you that our passage was exceedingly pleasant. Through the kindness of our heavenly Father, both myself and beloved wife were kept from danger, and suffered but little from sea-sickness. We found Captain Borten kind and attentive, and his wife, who sailed with him, studied to make us comfortable. I was permitted to hold service on board every sabbath, and cannot speak too highly concerning the order and attention that were always manifested by the sailors. I have reason to hope that my labours by the way were not in vain. Should any missionary have an opportunity of sailing with Captain B., he will not fail to find kindness of disposition blended with manners perfectly gentlemanly.

I am at present much pleased with the people here. I have preached at Port Maria, Oracabessa, Brown's Town, and at all the stations which are under the care of the devoted Knibb, and have found the attention superior to what is manifested in most of our congregations in England. Piety, here, is evidently of a high order, and I cannot help thinking that it would

soon become a garden of the Lord, if the machinery employed by the brethren could have that attention it requires; every thing seems to suffer from a paucity of efficient labourers. I bless God for sending me hither; the work is great and arduous, but it is most delightful. Feeble and unworthy as my labours are, I find thousands ready to take the bread of life from my hand as often as time and strength will permit me to break it. Never shall I forget what I experienced the first time I preached at Falmouth; the large chapel was crowded in every part; aisles and gallery-stairs were quite filled; the glistening eye told me how deep the interest, and almost prevented my utterance. After a long service, I descended from the pulpit, deeply conscious that I had been speaking to those who had tasted and handled the word of life. It was indeed, to me, a happy time, and made me more than ever thankful that God had put into my heart to leave the land of my birth to proclaim to the despised but affectionate sons of Ham the unsearchable riches of Jesus Christ.

SALTER'S-HILL.—Mr. Pickton, the valuable associate and fellow-labourer with our esteemed friend, Mr. Dendy, communicates, under date of November 12, the following particulars, illustrating the devout interest taken by the Christian people there in the new African Mission:—

Our dear brother Knibb has requested the brethren to hold special prayer-meetings at their various stations, on behalf of our brother Clark, and for the success of his mission to Africa.

Our first meeting was held at Salter's-hill on Monday evening, the 9th of November. Not less than 1500 were gathered together in this one place for prayer, and continued in earnest wrestling with God for upwards of two hours. The deepest sympathy was manifested in the afflictions, sufferings, and wrongs of their father

land, and the liveliest interest for the future peace, prosperity, and salvation of their kindred according to the flesh. I commenced the meeting by briefly stating the circumstances under which our dear brother Clarke is about to visit the land of their fathers, and the purposes for which he is going; and after singing a hymn, and reading a brief portion of Scripture, called upon one of our sable brethren to pray. Among other petitions were these: "O Lord, we pray that when we missionary go to that dark land

all the lions' mouths may be shut up;" "that when he get there, all the people may take him hand, and say they quite glad for see him;" "that when the Gospel is preached there, all the people may run to hear it, like a thirsty hart runs to a hole of water."* Another, after taking a touching retrospect of the once dark and wretched state of himself and brethren, and most ardently praising the Lord for having pitied them in their low estate, and raised them from it, prayed, "That the people here might walk as becometh the Gospel of Christ, so that the Gospel might have a good character in Africa, and every where else, through them." He then said, "O Lord, we know that in we country, Africa, where thy missionary is going, there is nothing but gun, and pistol, and sword; nothing but murder, and fire, and blood; we pray that thy servant may be protected amidst all these, and that the shed blood of Jesus, which alone cleanses from all sin, may stop the spilling of blood in Africa." He then went on to praise Jesus for his great and wondrous love to us, manifested in his freely giving himself to suffering and to death to save us, touching on the principal seasons and scenes of his sorrows, and dwelling on the circumstances of his death; and then prayed that our brother Clarke might pursue his work of faith and labour of love in a like spirit of love, zeal, and perseverance.

The next who prayed was one of our deacons, a native of Africa, and yet in the prime of life. I am very sorry that, owing to his defective English, I could not catch any of his sentences with sufficient correctness to note them; for his prayer for the land of his nativity had a most stirring effect on the assembled multitude,

* In Jamaica there are many holes in the rocks, where the water stands after rain, to which the cattle run to drink.

who understood it perfectly, and, I have no doubt, was heard in heaven.

The last person who prayed, also a deacon, after praying that Mr. Clarke might have a safe passage through the blue sea, be preserved while in Africa; have a door opened for him there; that he might be brought back again to Jamaica, that we might meet face to face; and that we at Salter's-hill might hear from his own lips what God shall do by him in Africa; turned to America, and from thence to the Spanish colonies, praying that the chain might be broken from the slaves there; and that the Gospel might be sent there; and that it might prevail there as it does here. He then addressed God in the most solemn and impassioned manner, in these words:—"O Lord, we are not content with having liberty and the Gospel ourselves, while our brothers and sisters, in other country, are still in slavery, and know not Thee. We will never leave off to pray to Thee until every slave is free; till all the world have the Gospel; till all people every where can meet upon the sabbath to hear Thy word, as we met up here yesterday; till all people can meet upon a week night to pray, as we do now, none daring to make them afraid, any more than any one dare to disturb us now."

Our brother Dendy was at Falmouth on the occasion. I mention this because you might otherwise be surprised at his name not occurring in the account. He is considerably better than he has been.

Our Salter's-hill church and congregation steadily improves; we have not an inch of room to spare now that our large galleries are complete, many being obliged to remain outside.

I doubt not that our people will come forward with their characteristic liberality, toward the expenses of the African mission.

MANCHIONAL.—We are gratified to state, that a letter from Mr. Tinson, at this station, announces an amendment in his health. Our friend writes on the 14th of November:—

Three weeks ago yesterday, we left town in company with our Quaker friends, Mr. and Mrs. Candler, and Mr. Wheeler, Agent of the British and Foreign Bible Society. We spent a few days at Yallahs, and had a most interesting sabbath. It was the first time I had met the people since my long illness. The chapel was full, and about 200 persons outside. After the morning service, Mr. Wheeler addressed the congregation on the importance of obtaining and reading the Bible. I then administered the Lord's-supper to the church, and in the evening Mr. Candler held service. I was too much fatigued to be present, but our friends were much pleased, and the whole day was one of peculiar delight to our poor people.

On Monday evening we had a service out in a coppice, near the Mission promises, to name a new village which is about to spring up; twenty families having already engaged land, and which

is to be called "Knight's Ville," as an expression of respect for Miss Anne Knight, sister of Mrs. Candler. We sell a quarter of an acre to each family, which will be sufficient for a house and garden; while by labouring on the surrounding estates, where there is ample employment for all, they can procure every necessary of life, and will be independent of the different properties, and thus escape the perpetually vexatious and perplexing question of rent. There will be another advantage, they will be near the house of God, and close to a school for their children.

Both the church and the schools at Yallahs continue to afford me great comfort. I think I informed you, that a few weeks ago we formed a church at Mount Atlas, consisting of thirty-eight members dismissed from town, but living in that district.

We came hither this day fortnight, and, I

hope, are benefited by the change. I have lost the fever, but am still weak, and the head will bear little exertion, either bodily or mental. We have received very much kindness from brother and sister Kingdon. Last sabbath I accompanied brother K. to one of his stations, about thirteen miles from this, to aid in opening a new place of worship, which will be called Denmark-hill. Brother K. continues to labour in this region with much diligence, and not

without pleasing indications of success. Mrs. K. continues to labour efficiently with her working school, during the week, and here is also an interesting sabbath-school, besides a pretty large Bible class of young persons, who are anxious to procure copies of the Scriptures; a number have purchased since we have been here. All this is good, and though it may make little noise in the world, the angels in heaven will rejoice.

Mr. Kingdon, on the 29th of October, says:—

The chapel that has been so long in building here, is at a stand, owing to there still remaining various debts upon it; but as it is tolerably well secured from damage by the weather, its slow progress is the less to be lamented. The people are contributing from six to twelve dollars a week towards sweeping away the encumbrances, but they do not very readily conceive how long such contributions must continue to make up even 100*l*.

Next Lord's-day the humble wattle chapel, built by the Black River or Long Bay church, at Windsor Forest, is to be opened; from which time, as the accommodations will much exceed those afforded by the old chapel, we may hope for a larger attendance of hearers. We are contriving to have a school-master or school-mistress on the spot to keep a day-school as well as a sabbath-school, and I hope God will enable us to carry that point too before long.

Home Proceedings.

LETTERS RECEIVED FROM MISSIONARIES, &c.

From July 1 to Dec. 31, 1840.

EAST INDIES.—Calcutta, Messrs. Yates, Ellis, and Biss, Jan. 8; Rev. R. Bayne, April 15, and Aug. 8; Rev. W. H. Pearce, Feb. 7; Rev. J. Thomas, May 9, Feb. 12, April 4, and 25, July 6, Sept. 9, and 17, and Oct. 16; Mr. Jonathan Carey, June 6, and July 29; Rev. J. Wenger, Aug. 11. Howrah, Rev. T. Morgan, June 6, and Aug. 10; Messrs. W. W. Evans, and J. Parsens, (at sea, off St. Antonio,) Aug. 5. Monghyr, Rev. G. B. Parsons, June 30; Rev. A. Leslie, Sep. 29. Digha, Rev. J. Lawrence, July 4, and Oct. 15. Scwry, Rev. J. Williamson, March 12. Agra, Rev. T. Phillips, Sept. 15, and Oct. 20; Mr. J. W. Urquhart, Oct. 20.

CEYLON.—Colombo, Rev. Joseph Harris, May 7, June 6, and Oct. 13, and from Matelle, Sept. 7. Madampey, Rev. E. Daniel, Feb. 17, and from Hanwella, July 8; Mr. C. C. Dawson, (on his passage to Ceylon,) Oct. 16.

JAVA.—Samarang, Rev. G. G. Bruckner, June 17, and July 1.

WEST INDIES.

JAMAICA.—Montego Bay, Rev. Thomas Burchell, May 18, June 4, and 24, July 10, 11, Aug. 11, and 29. Sept. 12, and 29, and Oct. 17. Kingston, Rev. Joshua Tinson, May 14, Aug. 14, Sept. 12, and Oct. 1; Mrs. Tinson, July 23; Rev. S. Oughton, June 5, 14, and 24, July 27, Aug. 14, Sept. 16. Ebony

Grove, Rev. J. Read, July 22, Aug. 31. Annatto Bay, Rev. Josiah Barlow, June 10, and Aug. 11, and 29. Old Harbour, Rev. H. C. Taylor, June 12, Sept. 7, and from Spanish Town, Oct. 30. Port Maria, Rev. D. Day, June 23, July 6, and Sept. 7. Manchioneal, Rev. J. Kingdon, June 3, and 25, July 21, and Oct. 29. Savannah-la-Mar, Rev. J. Hutchins, June 16, July 21, Aug. 24, and Sept. 15. Sligo Town, Rev. J. M. Phillip, June 23, and 27, and Oct. 1, and 28. Brown's Town, Rev. H. J. Dutton, June 9, Sept. 2; Rev. John Clark, July 24. Oracabessa, Western Union, July 2; Rev. D. Day, Aug. 10. St. Ann's Bay, Rev. T. F. Abbott, June 18, Sept. 9, and Oct. 15; Jamaica Association, Sept. 4. New Birmingham, Rev. B. B. Dexter, Aug. 8. Mount Charles, Rev. W. Whitehorne, July 29. Falmouth, Rev. W. Dendy, July 21, and Aug. 11; Rev. J. E. Henderson, Oct. 8. Lucca, Rev. E. J. Francies, July 2, Aug. 10, and Sept. 13. Bothsalem, Rev. G. Webb, Sept. 20.

BAHAMAS.—Nassau, Rev. T. Loaver, May 8, and June 25; Rev. H. Capern, June 24, (two letters,) July 26, Sept. 9, and Oct. 12; Rev. J. Corlett, Sept. 16. Turk's Island, Rev. E. F. Quant, June 16, Aug. 6, Sept. 8, and Oct. 20.

HONDURAS.—Belize, Rev. A. Henderson, May 30, June 30, July 31, and Sept. 4, (two letters.)

ACKNOWLEDGMENTS.

THE Committee acknowledge with thanks a valuable donation from the Misses Higgs and Youngman, of Stepney-green, of Howe's works, Doddridge's works, and other useful books, for the proposed Theological Institution in Jamaica. A box of maps, books, and instruments from the British and Foreign School Society, for Normal

Schools in Jamaica. A parcel of books for Mr. Merrick, and Magazines from Mrs. S. Hobson, and Mr. J. Castle.

There have also been received a box for Miss Anstie; a box for the Rev. H. C. Taylor; a box for the Rev. J. E. Henderson; and a case for the Rev. J. M. Phillippe.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money 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, at the latest, in the course of next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretaries, No. 6, Fen-court, Fenchurch-street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of December, 1840.

SUMS RECEIVED AT FEN-COURT.		£ s. d.		Cambridgeshire.	
<i>Subscriptions.</i>				<i>£ s. d.</i>	
Miss Conder	1 1 0	Henrietta-street Female Teachers, per Miss Gundry	11 11 0	Cambridge.....	89 15 8
<i>Donations.</i>		Lillycrop, Rev. S.....	1 0 0	<i>Cornwall.</i>	
M. H. S., for Africa, and additional Missionaries to Jamaica	1 0 0	Perkins, Mr. W.....	5 0 0	Cornwall Auxiliary.....	185 1 6
M. E.	5 0 0	Nash, Mr. T., per Mr. Hanson	0 10 0	Ditto, for schools.....	1 1 0
Miss S. Thomson.....	1 0 0	Skerrett, Mr.....	5 0 0	Saltash	3 3 4
<i>Collected by</i>		Soule, Rev. J. M.....	5 0 0	<i>Devonshire.</i>	
Miss Sims.....	0 11 0	Whittaker, Mr. P.	5 0 0	Devonport.....	32 12 9
<i>Collections, Donations, &c. in London and Vicinity, for the removal of the Debt.</i>		Wilmshurst, Mr. B. C.	5 0 0	Ditto, for debt.....	10 0 0
<i>Collected by</i>		Woolley, Mr. G.....	5 0 0	Ditto, for translations	0 10 0
Broughton, Mrs.	2 15 0	Cozens, W., Esq.....	15 0 0	North Devon Auxiliary	38 0 0
Burroughs, Misses	1 7 0	Tottenham, Friends at, per Rev. J. J. Davies.....	100 0 0	Plymouth, by the Rev. J. Nicholson, for debt	10 0 0
Bentley, Mr.....	1 0 0	LONDON AUXILIARIES.		Torquay—	
Cartwright, Mr., Jun... ..	5 0 0	Marylebone Auxiliary..	20 0 0	J. Tetley, Esq., M.D., for Africa	5 0 0
Cartwright, Miss.....	1 0 0	Ditto, for Africa	10 0 0	<i>Essex.</i>	
Davis, Rev. Joseph.....	5 0 0	Kensington Gravel Pits—		Langham.....	31 17 0
Dyer, Mr. Samuel	5 0 0	Collected by young people.....	14 0 0	Friends, by the Rev. W. Pechey, for Africa... ..	11 7 6
Dupree, Miss.....	5 0 0	Walworth—		Loughton—	
Eagle-street, Friends at	75 17 7	One-third of Collection by the Rev. G. Clayton	35 6 0	G. Gould, Esq., for debt	10 0 0
Gale, Miss.....	2 8 6	COUNTY AUXILIARIES.		Ilford—	
Gamble, Mr.....	1 0 0	<i>Bedfordshire.</i>		Collected by Miss Rose, for debt.....	5 0 0
Hinton, Miss A. E.....	5 2 0	Leighton Buzzard, for debt.....	5 0 0	Colchester—	
Laughton, Mr. J.....	1 0 0	Cardington—		Collected by Miss Ellis, for debt	5 12 0
Lawrence, Miss	1 0 0	Cotton End, moiety... ..	18 0 0	Sible Hedingham.....	3 5 0
Maywood, Miss.....	1 0 6	<i>Berkshire.</i>		<i>Gloucestershire.</i>	
Olney, Mr. W.....	3 0 0	Wallingford, for debt ...	10 0 0	Cheltenham, for debt... ..	10 0 0
Peacock, Rev. J., Friends by.....	13 7 8	<i>Buckinghamshire.</i>		<i>Hampshire.</i>	
Richards, Mrs.....	2 0 0	Wycombe—		Whitchurch	26 13 2
Roe, Mr. F.....	5 0 0	Messrs. Hearn and Verey, for debt	2 2 0	Hartley-row, per Mr. Phillips	0 13 0
Williams, Mrs.....	1 0 0	By the Rev. G. Pearce.		Lynton, for debt... ..	10 0 0
Woolley, Mr. G.....	5 0 0	Gold Hill	1 11 11	Andover—	
<i>Donations.</i>		Beaconsfield	7 9 10	Mr. Baker, for debt... ..	5 0 0
Carey, Rev. E.....	5 0 0	Great Marlow	1 6 4	Mrs. Hill, ditto.....	5 0 0
Davies, Mrs., Walthamstow	1 1 0				
Gurney, W. B., Esq. ...	5 0 0				
Hanson, Joseph, Esq. ...	5 0 0				

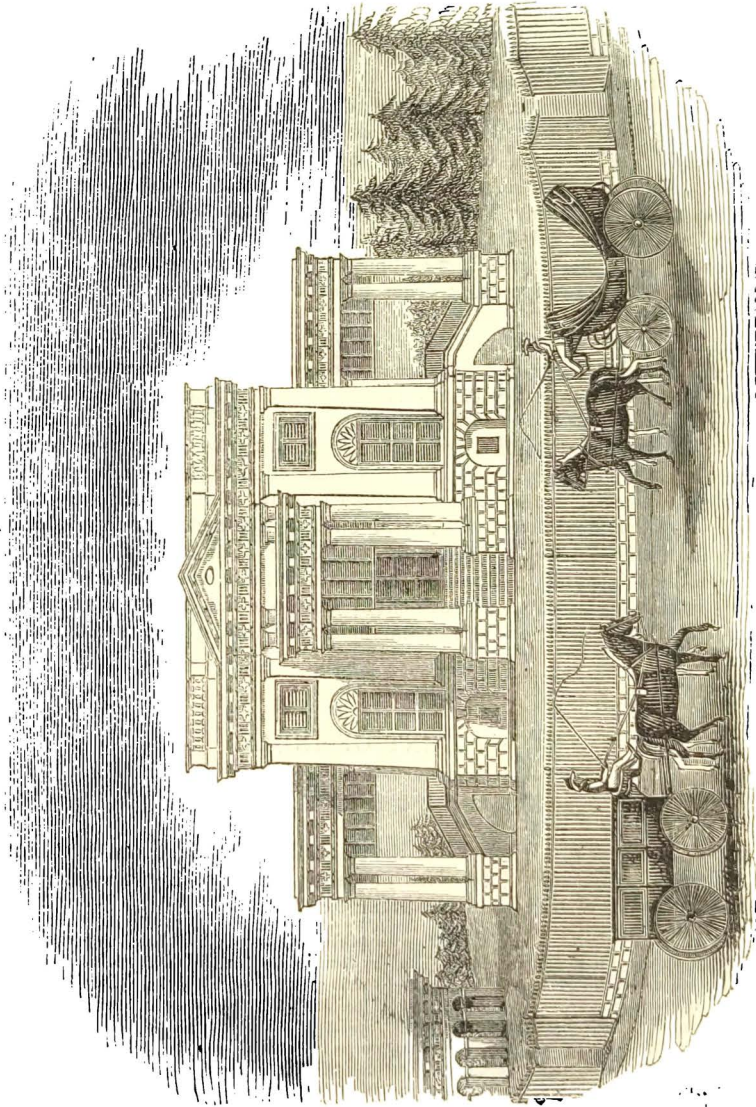
<i>Hertfordshire.</i>			£ s. d.			Blauenavon—			£ s. d.			NORTH WALES.		
Boxmoor—						Horeb.....			9 2 0			By the Rev. Joseph Angus.		
Rev. F. W. Gotch, for						Ebenezer.....			2 11 1			<i>Denbighshire.</i>		
debt.....			10 0 0			Caerleon.....			9 1 3			£ s. d.		
<i>Kent.</i>						Llanwenarth.....			8 5 1			Cefn Bychan—		
Ramsgate, for debt.....			10 0 0			Nantyglo and Blaenaw			20 0 0			A day's work.....		
Ashford, ditto.....			2 10 0			Gwent.....			20 0 0			Subscriptions and dona-		
Maidstone, ditto.....			15 15 2			Ponttheer.....			15 8 9			tions.....		
<i>Lancashire.</i>						Pontrhydryn.....			8 10 0			3 9 4		
Manchester, for debt...			10 0 0			Pontypool—						Cefn Mawr—		
<i>Leicestershire.</i>						Trosnant, English						A day's work.....		
Leicester, for debt.....			10 0 0			church.....			9 5 7			Collections, &c.....		
<i>Lincolnshire.</i>						Ditto, Welsh church			12 0 0			Denbigh—		
Grimsby, per Rev. E.						Ditto, Tabernaacle....			5 18 6			A day's work.....		
Carey.....			9 4 0			Pisgah.....			3 5 3			Donations and Sub-		
Lincoln, for debt.....			10 0 0			Q., Monmouthshire.....			2 2 0			scriptions.....		
<i>Northamptonshire.</i>						Tredegar.....			20 14 4			7 5 4		
Kettering, for additional						<i>Somersetshire.</i>						Llangollen—		
Missionaries to Ja-						Bristol, per Rev. J. S.						A day's work.....		
maica.....			38 8 3			Crisp, for debt.....			7 0 0			Donations and Sub-		
Ditto, for debt.....			10 0 0			<i>Surrey.</i>						scriptions.....		
Kislingbury—						Dorman's Land, per						Llanrwlst—		
Mrs. Crate, for Af-						Rcv. E. Carey.....			10 11 0			A day's work.....		
rica.....			0 10 6			<i>Suffolk.</i>						Collection, &c.....		
Northamptonshire, for						Bungay—						Ruthin—		
additional Mission-						J. Childs, Esq., for						A day's work.....		
aries to Jamaica.....			105 0 0			debt.....			5 0 0			Donations, &c.....		
<i>Northumberland.</i>						<i>Warwickshire.</i>						0 10 6		
Newcastle, per Rev. G.						Leamington—						Flintshire.		
Sample, for debt.....			10 0 0			Miss A. M. Ryland			1 0 0			Holywell—		
Ditto, per Rev. R.						Birmingham, per Rev.						A day's work.....		
Banks.....			2 5 0			Dr. Hoby, for debt...			10 0 0			Donations, &c.....		
Berwick, for debt.....			5 0 0			<i>Wiltshire.</i>						7 3 6		
Ford Forge, ditto.....			5 0 0			Melksham—						Mold—		
<i>Monmouthshire.</i>						Rev. J. Russell, for						A day's work.....		
Deputation Rev. P. J. Saffery and						debt.....			10 0 0			Collection.....		
Rev. D. Davies.						Nettleton.....			1 0 0			0 10 6		
Abergavenny—						Grittleton.....			1 0 0			Rhyddlan—		
Frogmore-street.....			23 5 0			Berwick St. John.....			0 6 0			A day's work.....		
Lion-street.....			10 13 8			<i>Yorkshire.</i>						1 0 0		
Aberyschan.....			13 9 3			Scarborough, for debt...			12 0 0			Collection.....		
Bassalleg Bethesda...			7 12 2			Ripon—						1 0 0		
						F. Earle, Esq., M. D.,						1 2 0		
						for debt.....			10 0 0			Carnarvonshire.		
												Bangor.....		
												1 0 0		
												Carnarvon.....		
												3 3 0		
												Nevin, Rhoshirwaen,		
												Salem, Llangian, and		
												Galltraeth.....		
												1 16 0		
												Pwllhell.....		
												9 0 0		
												SOUTH WALES.		
												<i>Pembrokeshire.</i>		
												Carmel.....		
												1 5 3		
												SCOTLAND.		
												Greenock, for Africa ...		
												3 8 0		

ERRATUM.—For “Sevenoaks,” in last Herald, read “Dessell's Green,” 101.

POSTSCRIPT.—We leave out a paragraph, that had been already set up, to announce the arrival of a brief letter from Mr. Knibb, dated “Atlantic Ocean,” on the 19th of December. They had crossed the tropic of Cancer on the 17th. All on board were well, with the exception of Miss Grafey, who had suffered much from sea sickness, but was recovering. We hope, in our next “Herald,” to be able to communicate intelligence of the safe arrival of our friends at Falmouth.

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.



CIRCULAR ROAD CHAPEL CALCUTTA.

The Missionary Herald (March 1841).

CIRCULAR ROAD CHAPEL, CALCUTTA.

THE Circular Road encompasses nearly the whole of the city of Calcutta on the land side, having been constructed, as it is said, on the side of the Mahrattaditch or moat which constituted one of the ancient defences of the city. In the south-east part of this road are situated the Baptist Mission Premises, adjoining to which stands the chapel, of which we this month present an engraving. It was opened for divine worship in the year 1821, when the late lamented Rev. John Lawson was pastor of the church. Mr. Eustace Carey, then labouring in Calcutta, shared with his friend Lawson in the exertions requisite for its erection. The cost was 2500*l.*, the whole of which was supplied by the generous contributions of friends on the spot.

After the death of Mr. Lawson, in October, 1825, the Rev. William Yates took the oversight of the church, which he held till the arrival of the Rev. Francis Tucker, who, with others, accompanied Mr. W. H. Pearce to Calcutta, in June, 1839. At the request of Mr. Yates, in which the church unanimously concurred, Mr. Tucker entered on the pastorate in the September following, and discharged the duties of the office with fidelity and growing success, till, in the mysterious dispensations of Providence, he was constrained by alarming illness to resign it, in order to seek renewed health in his native land.

For the present, our esteemed brother Yates is engaged in supplying the chapel once on the Lord's-day, and the other brethren take the remaining service in rotation. But as Dr. Yates's labours in the translating department require his undivided attention, and each of the other missionaries has enough in his own department to tax his strength to the utmost, the Committee are very anxious to fill the vacancy occasioned by the affliction of Mr. Tucker as early as possible. The station is one, on various accounts, of much importance, demanding the energies of one who, with an ardent attachment to missionary labours, combines experience in the pastoral office at home. Should any of our respected ministerial brethren be induced to inquire whether these circumstances may not constitute a providential call to a new sphere of duty, the Committee will be glad to receive communications through the medium of the editor.

CONTINENT OF INDIA.

CALCUTTA.

It was stated in our last number that the *Jessie Logan* had arrived at Calcutta on the 20th of November. We have now the pleasure to insert a letter from our friend, Mr. W. W. Evans, to Mr. Dyer, dated

Calcutta, Dec. 16, 1840.

MY EVER DEAR AND ESTEEMED SIR,—The *Owen Glendower* left this port on the 14th instant, and will convey to their native shores our friends, Mr. and Mrs. Tucker, and infant. By them I have addressed a letter to you respecting our voyage and arrival, together with a brief account of the present circumstances of the mission in this city. Imagining that on account of the

apprehended war with France, that vessel may be detained on her voyage, I promised to write you at greater length by the overland despatch. This was a few days ago only, and I now find myself so fully occupied as scarcely to permit me to redeem my promise. I am much occupied with endeavours to restore the Benevolent Institution to order and efficiency, and also in searching out a suitable dwelling-place con-

tiguous to that part of the city where the Benevolent Institution and the Bow bazaar church are situated. Besides the various calls to public and other engagements, I am now preparing to accompany dear brother Wenger to-morrow to the village stations.

But I do not wish to occupy my sheet with apologies, especially as a promise has been made that I would write. I shall, then, briefly allude to the state of the mission, and a few matters relating to myself, and my future sphere of missionary labour.

It is a very affecting consideration that, notwithstanding the reinforcement of the missionary band by the brethren sent out to this country, through the zealous exertions of dear W. H. Pearce, the various important departments of labour in this populous city, the metropolis of India, should be dependent, so far as our Society is concerned, on the lives of five brethren, all of whom, excepting brother Morgan, at Haurab, are feeling the sad effects of over exertion. Even when brother Small shall arrive, the different posts of labour will not be occupied. Dr. Yates and Mr. Wenger are required for the translating department, and brother Thomas is more than fully occupied with our extensive printing establishment. Mr. and Mrs. Ellis are suffering much from their arduous exertions at the Entally Native Christian Institution, so that it seems to us desirable that Mr. and Mrs. Small must immediately render their assistance here, to carry out the valuable intentions of this branch of our missionary operations. The English churches in Lall bazaar and Circular-road, besides the native churches and preaching stations, have to be regularly supplied with the word of life and the ordinances of religion. Mr. Aratoon is now suffering from the infirmities incident to an advanced period of life, and the health of Sujaatali is precarious; but both of these brethren, and several promising native preachers are fully occupied in direct labours amongst the teeming heathen population around us.

The church in Circular-road, now destitute by the return of Mr. Tucker, will be supplied by Dr. Yates on one part of the sabbath only, until another pastor can be obtained from England; whilst the other part of the day, and the Thursday evening lecture will be dependent on the assistance of the other brethren, who are really more than occupied in other directions.

The Entally Institution requires all the time and energies of Mr. Ellis. The village stations devolve on Mr. Wenger. And I shall have more than I can well and properly attend to in ministering to the church at Lall bazaar, and in superintending the Benevolent Institution.

I have not yet mentioned the Native Christian boarding school, formerly under the care of Mr. and Mrs. George Pearce, but this is a department of missionary labour of vital and paramount importance. This sphere has been occupied by Mrs. Penney since Mrs. Pearce re-

turned to England, but she is anxious, on various accounts, to relinquish it, and we know not where to look for a suitable successor. It was once thought that we could take up our abode on the premises, Mrs. Evans undertaking the superintendence of the Institution; but, to do this, and to attend to the church at Lall bazaar, as well as the Benevolent Institution also, was the work of three distinct agencies, and its impracticability was at once perceived as soon as suggested. Mrs. Penney has, therefore, kindly consented to remain a little while longer.

This hasty glance at the present state of things in this vast city, where Christian efforts have been so signally favoured, and are becoming daily more and more productive, must convince you, my dear Sir, that the position of the brethren here is indeed arduous and depressing; but "the Lord of hosts is with us, and the God of Jacob is our refuge." Dependent and depressed as we all at present feel, and much as the departure of Mr. Bayne and Mr. Tucker has increased our difficulties, our hope is still in the God of all wisdom and grace, and in the faith and benevolence of his devoted people. The Committee and our increasingly numerous friends in Great Britain cannot suffer this narration of our circumstances to be made without resolving on immediate efforts to send additional assistance. Let tried and laborious men be selected, and if the salvation of immortal souls is the all-inspiring theme with them, I can assure them that Calcutta and its immediate vicinity, are encouraging spheres for its full development. But I leave this matter to our dear brother Thomas, than whom, I am persuaded, there is not a more valuable agent of our mission in India. We owe a deep sense of gratitude to Almighty God that his life and usefulness have been so long continued, and that he is so admirably fitted to discharge the various duties connected with our large printing establishment. His labours are indeed most abundant; but he purposes writing you by the present mail.

A few words only with immediate relation to myself and beloved partner, must close my present communication. You will be glad to learn that our health since our arrival has been very good, and that we anticipate our future numerous labours in this part of the Lord's vineyard with hope, and humble, but firm faith in God. As yet, we have not found a suitable residence, but the friends are engaged in assisting us, and we hope soon to be really settled down to missionary work in Calcutta. The place, and the people, interest us much; and we bless God we have been enabled to follow out the convictions of our minds, and to come hither. It is indeed the Lord's doing, and he shall have all the praise of our future exertions. It is yet uncertain what may be the effect of the climate on my constitution, but my earnest prayer is, that God may long spare me in a part

of his vineyard where the labourers are indeed few, but where the work is arduous and abundant.

Mrs. Evans unites in affectionate regards, and in the ardent hope that we may be soon privileged with encouraging letters from you and our other friends, of whose kindness we have a fragrant remembrance.

With love to them all, as though named, and

with sincere desires for your health and spiritual prosperity,

I am, my dear Sir,
ever affectionately and faithfully yours
in enduring bonds,

W. W. EVANS.

P.S. On business I have written you fully by Mr. Tucker.

The following extract from Mr. Thomas, dated a few days later, shows that the design of visiting the village stations, mentioned by Mr. Evans, had been carried into effect :—

The Government express affords an opportunity of sending a few lines, of which I must take advantage, though I have not much of importance to communicate.

When I last wrote we were in affliction, occasioned by the death of our late dear brother, G. Parsons. Scarcely had the letter been despatched, when we were cheered by the receipt of a letter from our dear brother Evans, and shortly after, by the arrival of him and his beloved associates. Their coming amongst us has given us new life. May they be long preserved to the mission and India, and made a blessing to many!

Our esteemed friends, Mr. and Mrs. John Parsons, remained with us until the early part of this month, when, accompanied by our dear afflicted sister, Mrs. G. Parsons, they left Calcutta for Monghyr. A few days ago I heard from Mr. Parsons from Berhampore; all were then in good health. We should have been glad of Mr. Parsons's help in Calcutta for a few weeks, but knowing how ill brother Leslie has been, and feeling anxious that he should be at liberty to leave for Europe this season, we could not think of detaining him here. From what I saw of Mr. Parsons, I was led to form a very favourable idea of his constitutional fitness to bear the climate, and much admired the ami-

able spirit by which he appeared to be actuated. In these respects I thought him well matched in the partner of his life. They are a lovely couple, and I trust the Lord will greatly prosper them. In their work they will derive much assistance from the experience and counsel of Mrs. G. Parsons, who is an invaluable woman, and possesses, in an eminent degree, a truly missionary spirit.

As to our beloved friends, Mr. and Mrs. Evans, they are all we could desire them to be, and should their and our lives be spared, we anticipate much delight and profit from their society and co-operation. Mr. Evans has been invited by the church in Lall bazaar to become their pastor, and no doubt he will comply with their request, taking, at the same time, charge of the Benevolent Institution. He has been from home the last five days, having accompanied brother Wenger to some of the village stations to the south. We hope to see him back to-day; Mr. Wenger proposed to remain out two weeks longer.

On the 14th instant Mr. and Mrs. Tucker embarked on the *Owen Glendower*, and set sail the following morning. We shall be delighted to hear that his health is restored, and I hope his valuable life may yet be spared for much usefulness in the church of God.

M O N G H Y R.

PREVIOUSLY to the departure of our late friend, Mr. G. Parsons, to India, he projected the establishment of a native school at Monghyr, which should be under the personal superintendence of himself and Mrs. P. This plan he had the pleasure of carrying promptly into operation, and seven or eight children received daily attention and instruction from him and his beloved partner, till they were compelled to remove from Monghyr. In order to convey intelligence respecting this little seminary to a few personal friends at home, who kindly contributed towards its support, Mr. Parsons was in the habit of sending a manuscript statement at frequent intervals, to be circulated amongst them. We think our readers, especially the younger portion of them, will not be displeased at our complying with a request to insert in our pages the last of these interesting memorials, written during the temporary residence of our friends at Bhatgalpore.

(CIRCULAR.)

DEAR CHRISTIAN FRIENDS,—I write to you from under a dark cloud. The larger portion of my intelligence is of a gloomy hue. Providence seems to frown on our undertaking, but faith, guided by the testimony of the Divine word, assures us that the day approaches when we shall see that infinite love and boundless wisdom directed all its movements. Let us share in your sympathy, and especially pray that we "may be enabled to walk by faith, not by sight."

Shortly after I wrote last to you, I was laid aside by sickness from missionary labour. I still remain an invalid, under the doctor's care, who has entirely prohibited me from preaching, and recommends as little conversation as possible, my illness proceeding from an affection of the throat. We have been compelled, too, to leave Monghyr, for change of air and scene. Here, however, I would not forget gratefully to record the mercy of our heavenly Father in providing a Christian teacher to continue the education of the children before he laid me aside, while he has put it into the hearts of kind Christian friends in Monghyr to take the oversight of the children during our absence. The most mournful tidings, however, I have to communicate is, the death of two of our little boys, Samuel and John. It is true, that when they were first brought to us they were sadly weak and diseased. Regular wholesome meals, care and shelter, however, revived them, and we looked on their disease as cured. Here we were mistaken. After a while symptoms of the disease appeared again, and these not symptoms of incipient disease, but of the last stages of that common and fatal malady among native children, enlargement of the spleen. We sought the advice of both native and European doctors, but they were gone too far. Samuel died on the 3rd of July. Lengthened sickness had thrown an air of gentleness over his appearance and manner. We fondly hoped he would live to exemplify eminently this trait of character; we therefore named him Samuel Saunders, since mildness was one especial ornament of that heavenly man. When he first came to us he was too weak either to stand or talk. It was interesting to observe as he grew a little stronger, how delighted he was when he had learned to imitate his companions in any of their little exercises. He displayed great affection for his sister. Still, I think, when strongest, he had not sufficient power of mind to understand at all the simplest address. His death was at last rather sudden. When the children first rose, he was living; on their return from their usual morning's bathe, he was gone. You know, doubtless, that it is necessary in these hot climates to bury as soon as the grave can be got ready. At five o'clock of the day in which Samuel died, our native preacher and several of the native Christians attended to conduct the funeral. Two of them carried the coffin, then the children followed, then our-

selves, and the other native Christians. A hymn was sung at the grave. Naynsook's (the native teacher) address and prayer were very appropriate and striking, and I was glad that they were listened to by several of our heathen servants. The coffin was then lowered, and we separated. Samuel's sister was deeply affected at the time, but, alas! the impression proved but very transient.

John died on the 7th of September. He was a very thin, weakly looking child, and at the first glance you would not call his countenance agreeable, but a closer inspection led you to admire the determination and intelligence it displayed. Such, too, was his character. In all the school exercises he astonishingly took the lead of those much older and larger than himself. His answers to questions respecting the Scriptures they had committed to memory, were often singularly shrewd and pertinent, and it was quite amusing to hear him describe what he had seen and heard at the native chapel. We thought it not inappropriate to name him John Foster. And large were our expectations of his future progress and usefulness; but he is gone. The Lord's will be done. We were not at Monghyr when he died. In part, this was advantageous, since the friends who took charge of the children were persons born in the country, who had been long conversant with native diseases—indeed, one of them superintends an institution for the relief of diseased natives. We feel confident that all was done that could be done: while if the child had been in our hands, we should have feared he had been injured by our inexperience. Still we should have liked to have been present, to inquire into the state of his mind, to direct him to the Saviour, and to see how far his knowledge affected him in his last hours. He was acquainted with the leading truths of the Gospel, and this not as a matter of mere memory, for we have no catechism in Hindu simple enough for them, but familiarly, because it was a daily exercise to have some one such truth simply explained to them, on which they were as simply questioned. We had on one occasion pleasing evidence that he possessed some conviction of sin. When Samuel died Sophia was explaining to them that as he was not able to understand the Holy Book, and did not know what was right and what wrong, we hoped he had gone to heaven; but that they could understand, and unless they believed in Christ, and obeyed the orders of the Bible, they would not go to heaven. Then she asked each in turn, "What do you think, if you should die, would you go to heaven?" All answered, "Yes," till it came to John; he hung down his head, and in a low voice said, "No." He was very affectionate. When Sophia, on our leaving, asked them if they would be good children, none more earnest in their assurances than John. And when ill he was often asking, "When will my sahib and maam come home?"

Though we have thus lost two boys, I am

thankful to say we have received two girls. As they came while I was ill, I have not seen any thing of them, and must delay any account till the next circular.

Perhaps some of the kind friends who subscribe, may wish to ask, "How is this? Your institution is quite changing its character. It was at first intended to be a school for boys, to be trained up with a special view to the ministry, should they give good evidence of a changed heart; but now it is becoming a girls' school." I am sure this answer will satisfy. Through the kindness of friends, who have sent us out fancy articles, the proceeds of which we are directed to expend on female education, we have not applied one pice to girls which was given for boys; and though there may be now

some overplus of funds on the boys' side, yet in this land of famines and dearths, a "store is no store." Should a famine occur in this district, we could increase our number to almost any amount. Some of the schools at Agra consist of hundreds of children collected during a dreadful famine that occurred there. Even a dearth would bring within our reach many orphans, whom the natives now keep, because they cost them but a trifle, and they dislike their losing caste.

Dear friends, pray for us, that we may have patience and wisdom; for the children, that they may be converted.

Yours affectionately,
G. B. PARSONS.

D I G A H.

OUR esteemed brother, Mr. Lawrence, was preparing, in conformity with the directions from the Committee at home, to remove to Agra, in order to cooperate with Mr. Williams and Mr. Phillips, at that distant station, when he was thrown into perplexity by hearing of the losses which disease and death had occasioned to our missionary band in and near Calcutta. On consulting, therefore, with those friends to whom he had convenient access, he decided on turning his course southwards, with a view to aid the station at Monghyr, in the anticipated absence of Mr. Leslie. An offer having been made at the same time by our excellent friend, the Rev. William Start, to purchase the Society's premises at Digah, Mr. Lawrence deemed it advisable to accept that offer, and transfer the mission property to that gentleman, who intends to place at Digah one or more of the worthy German brethren labouring under his direction. This arrangement has been fully approved by the Committee; and thus, as Mr. Lawrence remarks, "the Digah station must be considered as fairly relinquished, after having been on the Society's list more than thirty years." Our readers will sympathise with the feelings which led him to add:—

After having spent so many years at the place, I scarcely know how to give it up entirely. My heart still clings to the place where I have expended so much time and labour, and have experienced so many trials and mercies, which has been the scene of so many fondly cherished hopes, and bitter disappointments. And I cannot refrain from weeping when I think what has been the end of all—at least, so far as we can judge from appearances. But why should I despond? Even yet, the good seed of the kingdom may vegetate, spring up, and bear fruit; and if the joy of gathering in the fruit is not permitted us, perhaps the joy of having sown the seed will be ours.

Although it has not been the privilege of myself or of my predecessors to welcome many converts into the church of Christ, yet this station has not been without fruit from among the heathen. One of the brightest ornaments of the native church at Monghyr first heard the Gospel

here, as did also the old servant of the Society, Hurridas, and several others whom he has named to me, and some since we have been here. And I cannot help thinking, that the preaching of the Gospel here for so many years, has made a powerful impression upon the minds of the people in general. Many listen to it with great readiness, and willingly admit its excellence; and during the last year I have been frequently surprised at the little opposition which I have met in the bazaars, even when Hinduism has been denounced in the plainest terms, and the necessity of accepting the Gospel plans of salvation, exclusive of every other, has been put prominently before the people. Oh, may the Spirit of God make his word life to the souls of many who have heard it! But whether it be for life or death, this is certain, it will accomplish the thing for which God hath sent it; and his name shall be glorified.

S U M M A T R A .

VARIOUS circumstances have combined to render our intercourse with Mr. Ward of Padang, very infrequent and precarious. Lately, however, we have received a letter from him, dated on the 30th of July last.

After mentioning some particulars of a personal nature which have interfered a good deal with his gratuitous efforts of a missionary character, Mr. W. proceeds:—

I have not ceased to labour at the objects for which I consider myself stationed in a land of darkness. I have lately been making experiments in translation, with a view to commencing the version of the Scriptures I have so long had in contemplation, should I feel confidence in the style of my compositions. A version of the Gospel of John has been made, and sent to Singapore, where it has been printed, I believe at the American press, in the Arabic characters, and a copy has been taken to America, to be printed in the Roman character, for trial, amongst the native Christians. A part of the book of Genesis has also been translated, and sent to Saurabaya in the Roman character; and I have just completed a Life of Christ, from a "Harmony of the Four Gospels," a large work, which I propose having printed in both the Roman and the Arabic characters. The Dictionary I have so long had in hand exceeds now

3000 pages, and will, I trust, prove a work of utility, especially to missionaries.

You are aware of the restrictions foreign missionaries have been placed under in Netherland-India. I hope, however, it will not be always so; and I cannot but regard the rapid advancement of Government over this island and Borneo, as opening a wide and effectual door to the introduction of the Gospel amongst some of the most barbarous tribes in existence. This island is now so far reduced that a system of roads in the interior is in progress, from the northern districts of the Batta country, to the most southern extremity of the island. Access will, therefore, soon be given to every village, and intercommunication rendered general: an advantage, in a missionary point of view, of no small moment, when we recollect the melancholy fate of the two American gentlemen amongst the Battas.

The same letter contains the following statement, which will be interesting to the lovers of natural history:—

In the early part of 1833 a native chief of Limo Manis, in the vicinity of Padang, named Tam Basar, in company with another person, mentioned to Mrs. A. F. Vandenberg and myself, that they had just before seen a serpent flying, and, as it was considered dangerous, had killed it. We smiled at them as romancing, but they affirmed positively they had seen it fly, and offered to take us to it. We accordingly went and examined it, and finding no appendage of the nature of wings, we again laughed at them, as attempting to impose on our credulity. They however continued positive that they had seen it fly, and explained the mode of flying, by saying it had power to render the under part of the belly concave, instead of convex, as far as the ribs extended, whence it derived its support in the air, whilst its propulsion was produced by a motion of the body, similar to that of swimming in water. We, however, continued incredulous and took no farther notice of the circumstance.

In January, 1834, I was walking with Mr. P. Rogers in a forest near the river Padang Besseie, about a mile from the spot where the above was killed, when, stopping for a moment to admire an immense tree, covered as with a garment of creepers, I beheld a serpent fly from it, at the height of fifty or sixty feet above the ground, and alight upon another at the distance of forty or fifty fathoms. Its velocity was rapid as that of a bird, its motion that of a serpent swimming through water; it had no appearance of wings.

Its course was that of a direct line, with an inclination of ten or fifteen degrees to the horizon. It appeared to be three or four feet long. The one killed by the native chief was about the same length, was of slender proportions, dark coloured back, light below, and was not characterized by any peculiarity which would make it remarkable to a stranger.

Thus was I convinced of the existence of flying serpents; and, on inquiry, I found some of the natives, accustomed to the forests, aware of the fact. Those acquainted with the serpent, call it, "Ular tampang hari," or, "Ular apie," (the fiery serpent,) from the burning pain, and mortal effect of its bite. So that the fiery flying serpent of the Scriptures was not an imaginary creature, though it appears now extinct in the regions it formerly inhabited.

I have delayed the present notice, in hope of obtaining a specimen, which I could offer as a more convincing proof than my bare assertion, but further delay may possibly, with some, weaken even this testimony on a point which appears to have been long disputed, and which has not been credited by any of the Dutch gentlemen employed in collecting specimens of the natural history of these parts, to whom I have mentioned it. I learn from the natives, however, that this is not the only species which flies. There is one called "Ular Tadung," with a red head, and not exceeding two feet long, seen sometimes about cocoa-nut trees, whose bite is

instantly mortal, and which has the power of flying or rather leaping a distance of twenty fathoms, for it is described as not having the waving motion through the air of the one I saw.

The power of flying without wings appeared interesting to me at the time, from its affording a practical illustration of a position I saw advanced in one of the periodicals, on the art of flying. I think it was the "Mechanics' Magazine," where the writer maintained that the power of support in the atmosphere might be derived from mere propulsion. This was chiefly the case in the present instance, and the propulsion seems to have been generated by the waving

action of the sides of the body on the atmosphere. A practical application of the principle to aerial vehicles, I should think by no means impossible; and having seen an animal, so destitute of every claim to the rank of an aerial being, as a serpent, traversing the atmosphere with speed and safety, I see no reason to doubt that the ingenuity of man, exercised as it now is upon every possible subject, will, ere long, raise him also to a similar grade in the order of creation.

N. M. WARD.

Padang, West-coast, Sumatra.

J A M A I C A.

It is known to many of our readers that Mr. John Candler, an estimable member of the Society of Friends, has been for some time visiting the island of Jamaica, with an especial eye to its moral and religious condition. This gentleman has sent several communications to his townsman, the editor of the *Chelmsford Chronicle*, describing the result of his investigations. From the last of these we take a few paragraphs, believing that they will interest our readers, as they corroborate the accounts which have been furnished by our missionary brethren there, and prove what has been the beneficial effect of their labours, and those of other Christian ministers engaged in the same good work.

The area of Jamaica is computed, in even numbers, at four millions of acres, and as it contains only twenty-one parishes, there is of course an average of 190,000 acres of land to each parish. Every such parish must, of necessity, from its size, and does, indeed, for all civil purposes, constitute a county. It has its Custos or Lord Lieutenant, and its body of justices, its separate court-house and jails, and its general vestry, appointed by the freeholders, to tax the parishioners for local purposes.

Episcopal Establishment.

There are now in Jamaica twenty-one incumbents and twenty-one curates, the former receiving a stipend of 500*l.* sterling per annum each, out of the island chest, together with the product of a parish glebe; the latter 400*l.* per annum each, without any other emolument. To these must be added six ministers, paid by the government at home; nineteen who are supported partly out of the parish funds or by individuals, and partly by the Society for the Propagation of the Gospel; one by a parish alone; and eight by the Church Missionary Society; making a total of seventy-six ministers of the Church of England. The annual income derived by the clergy from the parish taxes, the island chest, the glebe lands, and slave compensation money, including the salaries paid to the bishop and archdeacon, amounts to about 40,000*l.* sterling; but as the House of Assembly, during its last session, resolved to double the number of

island curates, the total amount payable to the clergy will soon rise to near 50,000*l.* per annum, exclusive of grants for the building of new chapels and school-rooms. The sum voted last year, for the last-mentioned purposes, was 7350*l.* sterling, of which a small part was given to the Wesleyan Methodists. The entire claims of the ecclesiastical establishment of Jamaica (for only a portion of them has been here enumerated) will be found to absorb about one-sixth part of its entire revenue!

But, notwithstanding all the efforts recently made, and which are still making, to augment the income, and repair the inefficiency of the church of England, I am compelled to say—and I speak it not invidiously, but as a matter of history—it has but a very slender hold on the affections of the black people. Its ministers, in the times of slavery, evinced little or no sympathy for the unhappy slaves; many of them sprung from, and were united to, the Creole families, and were themselves slave-holders by virtue of the glebe, and the great body of them had made themselves part and parcel of the iniquitous system which kept the people in bondage. Many of the missionaries, on the other hand, made a bold stand in favour of public liberty, passing through evil report and good report, and endured much calumny and political persecution. When the slaves came to the enjoyment of freedom, they naturally turned for religious instruction to their tried friends, and bent their way to dissenting chapels. Some few of the parish churches of Jamaica are, indeed,

pretty well filled with a black and brown congregation, but the great mass of the population who profess religion at all, are dissenters, of whom the largest body are Baptists.

Different missionary bodies.

The Baptist Missionary Society has twenty missionaries in Jamaica, occupying seventy-four preaching stations, and having under their care 24,777 members, 21,111 inquirers, and 9159 sabbath-scholars. If to these we add those who come to chapel, and children who are very young, we shall have a community of at least 80,000 persons, or one-fifth of the entire population, who are more or less under Baptist missionary influence. The Baptist (native) preachers are coloured or black men, who were once class-leaders, and have broken off from the main body of the mission, and formed congregations of their own: their number is twelve, with twenty-five stations, and 8264 members and inquirers; they have no school. This body may be estimated at 10,000.

The Wesleyan Methodist Missionary Society has thirty-one missionaries, with 23,822 members and probationers, and 2664 sabbath-scholars, and may be estimated as having under its care about 40,000 persons.

The seceding Methodists, or, as they call themselves, "The Wesleyan Methodist Association," have eight ministers, five local preachers, fourteen stations, and 4000 members; they receive no help from any Missionary or other Society in England, but are supported by their own friends and members alone.

The London Missionary Society supports eight missionaries, who have several schoolmasters and mistresses attached to the different stations, and a large number of children in their daily schools, who are carefully educated in the principles of the Christian faith.

The Oberlin Institute, of North America, furnishes six young men, four of them married and two widowers, who come out at their own expense, and are supported as preachers and schoolmasters by the contributions of the people who attend their ministry.

The two latter classes of ministers are Independents, and their united congregations number about 10,000.

The Jamaica Missionary Presbytery consists of eleven ministers, and six catechists, and has schools at every station. This religious body may be computed at 12,000 or 15,000.

The Moravian missionaries are eight, with a chapel and school at every station. Some of their congregations are large. Hitherto they have confined themselves within narrow bounds, but they are now branching out, lengthening their cords and strengthening their stakes. The number of Moravians, or of persons under Moravian influence, may be estimated at 15,000.

If we give to the sixty parish churches, chapels, and licensed school houses of the church of England, an average of 700 persons each, (a

large estimate,) we have Episcopalians 42,000. Our table then stands thus—

Baptist	90,000
Methodists	44,000
Independents	10,000
Presbyterians	15,000
Moravians	15,000
Church of England	42,000
Scotch Kirk (say)	3,000
Roman Catholics	2,000
Jews	5,000

Total 226,000

As the present population does not greatly exceed 400,000, this enumeration of different sects leaves nearly one-half of the people as belonging to no class of religionists whatever; and if we consider the natural unwillingness of man to pursue a religious course, and look at the surface of Jamaica, and observe how numerous its neglected districts, without a school or place of public worship for many miles together, both in mountain and plain, we shall not think the statement, however appalling, to be far removed from the truth. With all the religious care hitherto exercised, there still remains a dense mass of ignorance and superstition, which nothing but the pure light of the Gospel can chase away. More places of public worship must be built, more schools established, and a stronger interest felt and cultivated by the religious public in Great Britain before the West Indies will become, what we should wish to see them, a bright moral example to all the regions around.

Schools.

The schools of Jamaica should be multiplied by the help of a paternal government, and efficient masters sent out from the normal schools at home. The children receiving instruction are estimated by the bishop of Jamaica, according to a list which he obligingly allowed me to inspect, at 31,866, but this number is much too high. An actual inspection of many of the schools enumerated, leads me to conclude that the total number of day-scholars in all the schools of the land, cannot exceed 25,000, which is a sixteenth part only of the whole population. There are no schools more really useful than some of these which belong to the Micho charity. These institutions are perfectly unsectarian; they have already received considerable help from the home government, and are deserving of every encouragement and success. Chapels, school-houses, ministers, and teachers, are, however, but the apparatus of religion; the question remains to be considered, What proof do the people give that they profit by the advantages afforded them? We see the scaffolding, such as it is; but where is the venerable majestic pile? Many persons have told me that, contrasting the present moral and religious state of Jamaica with what it was only ten years ago, the transition is as from darkness

to light. There are now no crowded "Sunday markets;" the first day of the week is observed as a day of rest by all classes, and solemnly devoted to its proper object by large numbers of the common people. The doctrines of Christianity, new to many of them, seem to gladden their hearts; "old things are passing away,"—degrading and immoral customs, once so common in every class of society, are now viewed as sinful. Marriage, which a few years ago was almost unknown, and every where discouraged, is now three times more common, in proportion to the number of inhabitants, than in England; and even some of the planters, stimulated by the example of the despised blacks, ashamed to be thought less moral, are entering into the matrimonial bond with the mothers of their children.

Diminution of crime.

Crime is diminishing. The prisons at Kingston, to which city, as to a common sewer, the scum and filth of the population naturally flow, are, perhaps, as full as they used to be; but the jails of the rural districts have very few inmates. At Falmouth, the capital of the large parish of Trelawney, two weeks ago, only two prisoners were brought up to the sessions for trial; one was acquitted, and the other sentenced to a week's imprisonment. At Chapelton, the chief town of the parish of Clarendon, containing 20,000 inhabitants, the prisons, last year, were thrown open at several different times, and on one occasion, for eight days together, there not being a prisoner within the walls. At one of the quarter sessions at Mandeville, not a single prisoner was brought up for trial; and one of the proprietors of the extensive Elam estate, in the parish of St. Elizabeth, on which are located 1200 people, assured me that, since freedom, not a single criminal charge of the slightest kind had been brought against any one of them. In the jail at Morant Bay, I found four English sailors, committed for an assault, but not a single black or coloured person. At Port Antonio, a shipping town, fourteen prisoners of every class; and at Buff Bay eleven. The walls of the prison at Buff Bay, so little do the authorities care for their convicts, were broken down, and the prisoners walked in and out at pleasure. The arms and accoutrements of the island militia—an active, and once dreaded body—arrayed in battalions to preserve order, are left to rust and grow mouldy; the very discipline of their corps is gone; if a muster be called, the privates (white men, of course) refuse to attend it; and the new police, lately organized by the House of Assembly, at a great expense, *in terrorem*, have, in many places, so little to do, that they are ready to create a riot now and then to relieve the monotony of an idle life.

The cause of temperance has numerous supporters. Several ministers of different denominations have prevailed on their people entirely to abandon the use of rum. The ministers of the Jamaica Presbytery have distinguished them-

selves in the temperance reformation; all of them are temperance members, and three-fourths of the body tee-totalers. In the one Presbyterian congregation of Hampdon, in Trelawney, consisting of 2300 persons, 1326 are temperance members, and 360 have joined the Total Abstinence Society. When a new brother offers to join the temperance section, the tee-totalers ask him if he wishes to go through apprenticeship again, and tell him he had better come to freedom at once. The labourers on the large Orange Valley estate, in St. Ann's, have all refused to assist in the making of rum; the overseer is compelled to employ strangers to do the work. If the ministers of religion would every where do their duty, the vice of dram-drinking would vanish from the land: drunkenness, however, is far from a common vice among the black people.

My Essex friends may depend upon the fact, that Jamaica, with the exception, perhaps, of Kingston, its capital, where broils, quarrels, and petty assaults are very common, has pre-eminently a quiet and sober population. The instruction hitherto imparted has produced a most salutary effect. The influence of religion is extending itself widely; the Holy Scriptures, hymn-books, and the Pilgrim's Progress are purchased by the people in large quantities, and so sensible are they of the advantages conferred on them since freedom, and so grateful to their religious teachers, that they seem willing, much as they love money, to make any reasonable sacrifice to extend and perpetuate the benefit. They build spacious and substantial chapels and school-rooms at their own cost, some of which, especially in the mountains, owing to the difficulty of transporting the materials, are very expensive erections.

Cheerful liberality of the negroes.

As a specimen of the ready and cheerful manner with which the claims of chapel-building are met by the kind-hearted labourers of this country, I will mention a few interesting facts. The Church Missionary Society required a new chapel at Rural-hill, in St. Thomas of the East; the black people contributed towards it, in sixteen months, in labour and money, the sum of 700*l.* currency, or 420*l.* sterling. The Baptist chapel at Moutego Bay was pulled down by the planters: a new one was resolved on, and in one day, at the opening of the building in 1837, the people contributed 604*l.* sterling! At Falmouth, a fortnight afterwards, an equal sum was raised in one day, for a new chapel there. The chapel at Montego Bay was begun in 1835, and has cost, with the fencing in, 7800*l.* sterling, of which sum the labourers alone contributed 5400*l.*! A new parish church was wanted at Port Antonio, and a very beautiful building has been erected there. The treasurer assured me that the black people, who love the rector for his kindness and diligence as a Christian minister, contributed 1000*l.* currency, or 600*l.* sterling towards its erection, because the sum voted

by the parish and the House of Assembly fell short of the required amount. I was at Mount Carey, a station of the Baptist Missionaries, on the 6th instant. The people brought in their "First of August" offerings towards the erection of a new chapel in that district; the subscription had been only begun four weeks, and the sum amounted to 315*l.* 8*s.* sterling. My excellent friend, Thomas Burchell, had given notice, a few days ago, that he intended on this day to prepare for the foundations of the proposed building, and had requested the people to give him a day's labour to prepare a new road, and make the needful excavations. Early in the morning, the roads, lanes, and bye-paths of this part of St. James were sprinkled with men and women in every direction, bearing hoes, hatchets, cutlasses, and crowbars, and the numbers assembled on the spot to begin operations were 538! By four o'clock A. M., trees were cut down, huge rock stones removed, the foundations of the chapel dug, and a substantial road made. Leave the voluntary system in undisturbed operation in this country, and the people will do all that is needful towards providing places of public worship for themselves, without any aid from the state.

Credulity and Superstition.

Whilst, however, the process of regeneration, by religious and moral means, is going on steadily among the people, it is lamentable to observe how large a number of them are easily acted upon by the most childish superstitions. The descendants of Africa are credulous from the cradle, and soon become the prey of the designing. Superstition, it cannot be denied, still exercises an extensive sway. An old woman died a few weeks ago in the parish of Vere, who is reported to have said on her death-bed, or after she was dead, "That the people were no longer to work on Monday, but sit down on that day, and think over what the minister had

said on Sunday." The news spread like wild-fire: on many estates the people stopped working, as though they had heard a voice from heaven, and it has required the earnest interference of the missionaries and other persons of influence to put a stop to the delusion, and restore industry to its proper channel.

I went one morning, with several friends, to breakfast at Papine, one of the large sugar estates belonging to J. B. Wildman, formerly M. P. for Colchester. When we arrived there, the people, instead of being at work, were moving about, all restless, like a hive of bees that are going to swarm. We asked them the reason; one said he was sick, another that he should rest to-day, and give the estate Saturday instead, another said, with some mystery in his manner, there was a matter to settle. We soon discovered that a young black man, fashionably attired, calling himself a Myall doctor, had come to the property, and was persuading the labourers that somebody had bewitched them, which was the cause of all the sickness they had; he had conversations, he said, with good angels, and could get rid of the wizard and all his effects; he understood the angel language, and by virtue of what they told him, he could look into every part of the human body, and remove diseases which no white man would attempt to cure. We invited the young impostor to meet us at the "great house," and there questioned him before the people. When he had finished his story, we asked them if they believed it. They said with one voice, "We do believe it;" and on our expostulating with them in regard to their folly, two men, who seemed to be leaders of the band, expressed a devout wish that our eyes might soon be opened to see the truth. The doctor has since been imprisoned, (not a very sagacious proceeding,) for propagating Myalism, which is an offence against a statute law of Jamaica.

AFTER an unprecedented delay of six weeks' duration, owing to the long prevalence of contrary winds, two Jamaica mails arrived on the 15th instant. (Feb.) The latest dates are from Kingston, Dec. 28. The *Reserve*, with Mr. Knibb and his party, had not then arrived; most probably the next packet will bring us that intelligence. The island continued to suffer from the prevalence of drought, which had been accompanied by an unusual degree of mortality. Among those who have been removed, are Mr. Joseph Wheeler, who had been occupied for some months in the island in his official engagements, as Agent for the British and Foreign Bible Society. He died, much regretted, of fever, at Buff Bay, on the 30th of November. Thirteen days afterwards, (Dec. 13,) Mr. George Webb, who had, for nearly a twelvemonth, occupied the new station formed by Mr. Dendy, at Bethsalem, in St. Elizabeth's, was called to his rest. He appears to have died of the disease (consumption) on account of which he visited Jamaica. He had been removed to Salter's-hill for change of air, and expired at that place on Lord's-day, Dec. 13. On the afternoon of the next day, after a solemn and appropriate service at the chapel, in which the brethren Burchell, Clark, Pickton, and Henderson engaged, his mortal remains were con-

signed to the tomb, there to remain till the glorious morning when all who sleep in Jesus shall rise to meet him at his coming.

OLD HARBOUR.

On sabbath morning, September 27, the solemn ordinance of believers' baptism was administered to eighty-two adults, who had all been under examination for several months, and whose account of their faith and views of the Gospel, personally and individually to the minister in private, and also to the church, had been very satisfactory. On the previous Saturday evening the usual church meeting was held, and the candidates were addressed by the Rev. H. C. Taylor, the pastor of the church; several hundreds who came from far to witness this ordinance, took up their abode for the night in the chapel.

The morning was beautiful. The two large white tents, erected on the lawn, and extending nearly to the water's edge, looked very chaste. A little before sunrise the minister took his stand at the water side, and after singing the appropriate hymn—

"Jesus, and shall it ever be," &c.

the congregation, which was exceedingly numerous, were addressed; prayer was offered for all, and the ceremony was performed according to the plain and simple directions contained in the New Testament.

A little before ten o'clock, the congregation again assembled for public worship: both the chapel and the chapel-yard were thronged with hearers. The pastor read and expounded Eph. ii., and made some very appropriate remarks, reminding his hearers of the change which had been wrought among the Ephesians by the Gos-

pel; he then put the solemn question to them—"Are ye quickened by the Holy Spirit, or are ye still dead in trespasses and sins?" After the exposition, he gave the candidates the right hand of fellowship, and solemnly reminded them of their duty as Christians: the ordinance of the Lord's-supper was then celebrated, and about two o'clock this great assembly retired orderly, to their respective homes.

Mr. Taylor frequently travels to and from his preaching stations at Old Harbour and Carlisle Bay, a distance of twenty miles. On one of these journeys several persons in the neighbourhood of Salt River, watched the opportunity of his passing, and solicited him to stop and preach to them, assuring him that they would provide a convenient place for the purpose. Mr. Taylor promised that, on a day appointed, he would visit them, and comply with their request, and on sabbath-day, the 4th instant, a large congregation was collected in a commodious shed, which had been erected expressly for the purpose; the attentive audience listened to the word of life, and there is now every probability that this very destitute part of the parish, in reference to public worship, will, with its numerous population, have a regular supply of the means of grace; and, under the blessing of God, we hope soon to know that a church, founded on Christian principles, is established at this place: "The fields are white unto the harvest." May God thrust forth many labourers into his field!

ARRIVAL OF MISSIONARIES OUTWARDS.

Mr. and Mrs. Small, who left Spithead on the 14th of August last, arrived at Cape Town after a long but pleasant voyage, on the 30th of October. Our friends had received kind attentions from Dr. and Mrs. Philip, and expected to pursue their voyage to Calcutta in a few days.

The *Kingston*, Broadfoot, after a voyage of forty-seven days, arrived at Kingston on the 18th of November. It will be remembered,

that by this vessel, our negro brethren, Edward Barrett and Henry Beckford returned to Jamaica, accompanied by Mr. and Mrs. Millard, appointed to labour, in connexion with Mr. Abbott, at St. Ann's Bay and the surrounding stations. Mr. Millard speaks in high terms of the kind attentions paid to himself and his companions by Capt. B., and was preparing to enter on his extensive field of labour with gratitude and hope.

CONNEXION OF THE BRITISH GOVERNMENT IN INDIA WITH IDOLATRY.

It is well known to those who are acquainted with the state of Christian missions in India, that the encouragement given by the East India Company to the false religions of the natives, forms one of the chief obstacles to the progress of Christianity in that part of the world. The Brahmins and others are accustomed to repel the arguments of the missionaries against their idolatrous practices by alleging the support given to them by the British authorities. "Why," say they, "do you find fault with our religion, when your own government openly supports it?" The Mahomedan rebuke is still more pungent, "You may pile up your arguments from earth to heaven, they will never make me a Christian. You are idolaters, and we hate idolatry. We serve one God: you pretend to serve one God, and yet support idolatry. Since you ruled this country you have always paid for the support of idolatry; we never did. And you can support idolatry, and yet be Christians!"

We quote the above sentence from a small pamphlet published last year by W. A. Hankey, Esq., because it expresses briefly, but forcibly, the reason which should stir up all who fear God, and desire that he alone should be worshipped in the earth, to unite in vigorous efforts for putting an end to the evil described. A few individuals have steadily laboured, with this object in view, for several years past, and the different Missionary Societies have introduced Resolutions bearing upon it, at their respective anniversaries; but it has not yet obtained such a hold on the mind of Christians at large as it ought to have done.

It is very possible this may arise in part from the explicit assurances given to Parliament by her Majesty's Ministers, so long ago as July, 1838, that this disgraceful connexion should be forthwith discontinued. Unhappily, these assurances have hitherto, especially in the case of the Presidency of Madras, been WHOLLY NEGATORY. This will appear from the following particulars, which we copy from a Circular lately issued from the office of the Provisional Committee, who have kindly undertaken to bring this painful subject before the public eye.

1.—In accordance with the published orders of government, an annual offering is still made by the government, through its representatives, to a heathen idol, called, in the official documents, the "Madras goddess;" which is brought for the purpose, to the gate of Fort St. George. On which occasion the symbol of marriage, (called a "tâli,") is presented on the part of the government, and, in the presence of assembled multitudes, placed round its neck.

2.—A portion of the public revenue of the government is still derived from offerings annually made by Hindoos at the shrines of the heathen gods.

3.—Portions of the public revenue are still gratuitously applied towards the expense of heathen ceremonies, and for offerings to heathen gods; the British government thereby directly sanctioning idolatry, and even performing, by their servants, an act of idolatrous worship.

4.—European and Christian servants of the Company are still required, upon pain of displeasure, and at the risk of removal, to administer the endowments of certain heathen temples,* to appoint the servants of the idol, to keep the buildings in repair, and generally to superintend the temple establishments.

5.—Salutes, as marks of respect, at native heathen and Mahomedan festivals, are still fired, by order of the British government, both at Fort St. George and elsewhere, in the Presidency of Madras, and in that of Bombay; and British Christian troops and public servants are required, for purposes other than of keeping the peace, to attend at Hindoo and Mahomedan religious festivals and ceremonies.

6.—The attendance of the regimental bands at regimental heathen and Mahomedan festivals is still required, under the Madras Presidency; and, consequently, Christians, both native and descendants of Europeans, are virtually compelled to take part in idolatrous and Mahomedan processions and ceremonies.

These facts will convince our readers of the urgent necessity of taking, without delay, such steps as may be in their power to effect the deliverance of our country from what must be regarded as a national sin. With this view, it is recommended that Petitions should be sent without delay to both Houses of Parliament. A copy of that which has been prepared by the Committee already mentioned, will be forwarded from Fen-court to any friends who may wish to receive it; but as brevity is, in many instances, deemed of great importance, we subjoin the following form for the convenience of those who may feel disposed to adopt it. It is especially requested that the clause, requiring that a definite period shall be fixed at which all these grievances shall absolutely cease to exist, should *not* be omitted.

Petitions may be written on parchment or stout writing-paper. If sent by post, directed to any Peer or Member of the House of Commons, marked on the cover "Petition," and left open at the ends, they will be delivered postage

* Although the Pilgrim-tax has been abolished in Bengal, yet even there the lands belonging to the temple of Juggernaut are retained under the management of British revenue officers; a course by which the support of the temple is perpetuated, and a protection against fraud and waste extended over temple lands which is not given to any other property.

free ; or, where it is preferred, they may be sent to the Secretaries, Baptist Mission-House, Fen-court.

It is very desirable that those who wish well to the effort should write to their representatives in Parliament, pressing upon them the importance of giving their support to the object of the Petition.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled :—

[Or, To the Lords Spiritual and Temporal, in Parliament assembled :—]

The humble Petition of
Showeth—

That your Petitioners have learnt with the deepest regret that, notwithstanding the explicit assurances given to Parliament by her Majesty's Ministers, in the year 1838, that the connexion of the British Government with the superstitious and idolatrous practices of the natives of India should be forthwith discontinued, nothing effectual has yet been done to accomplish this important object.

That your Petitioners entirely disclaim all wish for Government interference in any way with the Hindoos or Mahomedans, in their religious affairs ; they simply require the same protection to be extended, and the same regard paid to the just rights of her Majesty's subjects, and to the consciences of British and native Christians, as are now enjoyed by their heathen and Mahomedan fellow-subjects ; and that practices, the abolition of which was directed eight years ago by the Honourable Court of Directors themselves, shall, without further delay, cease and determine.

That your Petitioners are fully convinced, both on the evidence of facts, and on the testimony of individuals of experience resident in the country, that any apprehension of danger in following out this wise and just course is groundless.

Your Petitioners, therefore, respectfully, but most strenuously, urge your Honourable House to adopt such measures as will insure the transmission to each of the Presidencies of India of clear and unqualified orders for the entire abandonment of the practices in question. And that, in the issuing of such orders, a time be fixed by the authorities at home, within which the several Governments shall be required, without fail, to carry them fully into execution ; that thus at length practices be terminated which are inconsistent with the first principles of our holy religion, subversive of the rights of conscience, and which constitute a serious obstacle to the success of Christian missionaries in their efforts to impart the blessings of Christianity and social improvement to our fellow-subjects in India.

And your Petitioners will ever pray, &c.

P. S.—Since the above article was in type, communications have taken place on the subject to which it refers, in the House of Commons, between Sir R. H. Inglis, Bart., and the President of the Board of Control, Sir J. C. Hobhouse. It is very satisfactory to learn that the latter gentleman admitted the flagrant nature of the evils of which we complain, and that he had been misinformed as to the fact, that measures were in progress at the Presidency of Madras, for their removal. We apprehend there can be no doubt of the earnest desire of her Majesty's Government to effect a change, but the obstacles in the way are greater than our readers are aware of. It is considered, therefore, that Petitions, as previously recommended, will be of much service in strengthening the hands of the Home Government, and thus hastening a consummation devoutly to be wished by every Christian.

Home Proceedings.

NOTICES.

THE Committee have the pleasure to announce that the Rev. JOHN HARRIS, D.D., of Cheshunt, and the Rev. J. J. DAVIES, of Tottenham, have kindly engaged to preach the Annual Sermons for the Baptist Mission, on Wednesday, the 28th of April next. Further particulars will be given in our next number.

The health of our esteemed friend, the Rev. G. Pearce, having been in a merciful degree restored, he expects, with Mrs. Pearce, to return to Calcutta in a few weeks. Friends who are kindly preparing packages to send to India by him, are requested to forward them to Fen-court by the second week in April, if possible.

DEPARTURE OF MISSIONARIES.

ON the 22nd of January, Mr. C. H. Hosken, lately pastor of the Baptist church, at Clonmel, Ireland, with Mrs. Hosken and their infant child, embarked on board the *William Henry Angas*, Thomas, for Belize, with a view to co-operate with our esteemed friend, Mr. Henderson.

On the 2nd of February Mr. and Mrs. Dalliwell, from Sunderland, embarked on board the *Flora*, Leveque, bound for Annatto Bay and Port Maria, in Jamaica; and on the 4th of February Mr. and Mrs. Williams sailed in the *Amity Hall*, Ford, for Kingston.

Mr. Williams was a student in Bristol College, after having spent some time at Pontypool, under the instruction of the Rev. Thomas Thomas.

Mr. Dalliwell will take part in the labours

of Mr. Day, in the several stations devolving on his care in that north-easterly part of the island.

Mr. Williams is designed to occupy a new station, lately formed by Mr. Phillippo, at the earnest solicitation of many of the inhabitants of Manchester.

We regret to add that, in the violent storm of Friday, the 5th, the *Flora* was driven on the Nore sand, having previously been driven from all her anchors. For several hours the lives of all on board were in great danger, and their sufferings were much increased by the extreme severity of the weather. A kind Providence shielded them from further injury; and the vessel has safely returned to the Docks, where her cargo has been taken out, and she must remain till the necessary repairs have been effected.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to ladies at St. Mary's, Norwich, for a case of fancy articles, for the Rev. J. M. Phillippo. To ladies at Stepney, for a box of fancy articles, for the Rev. E. J. Francies. To Mr. John Hills, of Sunderland, for a box of books and useful articles; and to Miss Cleaver, for ornamental ar-

ticles. There have also been received a box from Mrs. Scott, for Mrs. Henderson, of Belize; a paper parcel, for Mrs. B. Millard; two chests from Bristol, for the Rev. W. Knibb; seven packages, for the Rev. S. Oughton; a box, for the Rev. Mr. Williams; and a parcel of hymn-books, for the Rev. H. C. Taylor.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money 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, at the latest, in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretaries, No. 6, Fen-court, Fenchurch-street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of January, 1841.

SUMS RECEIVED AT			£ s. d.			£ s. d.					
FEN-COURT.											
<i>Subscriptions.</i>											
	£	s. d.		£	s. d.		£	s. d.			
Bagster, S., Esq.	1	1	0	Gurney, Joseph, Esq. ...	10	0	0	Smith, Mrs. W. L.	1	1	0
Blight, G., Esq.	1	1	0	Gurney, Thomas, Esq. ...	1	1	0	Salter, Mrs. W. A.	1	1	0
Bartlett, W. P., Esq.	1	1	0	Gurney, Mrs. Thomas ...	1	1	0	Thompson, Rev. J.	1	1	0
Blackett, Mrs. G.	1	1	0	Gurney, Miss.	1	1	0	Tripe, Mr. W.	1	1	0
Bradford, Major.	1	1	0	Gurney, Mr. H.	1	1	0	Turner, Sharon, Esq. ...	2	2	0
Cartwright, R. Esq.	5	0	0	Gurney, Miss A.	1	1	0	Ward, Mr. T.	1	1	0
Chandler, B., Esq.,				Gurney, Miss M.	1	1	0	Waymouth, Hen., Esq. ...	2	2	0
Sherbourne.	3	3	0	Hoare, Samuel, Esq.	5	5	0	Woolley, G. B., Esq.	2	2	0
Dimsdale, Mrs.	2	0	0	Howard, Luke, Esq.	4	4	0				
Dore, Mrs.	1	1	0	Henley, Rt. Hon. Lord	5	5	0				
Dennis, J., Esq.	1	1	0	Hamilton, Mr. T.	1	1	0				
Freeman, Messrs. W.				Jameson, Mrs. W. K. ...	1	1	0	<i>Donations.</i>			
and J.	2	2	0	Knight, Mrs.	1	1	0	R. M., for Africa.	10	0	0
Fuller, Mr. W. C.	1	1	0	Lainson, Mr. Alderman	1	1	0	Friend, by Mr. Wood,			
Gillman, W., Esq.	1	1	0	Lloyd and Key, Messrs.	1	1	0	Totteridge.	5	0	0
Green, Stephen, Esq. ...	1	1	0	Lushington, Sir Steph.	3	3	0	Rev. E. Steane.	5	0	0
Gurney, W. B., Esq.	50	0	0	Masters, Mrs.	2	2	0	Thomas Gurney, Esq.,			
Ditto, for <i>Entally</i>	15	0	0	Meredith, Mr. J.	1	1	0	for <i>Entally</i>	5	0	0
Ditto, for <i>Africa</i>	10	0	0	Overybury, Mr. B.	1	1	0	Mrs. T. Gurney, ditto. ...	4	0	0
				Priestley, Mrs.	2	2	0	X. Y. Z.	10	0	0
				Penny, J., Esq.	5	0	0	Josiah Forster, Esq., for			
				Ridley, S., Esq.	1	1	0	<i>schools</i>	1	1	0
				Stone, Mr. N.	1	1	0	Mr. Cross.	0	10	0
				Smith, W. L., Esq.	2	2	0	Friend near Tring.	1	0	0
								Forfeits by a Miss. Box	0	10	0

Collections, Donations, &c. in London and Vicinity, for the removal of the Debt.

Collected by	£	s.	d.
Benham, Mr. James ...	14	4	0
Benham, Miss E.	2	10	0
Burt, Miss.	5	0	0
Freeman, Mr. T.	5	0	0
Gamble, Miss.	0	6	0
Jackson, Mr. S. (don.)	5	0	0
Smith, W. L. Esq. ditto	10	0	0
Stovel, Rev. C.	8	6	6

Legacies.

George Symmers, Esq., of Colts	33	10	0
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LONDON AUXILIARIES.

Hackney, for Africa...	112	10	9
Mear's-court, ditto...	16	8	5

COUNTY AUXILIARIES.

Bedfordshire.

Biggleswade	31	2	8
Ditto, for <i>Entally</i>	10	0	0
Ditto, for <i>Female education</i>	5	0	0
Sandy	3	12	2
Stotfold	5	0	0
Bedford	11	2	0
Wootton	2	6	6
Cranfield	3	3	0
Amphill and Maulden	7	2	2

Buckinghamshire.

Datchet	1	10	0
Wyrardisbury	2	10	0
Wycombe	38	14	11
Buckingham— Mrs. Priestley, for debt	5	0	0

Cambridgeshire.

Soham	1	16	0
Chrishall Grange— Mrs. Ellis	0	11	0
Ditto, for <i>Africa</i>	1	1	0
Triplov, by Miss Foster	1	12	0

Devonshire.

Modbury	4	8	0
Kingsbridge	11	4	0
Newton Bushel	4	7	7

Bovey Tracey	7	12	6
Malborough	1	12	0
Brixham	7	0	0
Dartmouth	13	3	0
Paignton	4	3	3
Collumpton, per Miss Frost	4	10	6
Tavistock, per Miss Angas	2	1	0
Miss Angas (Annual subscription)	5	0	0

Essex.

Loughton Miss. Assoc. halfyear	5	19	0
By Mr. Searle, for debt	10	0	0
Epping— Rev. W. Weare, for debt	1	1	0
Romford	4	10	0

Huntingdonshire.

St. Neot's	25	15	6
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Middlesex.

Harlington— Mr. Hunt, for debt...	10	0	0
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Northamptonshire.

Northamptonshire, for additional Missionaries to Jamaica	15	4	0
Kettering— Independent chapel, per Rev. T. Toller	2	0	0

Oxfordshire.

Oxfordshire Auxiliary	100	0	0
Oxford— By Miss Collingwood, for <i>India</i>	9	9	0
Ditto, for <i>Jamaica</i>	8	6	0

Suffolk.

Stradbrook	13	1	9
Diss	13	3	0
Shelfanger	6	5	0
Stoke Ash	6	1	0
Horham	0	19	0
Eye	20	1	1
Henly	2	16	9

Surrey.

Bagshot	4	10	0
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<i>Sussex.</i>	£	s.	d.
Hastings— By Miss E.M. Saffory, for debt	5	0	0
<i>Shropshire.</i>			
Witchurch— J. Kennerley, Esq., for debt	1	0	0
Shiffnal	3	3	0

Warwickshire.

Birmingham— B. (Ann. sub.)	1	1	0
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Wiltshire.

Bratton	17	10	9
Ditto, for <i>Africa</i>	1	0	0

Yorkshire.

Masham and Bedale ...	12	7	0
Boro-bridge and Dishforth	30	0	0
Ripon— F. Earle, Esq., M. D.	4	12	0

SOUTH WALES.

Glamorganshire.

Swansea— D. Walters, Esq. and friends, for debt ...	8	0	0
<i>Carmarthenshire.</i>			
Cwmyfelin	1	5	0
Hebron	0	12	6

SCOTLAND.

Aberdeen, for debt	20	0	0
Irvine, ditto	5	0	0
Glasgow— R. Kettle, Esq., for debt	10	0	0
Fraserburgh— Mr. J. Weinyss, for debt	1	1	0
Leslie, Fife, ditto	1	0	0

ARRIVAL OF MR. KNIBB AT JAMAICA.

We have just heard of the arrival of our valued friend, Mr. Knibb, with his companions, in Jamaica, and we stop the press to insert the letter announcing the fact, which, we are assured, will be read with much gratification by our friends throughout the country.

Falmouth, Jan. 14, 1841.

MY DEAR BROTHER,—Again I address you from this interesting island. We had a pleasant, and, I hope, profitable, voyage. The captain was very kind and attentive, and not a single jarring note disturbed our Christian harmony during the voyage.

I have to get ready for the sabbath. By next

packet I hope to send some account of our landing, which was deeply interesting.

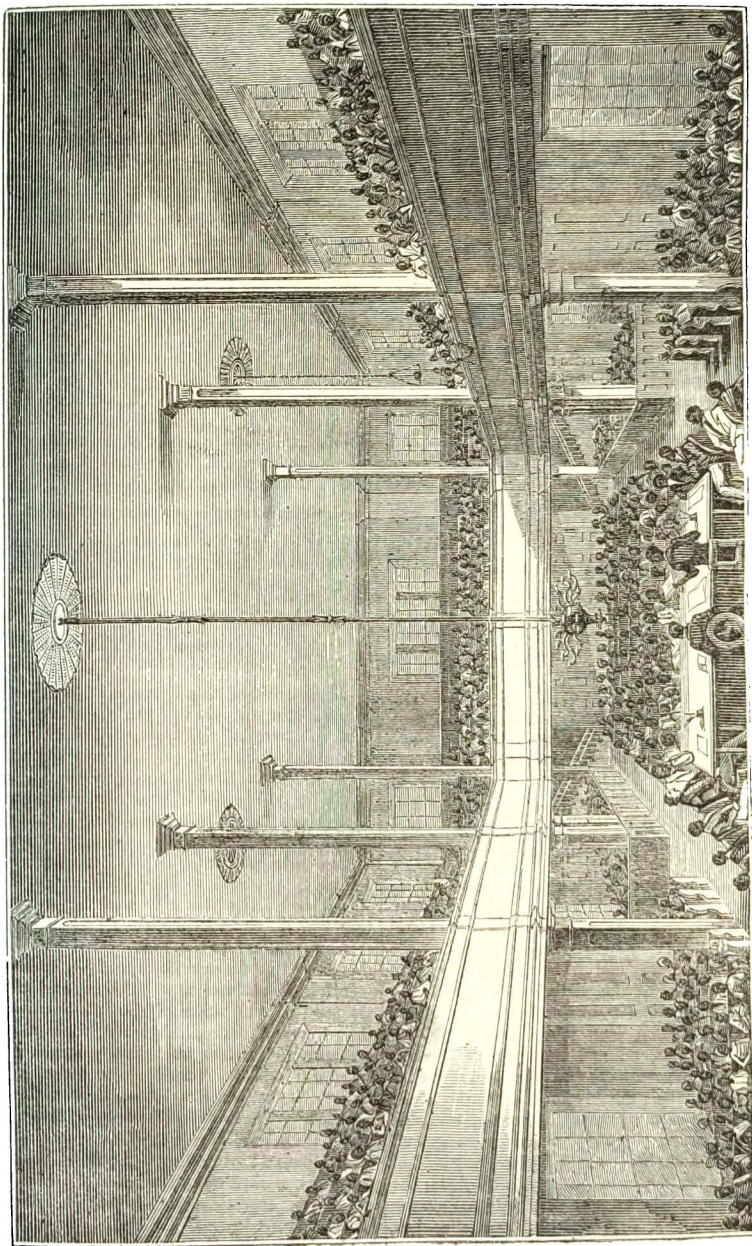
We are well and happy. My share towards the 500*l.* was collected in a few hours. You may expect it before the public meeting.

Love to all.

Yours very affectionately,

WILLIAM KNIBB.

THE
MISSIONARY HERALD.



INTERIOR OF FALMOUTH CHAPEL, JAMAICA.

RECEPTION OF MR. KNIBB AND HIS COMPANIONS AT FALMOUTH.

FROM the "Baptist Herald and Friend of Africa," of the 27th of January, we copy the following account of the arrival of our missionary friends by the *Reserve*. Our readers will perceive, before the article closes, why the engraving of the interior of Falmouth Chapel was selected as its most appropriate embellishment.

Very early on the morning of Thursday, January the 7th, the coast of the eastern side of our island became distinctly visible to our friends on board the *Reserve*, who had for the last five or six days been anxiously waiting the approach to the scene of their future labours. The beautiful foliage of the rising grounds and of the richly wooded estates adjacent to the ocean, presented a most lovely and interesting appearance, as seen beneath the silent grandeur of a tropical sky, from which the moon and stars shone in their brightest lustre, and shortly afterwards, as these faded away, through the brief twilight which preceded the beams of the rising sun.

Many a silent prayer was offered that that island of the western seas, which had already been so highly favoured by the God of providence and grace, might, while receiving an accession to the number of its teachers, be yet more richly endowed with the blessing of heavenly light and truth, so that from every mountain top, shore, and valley, the varied shades of error and superstition might depart before the speedy rising of the Sun of Righteousness, and this island, filled with the sound of His praise and glory, be for salvation unto the ends of the earth.

As the missionaries passed, at five and six o'clock in the morning, Port Maria and St. Ann's Bay, two guns were fired at each place, the signal previously agreed on to acquaint the Rev. Messrs. Day and Abbott, the ministers of those stations, of the arrival of their friends. The latter gentleman, in company with the Rev. J. E. Henderson, soon joined Mr. Knibb on board the *Reserve*, and letters were brought containing the welcome and long looked-for intelligence that all the mission band on the island were living, and in the enjoyment of tolerable health. Thus, through the tender mercy and kindness of their heavenly Father, no cloud of distress was allowed to shade with its gloom the minds of those who now prepared to quit the vessel, in which, with watchful care, they had been preserved amidst the perils of the deep.

At four o'clock in the afternoon the whole missionary party, (sixteen in number) with their esteemed friend, the captain, entered the long boat, while crowds of the natives, in eager expectation, lined the shores of the beautiful harbour of Rio Bueno. Two guns, fired from the vessel before the boat quitted it, was answered at once by a shout of rapturous exultation from those on land. The Rev. William Knibb then gave out the hymn—

"How are thy servants blest O Lord,"

altering slightly the second verse, in remembrance of the circumstances attending the early part of the voyage.

"When by the dreadful tempest driven
High on the broken wave,
WE FOUND thou wast not slow to hear,
Nor impotent to save."

The singing of this hymn occupied the time required for the boat to reach the shore; there a most interesting sight presented itself. Hundreds of the black and coloured population were standing, their faces beaming with the most lively joy and gratitude, or streaming with tears, their hands clasped to heaven, in rejoicing praise to the Father of mercies, or eagerly stretched out to welcome him, their beloved friend and minister, who had so long been absent from them, and for whose safe and happy return they had for so many months fervently prayed.

Although, before the boat neared the shore, the most tumultuous feelings of joy had been manifested, all was now subdued and silent. As soon as the voices of the missionaries, in their hymn of praise, had ceased, their African brethren and sisters immediately struck up in delightful and heart-thrilling response, a few verses of affectionate welcome, written for the occasion. The voices of young children (of whom there were very many) were particularly discernible and interesting. As the whole company then walked up to the house of a friend on the shore, expressions of heart-felt pleasure became so numerous and audible, many exclaiming in the simple, joyous manner of the coun-

try, "Neber seo sich a sight before." "Neber hear of sich a ting before." The worthy captain they would not allow to depart, but held him fast, exclaiming, "Hi! neber hear of such a ting! bring dem all out safe, and don go away, and leave dem!"

After an interval of a few minutes, the concourse of Christian friends assembled in the chapel, when a most interesting meeting for thanksgiving and prayer was held, in which the deacons of the church, several of the missionary brethren previously on the island, and those now arrived, took part. All appeared rejoiced at once to give utterance to those feelings which could only be suitably expressed in adoring worship before Him whom they delighted to acknowledge as the Author and Giver of all good. At the close of this service, the new missionaries were dispersed to the houses of several esteemed friends residing in the country. Many accompanied Mr. Knibb to Mount Carfax, an interesting spot, on which a township is being formed, and where Mrs. Knibb and his beloved family were waiting to receive him, and to give the most affectionate welcome to those whom they met for the first time.

During the whole of the next day crowds continued to pour in from various distances in the neighbourhood, many walking a number of miles in order to see once more their beloved minister. In the evening Mr. K., preparing, with his family and other friends, to enter Falmouth, sixteen or eighteen mounted their horses to ride on first, and give notice of his approach to those in town. On the road, in numerous places, crowds were standing, singing with joy, dancing, and often stepping forward to stop the horses, that they might inquire for "Massa minister," and know he was well. At Mr. Knibb's house, when he arrived, a vast concourse had collected which soon filled the court, passago, and all the lower part of the house. All these seemed quite unable to express their joy at seeing him once more: they wopt, clasped him by the hands and arms in the most eager manner, often exclaiming, "Massa come—it quite true—massa come at last for true. Many say dey wish he dead or drowned before he come back; but he come—he come—quite sure — quite safe!"

Scenes somewhat similar occurred all the next day, Mrs. K. being continually obliged to send out one company that others might gain admittance.

But the most interesting sight was reserved for the Sabbath, when thousands testified their gratitude to God, and love to his house, by crowding within its walls. Three thousand were assembled within, while one thousand more filled the vestries, and surrounded the outside, though in the scorching heat of a mid-day sun. The pastor's feelings were almost as much overcome as those of his people, and welcome was given to him and to his companions by singing the hymn—

"Kindred in Christ, for his dear sake,
A hearty welcome here receive:
May we together now partake
The joys which only He can give."

After a sermon, in which Mr. K. exhorted them earnestly to seek the welfare of the Saviour's kingdom at home, in every land—but especially in their father-land, unhappy Africa—the hymn was sung—

"Yes, we hope the day is nigh,
When many nations, long enslaved,
Shall break forth, and sing with joy,
'Hosanna to the Son of David.'"

In the afternoon between 1500 and 1600 communicants surrounded the table of their Lord to celebrate his redeeming love. This was an occasion which will never cease to be remembered, especially by those who for the first time welcomed their African brethren and sisters, and rejoiced in what redeeming grace had done for them.

We can only conclude by expressing our confident persuasion, that friends of the Redeemer in England, and wherever they are found, will unite in the prayer of the universal church, that so, ere long, the kingdom of our Messiah may extend throughout all the earth, and all enemies be placed beneath his feet. Then will the declaration of our Saviour be accomplished: "Many shall come from the east, and from the west, from the north, and from the south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of their Father."

CONTINENT OF INDIA.

D I N A J P U R.
FROM THE REV. H. SMYLLIE.

An effectual refutation.

July 1.—The people continue to receive tracts thankfully, to read, and commit part of them to memory. A few evenings ago one of the lighter sort of Brahmins (of whom there are but too many) came to my stand in the bazaar, saying, "Why do you give away so many books?"

People only tear them." He had hardly said so, when I was addressed by several young men, who came to repeat what they had learnt, and requested other books, which I most cheerfully gave them. Among those young men was a respectable young Brahmin. Hero I had not less than eight or nine witnesses present at once to prove that all was not lost. The Brah-

min who had brought me the evil tidings, left the place without saying another word. He thought to make my weak hands hang down, but our God would not allow it. There is still some hope, but it is nevertheless painful to see people read and commit to memory, and yet not embrace the truth.

Interview with a Jew.

One day a good-looking, middle-aged European Jew came to me, "to argue with me." He understood neither English nor Bengali, but a little Hindustani. He began by saying, "There is but one God." I said, "True, there is but one." He then asked, "Why then do you call Jesus Christ God, if there be but one?" I answered, "You shall hear what your own Bible says on this head: I believe the Bible, and I trust you do so too." He said he did. I then brought the Hebrew Bible, and we spent some hours over it. I pointed out a number of passages to him, and laid them before him one after another. He still, however, was on the doubting side, as I could clearly see. I asked, while he seemed musing, "Did not Moses see Jesus Christ as God?" He instantly, and firmly denied that he ever did. I then opened the Bible, which lay in his lap, and put his finger on Exod. xxiv. 10, &c.* When he had read it, I asked him what he could say to that? He instantly called aloud, and in a very fierce tone, "Oh, you take the Bible here and there, we take it as a whole. You are the seed of Ishmael; we are the true seed: our Saviour is yet to come." I begged him only to hear me, and I would convince him that we were not the seed of Ishmael, but of Japhet. I could keep him no longer to any one point, he went from one thing to another in the heat of his passion. "God has promised us rest, we never had it yet; he has promised that Canaan's seed should be our servants, we never had this. Now this is the 6000th year of the world, even this very year; you Christians know it not, but we know it. Our Saviour will come this year, and all shall know him. The English are first to take China, and then our Saviour will come and fight and subdue you, and we shall all be kings." He was in such a state of excitement, that I could not say any thing to the purpose. I was, therefore, obliged to let him go. May the God of Israel follow him, and show him his error.

* Other convincing passages are to be found in Psa. xlv.; ex. 1; Zech. xii. 10.

The way of transgressors is hard.

Poor Yusuf! This is one of the men who, two or three years ago, became Mussulmen. We had just come together for worship, and were about to commence, when I heard some one weeping with an exceeding bitter cry, as Bengali females do when they lose their only support. On inquiring, I was told Yusuf was at the point of death. In the hope of being able to assist him or his family, I immediately proposed that we should go to the house of mourning. We went, and there the poor man lay. When he left us, he was a healthy, good-looking youth, now he was so worn down with pain, and sorrow, and suffering, that he could hardly be known. He seemed to be at the point of death. I could not speak to him; he was insensible. I asked the poor woman if any one of the Mussulmen now came to see them. She answered, "When we became Mussulmen we had many to wait at our door, as long as they could get any thing to eat, for we had then some money; but since our money has been expended, and our property sold to support ourselves, (for my husband has never had a day's health since he became a Mussulman,) no one has called to see us, and we had no hope that you would come." I asked how long her husband had been speechless? "Since yesterday, about this time," was her answer. "Then he sat up for a little while; his two sisters were present, and his last words were, 'Oh, that God would spare me this once, I would go to the Padri Sahib'" (the missionary.) I was also informed that he told his wife and sisters, some time ago, he wished to join the Christians again, but they wept very much, and so prevented his coming. I find that they admire, and accept of Christian kindness and help, but are unwilling to leave the lusts of the flesh for it. I could not help remarking, and others too have been constrained to remark the same, that those who became Mussulmen, have all suffered much since they embraced that faith. Their leader, or, rather, the first whom we found it necessary to turn out, because, in defiance of all exhortation, he lived in adultery, died in poverty and wretchedness some time ago. Another one is now in jail; the other two who now remain alive, have repeatedly sent, requesting me to receive them again; but I have uniformly answered, "I will not do so till you repent, and publicly acknowledge your fault."

JESSORE.

FROM THE REV. J. PARRY.

August 4.—The Lord has graciously added another soul to his church in this place. The present subject of grace is Rangoo, a young widow, who received the sacred ordinance of baptism last Sabbath, in the presence of a large assembly of Christians and heathens. Our young friend promises to adorn her profession, as, since the death of her husband, she has always borne a

reputable character. Her late husband was converted about four years ago, at a village called Malgnji; and, had he been spared, he would have been an exemplary Christian. Rango and her mother, who is also a Christian and a widow, resided formerly at the above named village; but, about three months ago, I thought it desirable for the spiritual interests of both to bring them here, to reside in our little Christian village. For the last four years the former has had the benefit of Christian instruction and ex-

ample, and since she has been here, has daily attended Mrs. Parry to receive instruction. Under such circumstances, she has improved considerably in Christian knowledge. At the church-meeting, held last Saturday, she gave very satisfactory replies to the questions usually proposed on such occasions. The members of the church bore a favourable testimony to her conduct, and then we felt much happiness in agreeing to receive her into Christian fellowship.

D A C C A.

FROM THE REV. W. ROBINSON.

Distribution of Scriptures and tracts.

July 3.—The very wet weather, and indifferent health, prevented me from preaching last month as much as usual; but I have a few incidents to narrate, which will, I hope, fill up a letter.

A box from you, containing 629 copies of different portions of Scripture, arrived on Monday, June the 8th. Two boxes of tracts, containing nearly 10,000, arrived on the same day. Brethren Leonard, Chand, and Nonez, took each a number of the books for distribution in their different quarters; the rest, perhaps two-thirds, remained with me. The next day people began to come, and on Wednesday, the 10th, a few single Gospels excepted, all my Bengali books were gone. The next day these few single Gospels, and a great number of tracts went off. On the 12th, many persons came for books, and some stayed a long time, as though determined to weary me by their importunity, and compel me, *volens volens*, to give them books; for they would not believe that I had none, though I told them repeatedly that I had given them all away. Twenty persons would at once stand at my window, and beg most earnestly, while I could neither give them books, nor persuade them to depart without any. One poor man, after long waiting, quite lost his temper, and said, "I will write to Serampore, that the Dacca missionary will not give me any books." "Do, my friend, I will furnish you with paper." Several have since uttered similar threats. Many now, in order to get books, plead that they come from the country: this plea is sometimes true, sometimes false.

After all my books were gone, the zemindar of B., a Brahmin, called on me to request a Bible. I gave him a note to brother Leonard, that he might get a New Testament, but he made me promise that when I got the expected Bibles from Serampore, I would reserve one for him. He is a well behaved old man, and not very strongly prejudiced in favour of Hinduism. He has been heard to say that he believes the religion of the Christians to be much better than that of the Hindus.

One day a man came to my window, and said, "Sir, I want a Bengali Testament." "I am sorry that I have not one to give you; I had some, but they were all distributed in two or three days." "What! has the sea been dried up in two days?" "It was not a sea; it was only a tank." "Ah, sir, you were very liberal, but you have now become very niggardly."

On another day a poor man came to my window for a book, and though I told him I had not one to give him, he still remained. A shower of rain did not induce him to move; he stood, I think, a full hour. At last, finding he could not succeed, he walked off in sorrow.

On the 16th of June your second box arrived. Supposing it contained New Testaments, I had promised copies to many; but how great was my disappointment, and that of the expectants of large books, when not one New Testament was found in it, but chiefly single Gospels! Several persons stood at the window while I opened the box, and carefully observed its contents; when finding that they could get nothing but single Gospels, they took them.

A very respectable indigo planter had expressed a wish for a few New Testaments for his patuaris, (publicans) who were then at his house in town, engaged in settling their accounts. I promised him some; but the contents of the box not turning out as I had expected, I was obliged to beg his acceptance of fifty copies of the single Gospels, to distribute among the fifty or sixty patuaris at his house. He gladly accepted them. Chand took a part of the contents of the box. Immediately the demand at my house became so great, that on Friday, the 26th, I had not a single Gospel nor a single tract in Bengali, those for Mussulmen excepted, to give away.

These applications for books are very harassing and distressing; I suffer much in my head from them. On some days I can scarcely write a page during a whole morning; and I become so fatigued that I cannot go out in the evening, nor even do any thing to purpose at home.

The applications for tracts and portions of Scripture are more numerous than ever. The

contagion is fast spreading to the town and villages around; and I wish that, like the cholera, it may go through the country; but pray send us help, or we shall be overwhelmed.

Disputation with a Mohammedan Maulavi.

About the middle of last month a respectable Munshi had several conversations with Chand, and appeared very favourable to Christianity. He pretended, however, that he had some remaining scruples, and proposed that we should hold in his house a conference with the chief Maulavi of Dacca, on some of the points in dispute between Mohammedans and Christians. We consented, and Saturday night, June the 20th, was appointed for the meeting. We went about 8 o'clock P.M., and were introduced into a decent hall, about thirty feet by fifteen, where chairs and a table were placed for ourselves and our principal Mohammedan opponents. The great Maulavi came about half-past eight, and the place was soon filled almost to suffocation with the followers of the prophet.

When the Maulavi was seated, brother Leonard put this question to him: "What proofs can you exhibit that Mohammed is a true prophet?" He waved the question, and requested us to give him our opinion of Isaiah lx. 4—8. "What," said he, "does this passage mean?" "It is," said I, "a prediction of the conversion of the Arabs to Christianity." This reply did not please him. "Are not," said he, "Midian, and Ephah, and Sheba, and Kedar, and Nebaioth, places in Arabia? And is not this a prophecy of the flocking of the people to Mecca?" "No," we said, "it is a prophecy of the flocking of the Arabians to Zion, as may easily be learnt by referring to the 20th verse of the preceding chapter, where the subject commences: 'And the Redeemer shall come to Zion,' &c. Jesus Christ was first to come, and then his kingdom

was to be extended by the gathering of the nations—and, among others, the Arabs—into his church." "But Zion," said he, "what place is Zion? And if it is a place, why is it addressed as a person?" "Zion is Jerusalem, the place called by the Arabs, 'Bait ul Muqaddas.'" "Oh! Bait ul Muqaddas, that is Mecca; that then is the place to which the nations are to be gathered." Here, you see, was a most unfair attempt to avail himself of the etymological sense of the name given by the Arabs to Jerusalem. "Bait ul Muqaddas signifies the house of holiness; Mecca is the house of holiness; that is therefore the place intended." "No," we said, "the place is Zion, though it is, by a figure of speech, addressed as a person; and, as a further confirmation of our views of the subject, we refer you to verse 14, where Zion is again addressed by name, and termed 'The city of the Lord,' 'The Zion of the Holy One of Israel.'" Here he felt his weakness, and we felt our strength, and we kept him to this point, till he was quite tired of it. At length he turned to Isaiah li. 1, "Sing, O barren, thou that didst not bear," &c. The dispute about this passage was carried on by brethren Leonard and Chand in Hindustani, in which language I am but a novice. The Maulavi contrived to raise a number of quibbles about the meaning of a word in the passage. Finding we could not bring him to any thing like fair argument, we proposed to leave, as it was about half-past ten. "I am ready to meet you again," said he, "whenever you please." We told him that we would consider of it, and fix a time. We afterwards proposed the next Monday or Tuesday evening for another conference; but several circumstances, not very creditable to Mohammedanism, rendered it impossible to the Maulavi to meet us again.

CHITTAGONG.

FROM THE REV. J. JOHANNES.

Chittagong has had the seeds of divine truth very extensively scattered. Distant villages and markets have been visited with the word of life. We cannot, as yet, divine with what success labour has thus been bestowed. We know, however, that his word will run and be glorified.

Encouraging signs of the times.

Last month a number of Hindus (weavers by profession,) with their leader, a fakir, called at my place, and expressed a desire to hear of the religion of Jesus Christ, saying that they had seen our books, where very favourable mention was made of his name. Brother Fink and myself gave them every possible encouragement, read and explained the Gospel of Jesus Christ, and on their subsequently visiting us, we visited

their village, an hour and a half distant from the town. Here we found about a hundred persons disbelieving idolatry—the worship of Gurus, &c., &c., and believing in one God as the only object of adoration. We had worship amongst them, in which they unhesitatingly and cheerfully joined. On our leaving them, we gave away a good number of Scriptures, with which they were highly pleased, and which they promised to read.

Almost a Christian.

Permit me to give you an account of my native teacher, Sibapersad Thakur by name, who died a few days ago. He was a Brahmin, and although not a Christian, he disbelieved and hated idolatry, and objected to many things in the shastras. He paid the highest veneration

to the Holy Scriptures, admired the character of Jesus Christ, and more than once mentioned his conviction that, in heart, he was one-eighth part of a Christian. I never met with a heathen man who reposed so much confidence in God. Once affluent, he latterly suffered considerably from adverse fortune, yet his language was, "God sees the wants of his children, and his granary is always full." This man seemed made up of humility; always delighted in conversing on subjects connected with God and religion. He was a respectable old man, above seventy years, and was freely admitted in the highest circle of Hindus; and I have more than once witnessed him amongst a number of Hindus defending Christianity. I believe if any thing kept him from embracing the Gospel, it was his numerous connexions and friends. He often told me, "Sir, your religion, from the sacrifices it entails, does not commend itself to the human heart." Latterly he kept at a distance from me, and this I solely attribute to his being greatly shaken in his faith. The last time I saw him, about a couple of months ago, I told him, "Siba, you are afraid to see me now; but I hope you will, from your superior knowledge of the religion of Christ, die a Christian." All that he said in reply was, "What, do you think I don't believe in Jesus Christ?" A week ago his son announced to me his sudden death by cholera. He said little to his friends on his death-bed by which I could have obtained an insight into the real state of his mind in his last moments. Had I been informed of his illness, I would have visited him, and pressed upon his attention Christ Jesus, and him crucified.

General aspect of things.

Last month a swinging festival took place again. The votaries of this horrid system of cruelty said that the goddess Kali had appeared, and sanctioned the deed. We visited it, preached, and distributed tracts to hundreds.

We are daily distributing some of the good books you were kind enough to supply me with. We are sometimes tired of distributing; but not so the people of requesting books. We sometimes find distributing books to be a fighting work: if you do not hold the books firm within your grasp, hundreds will fall upon you, and snatch them away. Our house is sometimes flocked with people, and the cry is, "Books, books." They will take no denial. They will not mind whether the season is favourable or otherwise; whether we are in bed, at dinner, in the midst of company; their unceasing importunity is still, "Books, books." Well, we have given them this boon, and we bear with satisfaction that they do read them, and it is known to God how far they may prove productive of good to their souls.

Our English congregation on Sabbath days continues much the same. We have from twenty to thirty in attendance. In the Bengali service about twenty-five attend, although now their attendance is sometimes considerably interrupted by the heavy rains.

I must remind you of your kind promise of supplying the station with a native preacher. This is a large and promising field. Hundreds are perishing for lack of knowledge, and a native preacher is likely to do a great deal of good.

C E Y L O N.

Extract of a letter from Mr. Harris, dated,

Colombo, Oct. 13, 1840.

The last letter I sent to England (see our number for February) was dated "Matelle," and directed to Mr. Beeby. In carrying on my correspondence, I must take up the point, or, rather, points, at which I left off, and open up some fresh projects in contemplation for the increase of missionary labour and triumph.

The eastern part of the world has peculiar difficulties in the way of spreading the Gospel. It must never be compared, but always contrasted, with the western. The negro slave is a different man, and belonging to a different branch of the great tree of human life, from those by whom this island is peopled. Although our population is mixed, none who compose that mixture have any resemblance, either moral or physical, to the African. Our success, therefore, may not be so great, numerically, as that of others in other parts of the world; but when estimated with its evident and immense disadvantages, and with its comparatively feeble and limited power, it will, perhaps, be found to yield as much occasion both for thanksgiving and hope.

The intelligence I forwarded in the above-mentioned letter had, at any rate, the merit of practical proof as to the expediency and triumph of missionary labour. The men who underrate the value, and strive to diminish the glory of Christian missions, whatever profession they may make, are either senseless or profane. Nothing but ignorance or malignity can blind the mind on this subject, and deprive it of beholding the most elevated spectacles on earth. The proud intellectualist may think a half-naked Indian as originally of a less noble bearing than himself, and that his religion, be it what it may, is good enough for him. The merchant is too intent upon his speculations, and too eager to succeed in his enterprises, to let the moral condition of the people by whom he is surrounded, weigh heavily upon his mind. While the adventurer and the seafaring man come and go, move and remove, as if life were a game, and they won most who hazarded most. If all these men, and the soldier too, despise the missionary, is it a wonder? The missionary discovers in an outcast Rhodia his brother. The greatest gain he has is in winning him to

Christ. If he adventures any thing, it is his life in the service of God, and so ready is he to offer himself upon the altar of divine love, that he will never yield to the mariner in his journeyings over the surface of the globe. Where curiosity or geographical science attracts, he finds the love of Christ attract still stronger. Where the portentous sound of war is heard, he is at hand to proclaim the Gospel of peace. Where juvenilo ambition leads the way, he holds out to its struggles "the crown of righteousness." Let God judge, then, whether the Christian missionary ought to be despised.

When I said my last report was practical, I spoke the truth. My visit to Matello ended with the baptism of twenty-nine persons; all of whom I examined, with the exception of two or three. If you can place reliance on my statement, they were fit for the fellowship of the saints. They were not hurried prematurely into an outward profession of the Gospel; most of them had been kept in suspense from the time of my previous visit, (about ten months.) Most of them had endured the storm of persecution, and it fell heavily. Most of them testified that they were "rooted and grounded" in love, and their testimony was approved. Of these twenty-nine, two were baptized by me at Kandy; the first time, I think I may venture to say, that ever Christian baptism was administered in that place. Not many years ago it was the scene of horrid butchery on the part of the last Kandian king. And the great temple which spreads out its broad base, and lifts up its ponderous superstructure, had never before had the initiatory ceremony of the Christian faith performed so near! A beautiful lake seemed to invite a baptism, and two converts from the maritime coasts being there, in the presence of many spectators, we sang a hymn, explained the nature and obligation of the rite, and buried our believing friends with Christ in baptism, that they might "walk in newness of life," and remember that baptism is not "the putting away of the filth of the flesh," but the answer of a good conscience towards God. After this was over, I administered the Lord's supper to about a dozen friends, mostly from Colombo, and made diligent inquiries as to locating myself, and conducting the printing establishment at Kandy. As this is a most important step, and will change the whole aspect of our mission, I wish to speak about it at some length, and with as much clearness, honesty, and faith as I possess.

Kandy, although not quite a central place, is nearly so. To the north-east of it, at about seventy or eighty miles distant, lies Trincomalee; from thence to Jaffna, the northern extremity, the distance is inconsiderable. On the other side, populous villages are scattered to the borders of the ocean, and a teeming multitude of inhabitants—the genuine Kandian race—offer themselves to the notice, sagacity, and industry of the Christian missionary. This part of the island, in many respects the most encouraging,

is now almost in a state of spiritual destitution. At Kandy one of the Church of England missionaries resides, but I am not aware of any other direct influence of a similar kind. Our Matello station is sixteen miles distant, and needing now, as it does, so much nursing and care, protection and inspection, this is a peculiar claim, seeming to pencil out, in something more than faint lines, the Divine will, as to the remodelling of our means and labour.

In Colombo, at the present time, there are many who preach Christ, and three printing presses within five miles. The contrast between Kandy and Colombo I conceive to be striking. One has much light, although it is too generally despised; the other has much darkness, with a great desire to possess the light. It is true, the neighbourhood of Colombo might employ many missionaries, and with success, but they should be natives, and under the superintendence of a European. To this post Mr. Daniel has been accustomed, and between his resuming it, and descending to the level of a native village preacher, there cannot, I think, in persons competent to judge, be a difference of opinion. For labour amongst the Kandians, Mr. D. is not so well adapted. Though understood in some measure here, he would not be at all there. And as the Kandian is the pure dialect, it would be well that one, just seizing the language with avidity, and examining into its niceties, with a view to Biblical and other translations, should put himself in the way of hearing it constantly spoken, and have every facility for consulting native books, to determine with accuracy what and how peculiar is the idiom. The Singhalese spoken at Colombo is so mixed with Dutch, Portuguese, and English words, that before you are aware, your composition is liable to corruption, and one of the most essential qualifications of a translator becomes impaired. These are a few of the reasons why I deem it my duty towards God, and yourselves, as well as towards the Singhalese people, and myself, to move to Kandy. Although it will be attended with more expense, the result, I doubt not, will prove its wisdom. To carry on our affairs at our present annual expenditure, or with only two European superintendent missionaries, is impossible. I am aware of the great value of competent, and in some degree, educated, native preachers, and hope to establish an institution of this kind at Kandy, and take it under my charge. Whatever expense might attend it at first, wise economy would stamp it at last; for the outfit and passage-money of one European missionary would pay for the education of five native preachers for five years, and the expense of living here is not, for a native, above one-half or one-third of what a European must expend. So that the annual charge would be regulated accordingly. In addition to this, hardly any can hope to spread the Gospel so extensively and effectually as an enlightened, educated, devoted native. Our native preachers are not educated men; if they were, they might

do much more good. Almost without an exception, their hearts are in the work, and that is why, in spite of serious disadvantages, they are so successful.

On Wednesday last we ordained another native; and on that occasion Mr. Naden, of Kotigawatta, baptized eleven persons. Those persons I examined to my great satisfaction. I have not space nor time to be minute, or I could say pleasing things, which would make my missionary friends in England rejoice. If we would labour for distant generations, as well as present,—and he is a very short-sighted mis-

sionary who does not think of his work extending so far,—we must lay a good foundation. Europeans must be given sufficient for superintendence; natives must be educated up to a certain point, to fit them for their work. Of the former, Ceylon, regarding the present state of your funds, might do temporarily with three, though not permanently with less than four. Of the latter, we are the best judges, and must employ as many as we can get. Going out as they now do, is manifestly unfair to themselves, and impolitic, looking forward to the overthrow of heathenism.

In our number for September last, we inserted, from one of the native papers in Calcutta, a candid testimony to the benevolent character of missionary labours. The interest excited by that article has led us to insert another specimen of native sentiment, called forth by the mournful catastrophe of Erromanga. Our readers need not be reminded that when reference is made to “large salaries,” given “by Government to Christian teachers,” the allusion is *not* to missionaries. The recommendation at the close of the article will prompt the wish, that the writer were better acquainted with the spirit and precepts of Him who “came not to destroy men’s lives, but to save them.”

The quotation is from the “Bhaskar,” of the 25th of February.

We adverted last week to the fact, that two missionaries had been killed by the cruel inhabitants of the island of Erromanga, who even kept possession of the dead bodies. The only fault of these two gentlemen was, that they had gone to preach Christianity in that country. Our heart was pierced with sorrow on receiving this sad intelligence, for the missionaries are a class of men who have greatly benefited this country. When properly considered, it will be found that they have done more for the advancement of science than the government. We have occasionally found fault with the government for giving large salaries to the teachers of the Christian religion; it must, however, be acknowledged, that the missionaries spend a great part of their income for our benefit. In many districts, numbers of people are educated at their expense. They subscribe also largely to all kinds of general benevolent purposes. When an inundation took place on the south, and, in consequence, the inhabitants were reduced to the greatest misery, the missionaries made collections on their behalf in every place of worship. They contributed likewise much to the relief of the sufferers by famine in the N. W. provinces. Moreover, whenever any of our countrymen, who are desirous of establishing schools, apply to them for aid, the Christian gentlemen never fail to assist them to the utmost of their power. In like manner, whenever any of our indigent countrymen apply to them for support, they never turn a deaf ear to their applications, and they assist in every good work according to their ability.

The missionaries are charitable, kind, sym-

pathizing, benevolent, and veracious, and India lies under a great debt of obligation to them on account of their possession of these virtues. To injure them, therefore, or to take away their lives, is an act of monstrous inhumanity.

Although, as religionists, Christians differ from us, still, as men, they are our friends. Among the Hindus every one is not of the same religious persuasion, and there is much variance and strife among them on this account. We see that the religion of the Voisnats consists in singing the praises of Hari, whilst the votaries of the female deities worship idols, and perform various sacrifices; and yet, because they thus differ, they do not seek to take each other’s lives. Nor do the Christians ill-treat the adherents and teachers of Hinduism. If it be said that, when they preach Christianity, they revile Hinduism, and that by doing so, they irritate the Hindus, it may be replied, that the Hindus irritate Christians still more; for the former do not content themselves with reviling the Christian religion, but in many instances allow themselves to commit acts of violence against the persons of the preachers, casting dust upon them, and other improper acts of this description. In this respect, therefore, both stand upon a level—nay, the Hindus are even worse.

Let every one follow and preach whatever religion he likes best; what reason for quarrel is there in that? If any one dislikes another man’s religion, he need not to go and hear it proclaimed; and if he goes to hear it, let him confute it by fair argument. Those who act differently, and seek to inflict bodily injury on the preachers, deserve to be numbered among

the brutes. If what the people of Erromanga have done to the two missionaries who had gone to their island, were now done by Christians to the teachers of our religion, what would we say of the missionaries? Would we not soon find means to obtain satisfaction for such outrage? If we had the power, we would seize on the missionaries, and cut off their heads; and if we did not possess the power, we would petition Government to punish them with capital punishment. If such a course would be just under those circumstances, then it would most certainly be just also in the Government to act without delay in the same manner towards the cruel inhabitants of Erromanga. Until Government has inflicted capital punishment on them, our indignation will continue.

Thus far we have written on this subject, and

hope that the Government will immediately give them notice of their approaching chastisement. We are sure our readers will be pleased if they receive intelligence to that effect.

It is true, that the island of Erromanga is not subject to the British Government, but it lies in the vicinity of its dominions; and if we compare the value of the life of a political resident with that of two ministers of the Gospel, surely that of the latter will prove much higher than that of the former. If, therefore, Government have hanged the Nuwab of Ferozpoore, and if they have subdued Cabul and Candahar, and called these acts just, we are of opinion, that if they at once made themselves masters of Erromanga, and destroyed its independence, they would act with still more justice.

J E R I C H O.

WE have great pleasure in inserting an account of the congregations gathered, and, heretofore, supplied by our esteemed brother Clarke, now gone to Western Africa. It is extracted from a letter written to Mr. Dyer, by Mr. Joseph Merrick, who, with his worthy father, Mr. Richard Merrick, occupies them during Mr. Clarke's absence.

Jericho, Dec. 30, 1840.

While Mr. Clarke was in England he requested me to write you concerning the state of the churches of which he is pastor, and over which my father and I now preside; but fearing lest I might unnecessarily be obtruding myself on your notice, I did not comply with his request. As, however, Mr. C. is gone to Africa, I see it my duty to write to you.

You will, sir, be happy to learn that, since Mr. C.'s departure from this island, all the churches have continued in peace. We cannot be sufficiently grateful to the great Shepherd of the sheep for this blessing, and I hope his mercies will lead us to seek more ardently than we have yet done, the promotion of his glory. Many have lately been added to the churches by baptism, and the catechumen's lists are increasing. At this station (Jericho) we have not room for the many who come up to worship, but I am glad to inform you that we are now erecting galleries which will contain about 450 persons. The temporary chapel at Mount Hermon is also much too small. A chapel is being erected there a little larger than the one at this place. The walls are nearly completed. The church at Spring-field, St. John's, is also increasing. I expect that the chapel will, in a short time, be much too small for the auditory. The station at Guy's-hill, in this parish, (St.

Thomas in the Vale,) called Mount Nebo is also increasing rapidly. I baptized forty-one persons there last Lord's-day morning, and preached in the forenoon from Rom. vi. 4. A short time since worship was held in this district in a small house of one of the members. Soon her house became too strait for the numbers that flocked to hear the word of life, and a shed was erected in front of the house. This also soon became insufficient to accommodate the hearers. The people then erected a temporary chapel on some land which my friend, Mr. Clarke, had purchased. This building has since been enlarged, but it is yet too small to contain the people that attend. A chapel is greatly required at this station, and I am fearful that much good will be lost if one is not soon erected. You will be pleased to learn that the members and catechumens connected with this station have built the temporary chapel just spoken of, a house for their schoolmaster, two small rooms for myself or father to stop in, when we visit the station, a kitchen, &c., for all which I have not been called upon to pay more than 12*l*.

The desire of the peasantry for religious knowledge is very great, and it is much to be deplored that they cannot obtain what they so earnestly crave. Oh, that the Lord of the harvest may thrust forth labourers into his vineyard!

J A M A I C A.

MR. CLARK, writing from Brown's Town on the 15th of January, refers to the arrival of Mr. Knibb and his friends, and adds a very gratifying account of the churches under his charge. His words are:—

You have doubtless heard through other channels of the safe arrival of our dear friend, Mr. Knibb, and his companions. I had the pleasure of meeting them when they landed last

week, and on Tuesday last of attending a soul-stirring scene at Falmouth. All the brethren and sisters are well, and I think will prove great blessings to Jamaica. We were in great need

of help. Some brethren were sinking under their heavy labours, others of us felt it would not be possible for us much longer to bear up; but, thank God, more labourers have come into the harvest field. May they be preserved from every evil, long spared, and their labours crowned with success!

The past year has been the most remarkable, as regards the results of missionary labour, of any since the formation of the Jamaica mission. At the stations under the care of myself and my colleague, Mr. Dutton, upwards of 800 persons applied to us for baptism. While our hearts were filled with gratitude, we felt it necessary to be ten-fold more careful lest we should receive mere nominal instead of real Christians into the church, and so injure the cause of the Redeemer. Again and again was every individual conversed with, the most diligent inquiries were made, and the greatest care taken to ascertain whether fruits meet for repentance were brought forth. Seven hundred and twenty-nine individuals gave pleasing evidence of having passed from death unto life, were baptized, and added to the churches at Brown's Town, Bethany, and Clarksonville. I rejoice to say that they are adorning the Gospel.

We have had, during the year, to exclude one person only from the church at Brown's Town, and one from that at Bethany.

The attendances at the stations above named, a new one formed at Sturge Town, and a small station in Clarendon, average every sabbath-day about 5000 souls. In general, brother D. and myself each preach at two stations on the sabbath. We are assisted by some of our negro brethren, who conduct services very acceptably and usefully; and shall now have farther assist-

The following paragraph will not be the country, where such statements as occasionally heard.

I regret to hear that repeated attacks are made on the mission respecting the piety of our church members and the genuineness of the work which has been going on. Allow me, on these points, to say a word. I am free to confess, that the average piety of our churches is far, very far, below the perfect standard of the Gospel; but, so far as my knowledge extends, I can say with tolerable confidence it is quite equal to that of the churches in England. But, do not think that this contents us. We desire,

also in Mr. Armstrong, who has arrived to take charge of our principal day-school.

One highly interesting feature of our stations, to me, at least, is our sabbath-schools. At Brown's Town we have a regular attendance of 750 children and adults. At Sturge Town upwards of 400. At Bethany 300. At Clarksonville, 450. Mount Zion, in Clarendon, 100. I am certainly underrating the number, when I say we have 2000, about half adults, under sabbath-school instruction. A large portion can read the New Testament, and others are progressing satisfactorily. Many old people, of sixty, or thereabouts, have evinced their love to God's word by struggling on until they have learned to read the blessed book. In one day-school we have about 500 children. Evening-schools are carried on on several estates.

A few young persons of decided piety and devotedness are desirous of being employed in preaching the Gospel to their perishing kindred in Africa, and I trust the day is not far distant when many of our sable friends shall be employed in the glorious work. Our hearts have been gladdened by the cheering intelligence of the Committee having taken up the mission to Africa, and that my dear relative, Mr. Clarke, and friend, Dr. Prince, have already gone to that long neglected and benighted land.

Our people have just raised 40*l.* currency, towards liquidating the debt of the Society. In the course of the year we shall make an effort for Africa. We have a large debt, and the expenses of the stations, support of ministers and schools, &c., will fall heavily upon us. But the people are grateful for the blessings of the Gospel, and willing to consecrate their energies and property to the cause of God.

deemed superfluous in certain parts of our friend Mr. Clark refers to are still

we pray, for an outpouring of the Spirit on British Christians, that their piety may be pre-eminent. And all the brethren with whom I have conversed, see the importance of raising the standard of piety here, and, I think, are labouring with this particular object in view. The churches want to be more holy, more entirely consecrated to God's service, more prayerful and united, ere the whole population can be converted; and I am happy to add, they are all growing in grace.

P O R T M A R I A.

Our readers will perceive, by the following extract of a letter from Mr. Day, dated 23rd of December last, that while he was greatly encouraged by the blessing resting on his labours, he was, like many of his brethren, greatly burdened by the cares and anxieties of chapel building. We apprehend that few of our readers have an adequate idea of what our Jamaica missionaries have even yet to struggle with from that cause, each in his own station, without any coadjutors to share the burden and responsibility.

It is with feelings of devout and lively gratitude that I review the year now nearly closed. My health has been mercifully preserved amid much sickness, and frequent exposure to the sun and rain. Surely He that keepeth Israel has kept and preserved me, both from "the arrow that flieth by day, and the pestilence that walketh in darkness." At each of my stations there has been a considerable increase in numbers, and many more are now accepted for communion with us, and will be baptized as soon as I am able to attend to it. Nor are our numbers merely increased, and increasing, but, as far as I am able to judge, our members are endeavouring to walk conformably to the Gospel; to put to silence the ignorance of foolish men by well doing; and to recommend their religion to those who are without. Some have been excluded, and some restored, while many who were utterly careless about their souls, are awakened to attend the means of grace, and several, I believe, are seeking the Lord with all their hearts.

At Port Maria I have had much anxiety of mind and bodily fatigue, in addition to my ordinary duties, in planning my chapel, providing materials for the building, and finding a suitable person to carry on and complete the work. In all this, however, I have been much encouraged by the liberality of my people, out of their hard earnings; they have thus evinced the sincerity of their attachment both to the house of God and to their minister. I have never given them the least reason to hope for any assistance from England, in the building of this chapel; and I know that it would be almost unjust to cherish an expectation of the kind now, considering the past liberality of the Society to Jamaica in general, and its present extended operations; yet it would very much cheer our people to be assisted a little in this work, and would, I doubt not, induce them to act with even greater energy than they have done. Many ministers of other denominations are applying to the parish vestries, and to the House of Assembly, for grants to assist them in building. I cannot, and will not do this, even though our old shed should fall, and I be obliged to preach in the open air, and over my shoes in water. So that, if no aid can be afforded us, we will go on as well as we

can, and if our funds should fail us, the building must stop until they are again replenished by negro liberality. As I have referred to this in former letters, I shall refrain from any further remark, believing that if it be in the power of the Committee to assist us, they will cheerfully do so.

On this station our schools are also improving.

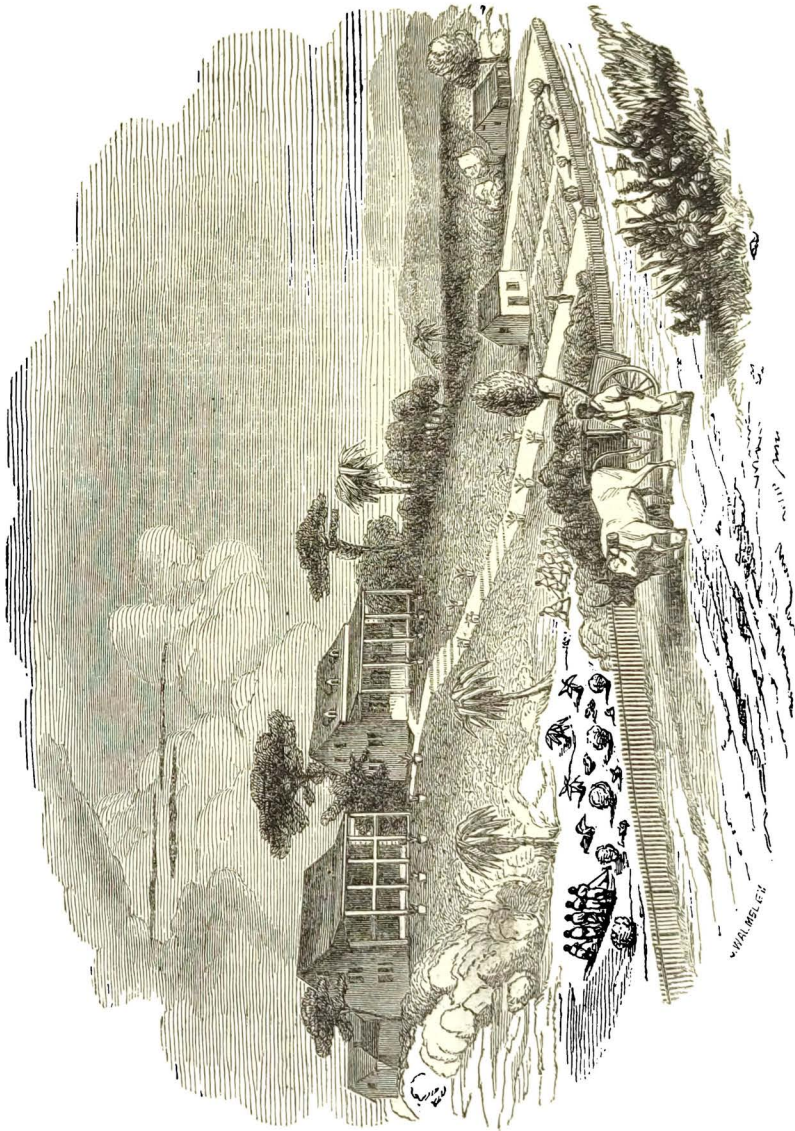
In consequence of my residing near to Oracabessa, I have been able to give a little more attention to that station, and my labour has been well repaid, both in the internal state of the church, and the external condition of the premises. Our number has much increased, and although the present year has been one of great expense to this station, it is nearly out of debt, and in the course of a few months, will, I hope, be perfectly clear. I have been obliged to suspend my day-school for a few weeks, until a young man, a member of the church, has acquired a knowledge of the system of instruction adopted by the British and Foreign School Society, for which purpose I have sent him to the Mico Institution at Kingston.

In Bagnal's-vale I continue to preach as often as possible. Not an acre of land is to be sold which I could build a chapel upon. I am, however, kindly entertained on a sugar estate, and allowed the use of a large shed, called a trash-house, to preach in. Here my congregation is steady, and averages at least 1000 persons, yet I cannot often go there on account of the claims of my other stations, not to enumerate other impediments, as, thirteen miles' distance, by a very bad road, crossing a river, I believe, ten times, and when there, exposed in a great measure to the soaking rain and the scorching sun, from both of which I suffered considerably last Lord's-day week, when I preached there. I have a prospect of opening a new station about half way from here (Port Maria) to Mount Charles. I have not yet visited it to preach, but believe a very large congregation might be gathered there if I could give it a little attention. But what can I do, with three large congregations looking up to me for spiritual instruction already, and, as yet, not sure of a brother missionary coming to my aid?

WESTERN AFRICA.

We have much pleasure in stating, that intelligence has reached us from our friend, Mr. Clarke. His letter bears date, off Cape Apollonia, on the Gold Coast, Gulf of Guinea, Dec. 18, and it was despatched the following day from Cape Coast Castle. Previous letters, sent off about a fortnight earlier, have not yet arrived; but we hope, in our next, to be permitted to give an orderly account of our brethren's proceedings. Mr. Clarke mentions a variety of incidents connected with their progress along the coast for upwards of 500 miles. At the date of his letter both of our brethren appear to have been in good health.

THE
MISSIONARY HERALD.



AMERICAN EPISCOPAL MISSION, CAPE PALMAS, WESTERN AFRICA.—See p. 249.

The Missionary Herald (May 1841).

WESTERN AFRICA.

THE letters from our brethren engaged in this mission, referred to in our last Number, have since arrived. Hitherto their course has been prosperous, and we trust it will hereafter appear that they have landed on the shores of that long desolated continent as harbingers of mercy to myriads of its oppressed and degraded inhabitants. The letters first written were dated Dec. 7, off Settra Krou, on the Grain Coast: Lat. 4° 51' N., Long. 8° 36' W.

Mr. Clarke thus writes:—

After a voyage of fifty days, we reached this part of the coast of Africa, and are again raising our anchor to proceed onward, to call at various places, until we reach Cape Coast Castle, where our stay will be, probably, six or seven days; after which we hope to proceed, without further detention, to Fernando Po, and may reach Clarence Harbour by Christmas, or the end of the year.

The great goodness of our heavenly Father has been manifest to our souls from day to day; and in those smaller things which pertain to the body, myself and beloved companion, Dr. Prince, have been favoured with more than parental care. Our God hath done all things well, and we wonder and adore, while we thank him with grateful hearts for his fatherly protection and perpetual mercy.

On the voyage to this coast, we have had, in general, pleasant weather, and for the first four weeks, we had favourable winds, and made good progress. Since then calms, and squalls, and thunder, and rain have been frequent; still, our shortest distance onward has never been less than twenty-four miles, and, generally, we have exceeded fifty miles per day. Our sea supplies have been very good, and I have not felt the want, for my part, of any thing the being on land could supply. Our health has been continued to us, by the goodness of God, and the health of the ship's company is also good.

The coast of Africa is said to be, at this season, very healthy; and a Captain Richardson, of the schooner *Maryaret*, whose vessel we have visited, has been six months on the coast, and, except four months ago at Sierra Leone, has found it very healthy.

Our captain has been exceedingly attentive and kind to us; and has afforded us every facility he could to enable us to do good to himself and to his ship's company. We have twice a day conducted worship in the cabin, and besides this, have had worship on the deck once each Sabbath, and have been allowed free access daily to the seamen, to go into the fore-castle, to read to them, pray for them, and instruct them in the things which belong to their everlasting peace. Kind, faithful advice has been received gratefully by our respected captain. Our fellow-passenger has been very pleasant; and, with Captain Irving, has regularly attended our morning and evening worship.

The sailors have been very orderly and quiet; seldom have our ears been pained by hearing an oath escape from the lips of any of them, and in the hearing of the captain nothing of the sort is allowed. If an oath escapes from any one, he commands them to do their work without swearing. They have, in general, attended our meetings well; though, alas! we do not yet see any fruit of repentance appearing in the conduct of any of them. Still, the attention they manifest, their especial sedateness, in some cases, after the preaching of the word, and their gratitude, gives me reason to hope that the Spirit has, indeed, begun to make powerful his own word to their salvation.

Our employment has been, reading the word of God in public and in private—to individuals and to companies—causing some of the seamen to read to us, teaching the eight black persons on board; one of them, a boy, I have been teaching to read. We have also employed much time in prayer in private and alone. Conversation on divine things, meditation, &c., have also employed several of our hours on shipboard. I have read such books as I thought would be of use to us in reference to Africa, its customs, and superstitions; applied a little to Arabic, and some of the African languages. Have been reading the Koran, and making myself better acquainted with the life of Mahomet, and the religion of that impostor. I have, likewise, been careful to note down in my journal all credible accounts relative to the state, manners, and customs of various parts of Africa, obtained from the captains with whom we sail, and the Kroumen, Cape Coast man, and Congo, on board. My attention has also been particularly directed to the languages and dialects of Africa. By a careful application to all societies and places in London where I thought books in the African tongue could be obtained, I succeeded far beyond my expectations, and have now arranged the numerals of various African tribes, to the number of sixty-six, including their variations and a few common words in dialects and languages to the number of about fifty, to which I am now adding from native Africans. I thought of sending home a copy of these, but hope to enlarge and arrange still more, and shall wait a future opportunity, in the hope of being enabled to correct and increase by the delay.

We came to anchor here at an early hour

yesterday. The natives came on board to trade, and we conversed with many of them. Most of them speak a little English; some of them speak it well. They are fine-looking men; and no slavery, but that worst of slavery, the slavery of sin and Satan, exists among them. One of them said, they wanted some persons to live among them, to teach them, and would be glad to receive them, and to be taught by them. Nearly all had their country marks, even the very little boys, and many had ivory and brass rings about their wrists and arms. Some had brass chains about their necks and waists. Several wore gregres, tied to various parts. One had his gregre tied round his head; another his gregre, in form of a tiger's tooth, at his wrist;

and another had a large one tied round his neck, made up of large seeds, strung together upon native straw.

I am well persuaded, from all I learn of the people along this coast, that missionaries would be perfectly safe. This is close by Liberia, if not considered a part of it; and were you to send a missionary to Cape Palmas or to Liberia, he would soon find a people ready to receive him as a teacher sent of God.

We are now about to sail, and Captain Richardson has come on board for our letters. So I hastily conclude; and remain

Your ever affectionate brother,
in the best of bonds,
JOHN CLARKE.

Dr. Prince adds, on the same day:—

Brother Clarke says I ought to write to you, though I allege I have nothing novel or worthy to put before you. However, if it is my duty, I will do it, if it be only to assure you that I defer to him, and have a pleasure in addressing one whom I know to be my friend.

I have only to say, dear Sir, that the satisfaction with which I embarked upon this enterprise has, under divine influence, progressively increased. I have no exception against any part of the arrangement, and experience, through Almighty grace, a preparation of heart and mind for that work to which he has called me. Expecting great things, and looking to him who worketh all in all, I am going forward cheerfully, and can say to a comfortable degree, without any of that vexatious care which is the offspring of unbelief.

I dare say Mr. Clarke has spoken laudably of our kind and liberal-minded commander; I will, nevertheless, add my testimony. I have never before been upon the seas and so agreeably circumstanced as during this passage. The entire conduct of our commander and of our fellow-passenger has been regulated by urbanity and disinterested accommodation; and, on the part of our captain, it delights me to add, that I never met with more cheerful compliance with, nor more ready deference to, the suggestions of zealous minded Christians. I cannot better illustrate this than by relating his behaviour on the past day, the Sabbath. We made this coast the evening previous, but did not approach it near enough for his purpose, of

taking Kroumen, as hired labourers, and rice from the shore for their support, till about breakfast-time yesterday morning, when the anchor was once more plunged into the briny deep. We were immediately surrounded by a grotesque multitude, in their shell-like canoes, and boarded by them. Then began the din and ceaseless clamour of tongues, and preparation was being made for a sickening desecration of the Sabbath, but the grace of God prepared his ear for a well instructed remonstrance, and, after one or two struggles, that grace prevailed, put the devil to flight, and issued in a clearance of our deck from the noisy multitude, chagrined indeed that their offers of barter, &c., were deferred for the morrow's consideration.

Again, after our forenoon worship, hearing brother Clarke and me express a desire to repair to the shore, for the purpose of blowing the first blast of the Gospel trumpet upon that part of Afric's strand, then stretching its beautiful line under our lee, Captain Irving offered to lower his gig, and accompany us to the little village of Settra Krou, embosomed before us in a lovely foliage of nature's wild luxuriance. Presently we were distancing the Golden Spring, and as we rose over the parting waves, admired the stateliness of the barque, which had buffeted the waters, and carried us safely to her present anchorage. Yet we did not carry our design into execution, because we were afterwards persuaded, by those who know the coast very well, not to attempt a landing in a boat, and without a native pilot.

In Mr. Clarke's subsequent letter, dated off Cape Apollonia, on the Gold Coast, on the 18th of December, after referring to his previous communications, he proceeds:—

Since that time, (Dec. 6th) we have sailed slowly along the Grain, Ivory, and Gold Coasts, frequently lying too, or dropping anchor, for the purpose of procuring Kroumen, rice, fresh provision, cam-wood, ivory, gold-dust, &c. The Kroumen are taken as wood-cutters to Fernando Po. The rice is procured for their support,

and the coasting trade is carried on by Captain White for the benefit of the West African Company. We have thus had favourable opportunities for seeing the natives for upwards of 500 miles along the coast; and have sailed at a distance of from a mile and a half to three miles from the land all the way from Krou Rocks to

this place; so that the appearance of the country near the sea has been seen by us daily.

The land is, in general, low, and, except in the vicinity of the river St. Andrew, and at the termination of the Ivory Coast, and Todaz, beyond the fort and factory of Axim, no distant high land any where appears. The high land of Drowin, and the cliffs between Sotrahoo and Frisco, are the only heights worthy of notice near the sea. From Simou to Kron Settra, and again at Cape Palmas, and at many other places, the coast rises to about 100 feet, but in no part that we have yet passed, even that called the High Land of Drowin, does the height exceed 200 feet. The cliffs which appear on the Ivory Coast have a red and white appearance, as if composed of clay and red and white sandstone, and are the only ones seen on the line of coast we have passed. The sea is delightfully smooth, and the sea and land breezes are refreshing. Storms are almost unknown, except when the wild tornado rages for half an hour in resistless fury. The heat is not very oppressive, seldom rising above 37° of Fahrenheit, and never exceeding—that I have yet observed—92½°. It seldom falls below 78° or 80°.

Along the line of coast a beautiful sandy beach meets the eye; and behind it, thick brushwood interspersed with palm and other trees, towering above the more common wood and bushes, terminate the inland prospect.

Along the Grain Coast the beach is in some parts rocky, and behind these rocks frequently are seen the huts of the natives. A line of foam extends along the shore, and, when the coast is rock-bound, the spray rises to the height of many feet in snowy whiteness.

The huts of the natives are circular, except those intended for the Devil House, at the entrance of the village, the Palaver Shed, and the houses of some of the Headmen, which are oblong. The hut which we examined at Cape Palmas had two doors, but no windows. Its diameter was about twenty-four feet. A large fire occupied a spot near the centre, and a fish and guinea-pig were being smoked above it. On one side of the hut hung from fifteen to twenty wash-hand basins, in three rows; the only attempt at ornament the hut presented in its inner department. Outside, a basin of the same sort, which had lost its under part, was turned upside down on a hut, to add to the beauty of its cone-shaped top. Within wore several occupants, who had adorned their persons with rings and greases. On the legs of one we counted thirty-two brass rings, and her neck, her hands, and wrists were not destitute of the strange oddities which constitute ornaments in this dark land.

There are here, within half a mile of each other, three native villages, and in the largest there are about 300 houses, which, taken at an average of five to each hut, gives a population of 1500 souls. These, alas! and all the other towns around, are nearly as dark as they were six years ago, before emigrants or missionaries

visited their shores. There are nine missionary labourers at, and within twelve miles of, Cape Palmas.

On our way towards a second village, we came to the "In-ju," or Devil House, as the natives here term it. It was a rude shed, with the footpath to the village passing through it. Inside were the offerings presented, consisting of broken pots, an old wooden shield, sticks dressed up with feathers, bones of animals, and other senseless fooleries. A swarm of bees hung from the roof to the shelf on which lay the offerings of the people, and the nests of the purple winged hornet, covered with these dangerous stinging insects, hung over our heads. A native girl warned us of our dangerous proximity to these creatures by significant sounds and gestures.

Before we reached the next village we were met by a funeral procession. In the section of an old canoe lay the body of a female, with her dead infant, to which she had given birth on the previous day. The corpses were borne on the heads of two men. The bodies were covered, except the head and the feet of the mother,—the latter were ornamented at the toes with strings of red beads. The first part of the procession consisted of several females, with large bowls of rice and palm oil, who went on at a half running pace, with their offerings for the dead. The bodies were borne after these, accompanied by a number of men, with guns, and drums, and other rude instruments, capable of making wild and discordant sounds. A crowd of some hundreds followed after, of male and female, old and young, making a dismal howling noise. Before the men reached the village we had left, and when about opposite the Devil House, they suddenly turned round, and, leaving the females with the offerings, ran back like maniacs to the house out of which the dead had been brought; there they remained but a short time. Great lamentation was made, and howlings, and guns were fired off; and, without charging any with the death of the deceased, they went off again in a similar manner towards the place of deposit for the dead. My mind was much relieved when I saw this; for much I feared witchcraft would be charged upon some unhappy being, and that the poisonous sarswood would be administered in the form of red water, to take away another victim to superstition from the earth.

Arriving at the beach, under the residence of Governor Russwurm, the multitude halted, and the dead bodies were conveyed to an island, a few hundred yards from the shore, by the men who carried them, and one or two others. The great body of the people returned to the village, but those who had carried offerings, with the wife of the headman, remained until the bodies were thrown into the thicket, when they repaired, in orderly and solemn procession, to the house of wailing. No hole was dug in the sand to receive the bodies of the dead, nor was the underwood cleared away to allow the piece of

canoe to fit close to the surface. It was merely turned up upon the bodics, and left sufficiently open, I was told, to allow vultures, and crabs, and insects to prey upon the putrefying flesh. I beheld one of the canoes with its bottom up, and would have gone over to examine this African golgotha had I not perceived that the Americans were excessively afraid of giving offence to the natives by noticing too closely their practices and superstitions.

When the south wind blows over this receptacle of the unburied dead, the governor has, about the third day after a corpse has been deposited there, to shut up his windows on the side of his house adjacent to the island, to avoid as much as possible the tainted effluvia borne across the narrow strait which separates his residence from the islet of putrefaction and of whitened bones. Strange, indeed, it appeared to me, that by reasoning, or a recompense, the natives were not brought to follow at least the common practice of their tribe, and bury their dead out of their sight.

At this place there is a Baptist minister, with a church of twenty-four members. There is also a Presbyterian minister, who labours chiefly among the natives; and another, about ten miles distant, at a place called Fish Town. These seem to be excellent men, and, with their amiable partners, labour devotedly, chiefly among the young. There are two Episcopalians at Mount Vaughan, three miles distant; another at Cavally, nine miles from the Cape; and another, who was absent at the time of our visit; and two coloured preachers, who labour in connexion with the Methodists. A printing press is at work, several schools are in operation, and considerable progress has been made in the translating of books into the Grebo, or native tongue.

Our time at Cape Palmas was only about five hours. A heavy shower of rain prevented us for some time from leaving the house of our kind Christian friends, so that but a small part of what is going on there was seen by us; and having the company of the other dear brethren

around, the inquiries on their part were numerous, and those we wished to put of a description which could not be fully answered in so limited a time. The information obtained was, however, considerable; but I leave it for the present, to speak more particularly of the destitute natives along the coast which we have passed.

The state of those natives who for some hundreds of years have been visited by Europeans, is dark as Egyptian night. Their bodies are as naked as those of the New Zealand savage, as they paddle to the vessel in their light canoes. They climb the ship's side usually in this state of nudity; and before advancing to trade, tie a small piece of cloth about their loins. Nearly all have rings of some sort, as ornaments, and most have a fetish, in the form of a small horn, a tiger's tooth, something sewed up in a small piece of cloth, or a bag fastened to the hair behind the ear, or at the back of the head. To this they profess to trust for security from sickness, from drowning, from sharks, from accidents, and from death. Yet, negro-like, you can say what you please against their folly without offending them; and the old men, I believe, know very well that the tales respecting the Grand Devil are all fiction. Covetousness, I am sorry to say, appears to be a ruling passion in nearly all. While I have been obtaining from them a few words in their language, they have generally stopped short to ask for a present of rum, of tobacco, of cloth, a handkerchief, a razor, a pair of scissors, a little thread, a piece of soap, or any thing they supposed their importunity might obtain. And the ingenuity, the flattery, and the perseverance exercised has frequently filled me with sorrow and surprise.

Dec. 19, 1840.—We reached in safety Cape Coast Castle to-day. We have seen the Governor, and are now in the house of our Christian friends, Mr. and Mrs. Mycock, of the Wesleyan Society.

I must draw this letter to a hasty conclusion, as the *Governor M'Lean*, Captain Morelle, is expected to sail for England immediately.

We are indebted to an American work for the engraving of the Missionary Station at Cape Palmas, mentioned by Mr. Clarke in the preceding letter.

CONTINENT OF INDIA.

CALCUTTA.

THE following condensed summary of the events which have marked the history of our Indian Mission, during the year 1840, was received after that portion of the Annual Report of the Society was drawn up. Advantage has been taken of it to add a few facts, with which we were not previously acquainted; and we lose no time in presenting our readers with the entire document. It is supplied

by our indefatigable brother, Mr. Thomas, and bears date, Calcutta, Feb. 13th. Addressing Mr. Dyer, he says:—

My last was dated Jan. 16. I then hoped, and fully intended, to write by the government express, but found it utterly impossible to do so. Ten days after that letter was despatched, we were delighted to welcome to the shores of India our friends, Mr. and Mrs. Small. They entered the mission-house on the Sabbath-day, between two and three o'clock in the afternoon, and within half an hour after the letter was received, announcing their arrival in the river. They arrived in good health, and will, I trust, be long spared to India and the Mission. They have come in a very opportune time, and will immediately enter on a very important sphere of labour, in connexion with our esteemed brother Ellis, in Entally.

This is a department in which aid was urgently required, and one for which our new brother seems admirably fitted. He, with his estimable partner, is at present residing with me, but early next week will take up his abode with brother Ellis. It had been agreed that our friends should reside by themselves, near to the Entally Institution, but the health of Mrs. Ellis having again failed her in a very serious degree, and no alternative being left her but to return immediately to England for a season, a new arrangement became necessary. Mrs. Ellis and her children will accompany our dear brother Leslie, who has at length yielded to the wishes and advice of his friends, and, with his family, is now in Calcutta. They have not yet engaged their passage, but will probably sail in the *Walmer Castle*, on or about the 1st of March.

You will thus see how mercifully the Lord has timed the arrival of our friends. Much, very much, of mercy has he blended with all his judgments. Had Mrs. Ellis's health failed her a few months ago, as it now has, brother Ellis would probably have had to leave his post unoccupied; or, if he could have arranged for Mrs. E. to return without him, we should have had only wrecks of families. Yates a widower, myself a widower, Ellis would then have been in much the same state, Wenger single, Mrs. Penney and Mrs. Pearce widows. As it is, on Mrs. Ellis's leaving, out of our whole number, there will be but two couples, viz., Mr. and Mrs. Evans, and Mr. and Mrs. Small. I need not say how distressing such a state of things is, particularly in a country like this, and when each one has to discharge duties abundantly sufficient to fill the hands and hearts of two or three.

I have to acknowledge the receipt of your letter of Nov. 27; but, before noticing its contents, I must dispose of some other matters, and supply you with a brief notice of the state of the Mission for your next Report, as we have found it impracticable to get up a report. It is in hand, but when it will be ready for the press I cannot say. The Tabular Statement is in

type, and copies have been sent to most of the stations in order to have inaccuracies rectified and blanks filled up.

CALCUTTA.

Distribution of missionary strength.

Dr. Yates has, during the year, been constantly and actively engaged in the translations, aided in a very efficient manner, in Bengali, by our esteemed brother Wenger. Dr. Yates has also regularly preached once a week in English, and paid considerable attention to the native church since the death of our late brother, W. H. Pearce. He is now on his way to Benares and Ajjahabad, whither he has gone partly for the benefit of his health, but principally with a view to determine some practical questions in reference to the style in which the Hindui translations of the New Testament should be made. We expect him back about the middle or latter end of March.

I am, as you know, at the press, superintending its operations. I am happy to say it has been constantly in operation. A very large proportion of the works now in hand, or which have, during the past year, issued from the establishment, are intimately connected with the salvation of men, being the publications of the Calcutta Christian Tract and Book Society, and the Scriptures in various languages, as Sanskrit, Bengali, Hindustani, and Persian, printed on our own account.

Brother Ellis is most usefully occupied in superintending the Native Institution, and the Native Christian Institution, at Entally,—a department of labour of incalculable importance. In the Christian Institution there are about sixty youths, of whom several are training for the ministry. The Native Institution, or boys' school, contains between 200 and 300. Latterly a Hindustani class, for Mussulmen, has been formed, which bids fair to be of the greatest utility. It arose from the repeated and earnest entreaties, and, I may add, expostulations, of Mohammedan youths, who avowed their desire to be taught what Christianity is. The class is instructed by a converted Maulavi of great promise, and the Testament in English and Hindustani is daily read.

Brother Wenger is engaged in the important work of translation, for which he is admirably fitted, and also in superintending our village stations to the south, which, from their number and importance, require great and constant attention.

Brother Evans has charge of the Benevolent Institution, and has also undertaken the pastorate of the Lal Bazar church. His duties are exceedingly onerous, and he is indefatigable in their discharge; but I much fear he will sink under their weight. Mrs. E. is labouring with great aseiduity in the female department. These

dear friends are an unspeakable acquisition to the Mission in Calcutta. May a gracious God long spare them, and mercifully grant them strength of constitution to go through the arduous duties which devolve upon them!

Brother Small will forthwith join brother Ellis in Entally, and take a part in his labours.

Mrs. Penney has the superintendence of our Native Female School, which, I regret to state, has been considerably reduced in number, there being only fifteen at present in the school. Until we can get more help from England, I fear we shall not be able to take any effectual steps to revive this school.

CHURCHES.

Circular Road.

The chapel has been enlarged, and made much more commodious than it formerly was; but the church has been called to drink deeply of the cup of affliction. Brother Tucker was scarcely settled over them, when he was taken ill, and laid aside from active labour, and, ultimately, compelled to leave the country, and return to his native land. Since he left, the pulpit has been supplied by one or another, either of our own number, or of our brethren of the London Missionary Society, or of the Kirk of Scotland. The additions, by baptism, during the year, have been eleven; the present number of members is seventy-eight.

Lal Bazar.

This church was again brought into circumstances of an afflictive character, owing to the ill health of Mrs. Bayne rendering it necessary that she and her husband (their late pastor) should return to Europe. It is now once more comfortably settled with a pastor, on whose labours, it is devoutly hoped, the blessing of God will rest. Nine persons were added to the church by baptism during the past year; and there are now five candidates for the like privilege.

Native Church, South Kalinga.

After the death of our late brother Pearce, the church requested that our native brother, Sujatali, might become their pastor. To this request we consented, but thought it desirable to place the whole under the supervision of Dr. Yates. The congregation keeps up, and, on the whole, things appear to be going on well. Three persons have been added to the church by baptism, and there are now eleven candidates. The church numbers forty members, and the average attendance on the Sabbath is seventy.

Native Church in Entally.

Several interesting additions have been made during the year; but I am unable just now to furnish particulars.

Preaching to the heathen.

This has been unremittingly attended to by

our good brother, C. C. Aratoon, aided by the native brethren Sujatali, and Ganganarani Sil, and by Mr. De Monte and Mr. W. Thomas, when in Calcutta. The attention of the people has been very encouraging, and though no instances of conversion have occurred, we have abundant evidence that much Scriptural knowledge is hereby diffused, and impressions favourable to the Gospel produced on numbers who attend.

OUT-STATIONS.

Haurah.

Here brother Morgan has laboured with great constancy; nor has he been without pleasing indications of the blessing of God attending his labours. He has baptized three converts, one of them an interesting young Brahmin, whose deportment affords our brother the highest satisfaction. The church consists of eighteen members.

The Village stations to the south

are all under the general superintendence of brother Wenger, aided by assistant missionaries and native preachers.

Narsingdarchok

and surrounding villages, where Mr. W. Thomas and three native preachers labour. The church consists of sixty-nine members, of whom ten were added by baptism during the year.

Lakhyantipur

and sub-stations, where Mr. De Monte labours, aided by four native brethren. Six persons were a short time ago added, by baptism, to the church, which now contains sixty-nine members.

Khari.

Two native preachers are employed here. Three have been baptized, and the church at present consists of forty-two members. The state of things at this, and some of the other stations, is by no means such as we could desire; but, considering the distance from Calcutta, and the utter impossibility of visits being paid to them, excepting at long intervals, we have much cause for thankfulness that things are not in a much worse state. Our greatest trouble in the village stations arises from the exceedingly reprehensible conduct of the missionaries connected with the Episcopal Missions. We shall, probably, find it necessary to make some things public, which will prove any thing but pleasing to those connected with the Establishment who desire the spread of genuine Christianity.

MUFASAL STATIONS.

Cutwa.

Here Mr. Carey resides. At present there is one native preacher, who labours under brother

Carey's direction. No addition has been made to the church during the year; and I am not aware of its present number.

Beerbhoom.

Brother Williamson and two native preachers have been diligently occupied in the Lord's work at this place. Their success in conversion has been small, but the church appears in a very healthy state. It consists of forty-five members, of whom one has been added by baptism during the year.

Monghyr.

Severe trials have been experienced here, blended with not a few mercies. Brother G. Parsons was early laid partially aside from active labours. This was followed by severe indisposition, and ultimately by death, which took place in Calcutta. This painful event had scarcely transpired, when the delightful announcement was made that his brother John had arrived, in company with Mr. and Mrs. Evans. He shortly after proceeded, accompanied by his wife and the estimable widow of his late brother, to Monghyr, to take up and prosecute those labours in which the deceased had taken so much delight. Mr. Leslie, in the mean time, had experienced a severe attack of the complaint from which he had often suffered during the last four or five years, and being assured by his medical attendants that a radical cure could not be hoped for without a return to Europe for a season, he, at length, consented to leave his station, and return to his native land. This he felt he could do without injury to his work, as, in addition to Mr. John Parsons, whose arrival has just been mentioned, the station had been further strengthened by the presence of Mr. Lawrence, who, a short time previously, had come to reside and labour in Monghyr. The church, which consists of forty-eight members, received an accession of six by baptism during the past year. Two native preachers are employed at this station.

Patna,

Where Mr. Beddy, aided by one native preacher, labours; no addition has been made to the church during the year. Its present number of members is thirteen.

Benares.

Mr. Smith, aided by one native preacher, has continued his valuable labours. The church, as also that at *Chunar*, likewise under Mr. Smith's care, has been exercised with various trials. The word, however, has not been without effect in bringing souls to Christ. Two persons have been added by baptism to the church in Benares, and one to that in *Chunar*, during the year. The former church consists of ten members, and the latter of eight, it having lost six by dismission during the year.

Allahabad.

Mr. Mackintosh, and one native preacher, have continued throughout the year to make known the way of life; nor have they been without tokens for good;—five persons having, during the past year, been added by baptism to the small church, which at present consists of seventeen members.

Agra.

This station was strengthened in the early part of the year by the arrival of Mr. and Mrs. Phillips, whose residence there, it is hoped, will long prove beneficial to many. The principal portion of Mr. Phillips's time has, of necessity, been devoted to the acquisition of the language of the people among whom, and for whom, he hopes hereafter to be more fully engaged in evangelical labours. In English preaching he has rendered considerable assistance to Mr. Williams, the pastor of the church there, and who, in addition to his efforts for the good of the people of his charge, has laboured with great devotedness in missionary efforts among the native community, both in Agra and its vicinity, and in distant places. To the church under his care, which now numbers fifty-one, five persons were added by baptism during the year.

Delhi.

Mr. Thompson, aided by one native preacher, has continued his important labours during the year; and been cheered by pleasing evidences that the efforts of former years were not in vain. One hopeful convert was recently baptized, and another is expected soon to make a similar profession. Mr. Thompson reports a most decided and delightful change in the conduct of numbers who once despised and opposed the Gospel, but who now listen to its message with manifest respect. May the divine Spirit soon turn that respect into admiration and love, so that the haughty Mobammedan and the superstitious Hindu may be led to trust in and obey, the Saviour, made known unto them! The little church at this place consists of fourteen members.

Jessore.

In this extensive district the work of the Lord has made pleasing progress. During the past year Mr. Parry, who is aided in his important labours by five native preachers, had the happiness of baptizing, and receiving into the church under his care, thirty-one native converts. The church at present contains ninety-nine members.

Barisal.

Mr. Barairo and two native preachers are here engaged in making known the way of life. No addition has been made to the church since the date of the last report, but in their labours our brethren have met with much of a very encouraging character, and it is hoped an extensive

work of grace has commenced among some of those to whom the brethren have been engaged in making known the Gospel.

Dakha.

Messrs. Robinson and Leonard, who are aided by one East Indian and two native preachers, have continued their important labours amidst much of an exciting, and much of a distressing character. Generally, their message has been listened to with great attention, and an amazing desire to possess the word of God has been manifested by people of all ranks. And although many thousand Scriptures and tracts have been disposed of among the eager applicants, the demand for books has rather increased in intensity than otherwise. It has been ascertained that very many copies of the Testament and other portions of the word of God have been sent into distant parts of the country, so that by this means the word of God, like a stream of mercy, has been spread abroad and conveyed to very many who never heard, and never may hear, the missionary's voice. But, notwithstanding the eagerness of the people for books, and the readiness to hear the word of God generally shown, our brethren have not yet been cheered with any decided indications of a work of conversion among the people. They would, however, labour in hope. One person has been baptized and added to the church, which now consists of nineteen members.

Dinajpur and Sadamah!

Where Mr. Smylic and two native preachers labour. The accounts, on the whole, have been very encouraging; and there appeared indications among the people which seemed to justify the expectation of considerable accessions being, ere long, made to the churches in those places. We would yet hope that these expectations will not be disappointed, but for the present our brother and his flock are called to endure a fiery trial. On the night of the 15th of January, the village of Sadamah!, where a considerable number of native Christians and their relatives reside, was attacked by a band of assassins, who wounded many of the people, murdered the native preacher, and sought the life of the missionary, who mercifully escaped their pursuit. The object of the party appears to have been to murder Mr. Smylic and the native preacher. Several persons, believed to have been engaged in this affair, have been apprehended, and the case is now under investigation; what the result may be time must develop. The assassins are supposed to belong to a party formerly engaged in issuing base coin, and in other iniquitous practices, to which a stop was put through the exertions of the missionary. This event, though exceedingly distressing at present, we would fain hope will be overruled for the furtherance of the cause it was intended to destroy.

To the church in Dinajpur, three have been added by baptism; the number of members in

this church is eleven, and in that at Sadamah! twenty-two. There are seven candidates for baptism.

Chittagong.

This is the last station to be mentioned, that of Akyab, on the Aracan coast, having been given up to the American Baptist Mission, two of whose missionaries are now labouring in that vicinity. At Chittagong, Messrs. Johannes and Fink have continued their evangelical labours, which, however, have not been confined to that place, but extended to other places more or less distant. They have succeeded at length in completing a commodious place of worship, which appears to be well attended. One person was recently baptized, and others appear under a concern of mind. At this place, as well as at Dakha and several other stations, an astonishing desire to possess the word of God has manifested itself among the people, so much so as to render it difficult to supply the numerous applicants.

Biblical Translations.

In the important work of translating, printing, and circulating the word of God, considerable progress has been made, a brief statement of which will now be given.

In the Nineteenth Report of the Calcutta Auxiliary Baptist Missionary Society, the following works were mentioned as in the press, or the printing of which had been resolved upon:—

The New Testament in Sanskrit; the Gospels and Acts in Hindustani—two editions, one in the Arabic, the other in the Persian character; the New Testament, with extra copies of the Gospels and Acts, in the same language, small 12mo size; the Gospel of Matthew, in Hindui Kaithi character; the Psalms, the Proverbs, the Gospels and Acts, the book of Genesis, Exodus, to chapter xx., and the entire Bible, in Bengali: with the exception of the Gospel of Matthew in Hindui Kaithi character, which has been suspended for the present, the whole of the works mentioned have been either completed or are still in progress.

The following works have been completed:—

In Sanskrit.

The Testament complete . . .	1000
Gospels and Acts	500
Gospel of Matthew, reprinted	2500
	— 4000

In Hindustani.

Gospel of John (Arabic) . . .	4000
Acts of the Apostles	4000
Gospels and Acts together . . .	500
Matthew (Persian)	4000
Mark, ditto	4000
Luke, ditto	4000
New Testament, ditto, small	
12mo	3000
Gospels and Acts	1000
	— 24,300

In Persian.

Matthew	3000
Mark	3000
Luke	3000
John	3000
Acts	3000
Gospels and Acts together	1000
	— 16,000

In Bengali.

Genesis, to chap. xx. of Exod.	2500
Psalms	5000
Proverbs	5000
Matthew	10000
Mark	5000
Luke	13000
	— 40,500

Making a total of 85,000 books.

The printing of which has been completed during the period before named; which, added to those of former years, give a total of 174,400 volumes of the Sacred word printed on behalf of the Baptist Mission, the American and Foreign Bible Society, and the Bible Translation Society.

WORKS IN PROGRESS.

In Hindustani.

Gospel of John (Persian)	4000
Luke and Acts together	3000
Four Gospels and Acts	1000
	— 8000

In Persian.

New Testament complete	1000
----------------------------------	------

In Bengali.

John	15000
Acts	3000
Luke and Acts together	3000
New Testament, 12mo.	5000
Gospel and Acts	2500
Bible, Part I.—Gen. to Deut.	1000
Ditto, II.—Job to Esther	1000
Parts I and II together	500
Part III.—Job to Sol. Song	1000
Part IV.—Isaiah to Malachi	1000
Parts III and IV together	500
Old Testament complete	1000
Bible complete, 8vo	2500
Ditto, 4to	500
	— 37,500

Making a total of 46,500

It has also been proposed to print an edition of the Prophecies of Isaiah and Daniel, in a form to match the books of Genesis, the Psalms, and Proverbs, already issued; the edition to consist of not less than 5000. A new edition of the New Testament in Hindustani is urgent-

ly required; and it is proposed to put the work to press shortly, should the means in our hands justify the measure,—the edition to consist of at least 2500 copies. If these items be added to the foregoing, the works in hand, or resolved on, will give an aggregate of 53,000 volumes.

Depository.

Besides large portions of the editions mentioned above, as having left the press, there have been received into the Depository about 6000 volumes of the sacred Scriptures, in various languages, but principally Hindi and Bengali, from the Serampore press. And from America there have been received 112 Bibles and 1093 Testaments in the English language, and six German Testaments.

Distribution.

Exclusive of 1000 copies of the Psalms handed over to the Committee of the Calcutta Bible Society, in repayment of a loan to that extent previously obtained, the entire number of Scriptures sent forth from the Depository, from the 1st of January, 1840, to the 31st of January of the present year, has been 51,732; which, added to those of the three preceding years, gives a total of 108,732 volumes, containing larger or smaller portions of the Scriptures; as Testaments, Psalters, the books of Genesis and the Proverbs, or single Gospels, sent forth from the stores of the Baptist Mission, during the past four years. This number appears large, and calls for devout gratitude to the God of all grace, who has, in his merciful providence, enabled his servants to accomplish this much. But, alas! what are these among the millions to be supplied? The communications from the missionary brethren at the several stations where the distributions have been carried on on the most liberal scale, are of the most interesting character; and, so far from indicating that the wants of the people have been supplied, call urgently for still larger grants. The distribution hitherto effected has only excited a desire in the native community for the possession of the word of God, which appears likely to increase from month to month, and from year to year, and to satisfy which will require the utmost devotion of the Christian church for a long time to come.

Funds.

It is with unfeigned pleasure the missionary brethren acknowledge the receipt of the fifth appropriation of the American and Foreign Bible Society, amounting to Company's rupees 10,250 : 9 : 4; less one-fifth, paid to the General Baptist missionaries, for printing the Scriptures in Orissa. This grant was not mentioned in the last Report, but the money was not realized until February, 1840. From friends in England, through the Baptist Missionary Society, 578*l.* 7*s.* 1*d.* have been received; and 5000 rupees, as a kind of first-fruits, from the Bible Translation Society, to be

expended in printing the New Testament in Bengali. From friends to the cause in this country, the sum of rupees 1266 : 13, in contributions; and rupees 225 : 3, by the sale of books, making a total of receipts of rupees 15,250 : 13 : 2; which, however, has fallen far short of the expenditure actually incurred; and in reference to which, as well as to those extensive works now passing through the press, the missionaries can only say, their trust is in God. In a humble dependence on him, they entered upon their work, and have thus far prosecuted it; and they would still look to him to raise them up friends and helpers either in this country, in England, or in America, who will

come forward to their assistance with that pecuniary support required for such undertakings. They commit their cause unto the God of the Bible, whose glory they desire to seek as the one great object in this and every other department of labour in which he is pleased to employ their unworthy agency. For the aid already received, and the success thus far granted, they would render unto him adoring thanks, while they feel, and would express, their gratitude to all who have in any way aided their operations.

Very truly yours,

J. THOMAS.

J A M A I C A.

KINGSTON.

UNDER date of Feb. 3, Mr. Tinson gives the following review of the state of the churches under his care :—

On a review of the past year, we have to sing of mercy as well as judgment. Our course has been a mingled scene of light and shade. We have had our trials, and we have had our seasons of hope and enjoyment. If the way we have been led has not been altogether through a paradise, neither has it been wholly in a wilderness. When afflictions abounded, alleviations and comforts abounded also. And the cause of Christ has prospered; the only object for which a missionary ought to live.

At this station there is every thing to encourage the heart of a Christian pastor. The church and congregation continue to increase, and the schools are delightfully prosperous. Mr. Rae is a most valuable helper.

We had a highly interesting missionary prayer-meeting here, the evening before last. Many came from a distance of three or four miles, and nearly filled the chapel, manifesting the deepest interest during the whole of the service.

There has been a larger addition of members to the church than during the previous year. These have been received, on a careful examination of character and Christian experience; while the baptism of others who are seeking church fellowship, has been delayed, that they may learn the way of salvation more perfectly.

One case has given me much concern, lest caution should be found to have exceeded Scriptural requirement, and thus produce discouragement instead of self-inspection and spiritual growth. The individual referred to, is the wife of a respectable young man, a carpenter. They have both been regular attendants for a long time, for they were both slaves on the same property. The husband has learned to read, and you never see him on the Sabbath without his hymn-book and Bible. He was baptized in December last, and his wife wished to be baptized with him; five times had she come for examination; not a single objection was made to her moral character, or general behaviour,

but her knowledge appeared deficient. Poor thing! she went away much distressed, and I have been distressed too. I know that after all the care that can be exercised, nominal professors will creep in; but I would rather that happen than be instrumental in breaking a reed, which the Spirit of God may have bruised.

Our increase in this church, during the year, by baptism, has been seventy-six. Five have been restored to the fellowship of the church, and seven received. We have been compelled to exclude five, for unholy conduct; three have withdrawn; and eleven have ceased their connexion with the church below, to join, we hope, the assembly of the redeemed in heaven. Total number of members, 549; inquirers, 378.

Our day, infant, and Sabbath-schools contain 245 children. Many of these are able to read the word of God. About fifty in the day-school are writing in copy books; and although another school was opened last month, not more than half a mile from ours, it has not lessened the number of our scholars; but we have had from ten to fifteen new ones, and others are wanting to come, but we have more already than we can find seats for. Oh, that the Lord would convert these dear children, and raise up from among them some who shall carry the Gospel to Africa!

Hanover-street church has been considerably enlarged, by the reception of many who had been previously baptized, but not in connexion with our mission. They had put themselves under the direction of some self-appointed teacher, who, it appears, possessed little of either ability or inclination to fill the office he had assumed. Their union with us was entirely of their own seeking. I should much prefer persons entering the church by baptism, after having been some time with us as probationers; it affords a better opportunity of knowing them. But, on examination, we did not feel at liberty to refuse the right hand of fellowship to these.

May the great and good Shepherd feed them, and cause them to lie down and rest; and may they go in and out, and find pasture! Fifty-one have been added by baptism; ninety-seven received; nine restored from their wanderings, having been first brought back, we trust, to Christ, the Shepherd and Bishop of their souls; twelve have gone the way of all the earth, whence they will not return; concerning several of whom it may be said, that they have gone to the grave in a full age, like as a shock of corn in its season. Three of the number had indeed borne the burden and heat of the day, having sustained a consistent profession for nearly fifty years; forty-five have been dismissed, most of them to form a church at Mount Atlas; eight have been excluded; and five have withdrawn. The total number of members is 774; inquirers, 342.

The school in connexion with Hanover-street church has been changed from a general school of boys and girls, to a school for girls only, with female teachers. Where this can be done, I think it desirable, but it cannot well be effected in the country, having neither agency nor means to meet the case. In Kingston there are many schools, and our boys could find instruction elsewhere; we have, therefore, made the trial, time must show the result; it promises well. Fifty-six children have entered, and more are to be sent. We have two respectable persons as teachers, a mother and daughter. The girls spend the morning in the usual school exercises, and the afternoon in needle-work. The future condition of this country will depend much on the education of our youth, and especially of the females.

At Mount Atlas we formed a church in October last, consisting mostly of members dismissed from Hanover-street church, with a few others, who reside in that neighbourhood, and five have

been added by baptism. The number of members is 51; inquirers, 63.

I am about to give up the oversight of this station to one of our deacons in town, by whom it has been chiefly supplied from the commencement. I hope to have the pleasure of assisting at his ordination over the church at Mount Atlas, before I leave the island. He is an industrious, hard-working man, about forty years of age. His father was rector of Port Royal many years ago, but he continued a slave till lately. During the apprenticeship, our lato friend, Mr. Wooldrige, lent him money to purchase his freedom. He is a carpenter by trade, and doing well in his business, which he still intends to carry on.

We have commenced services at another station, nine miles from Kingston; and the people are purchasing land for a second, about sixteen miles from town. At this latter place we have members enough, within five or six miles, to form a good sized church at once; that is, according to my idea of the size of churches. I shall not mention these in our Tabular View, as they can hardly be said to be fairly established, and it would look like swelling the amount of one's efforts for show.

I hope to be well enough to visit the brethren at the Association, though it is a long journey, requiring nearly three days' hard travelling; but I am anxious to see my friends, and to give up my offices, as, also, to get some brother, if I can, to take charge of Hanover-street, and these new stations. We expect to leave in April or early in May. Should a missionary be sent from England, we shall make arrangements for him to stay in Kingston, should he desire to do so, even should one of the lately arrived come in the interim, unless the church should be determined to keep him.

THE following communications relate to the Annual Association of our Missionaries in this island, which was held at Falmouth in February. We add the usual Tabular Statement, as drawn up from the returns presented on that occasion.

From Mr. Abbott, dated St. Ann's Bay, March 2:—

MY DEAR SIR,—In compliance with the request of my brethren, I now send you a brief account of the Annual Meeting of our Association, which was held at Falmouth, on the 17th and several following days of last month.

All the brethren, except brethren Taylor, Whiteborne, and Reid, were present; and a spirit of harmony and love prevailed at all the public, private, and social meetings. Special prayer-meetings were held between six and seven o'clock in the morning of each day, for various objects; embracing the African mission, Theological Institution, churches in England, America,

and Jamaica, schools, widows, and orphans. A public missionary meeting, having special reference to Africa, was held during the Association. A sermon was preached by brother Oughton, on the moral influence of the Scriptures, and a circular letter was read by brother Phillippe, on the best means of promoting personal piety.

A tabular view of the churches and stations was prepared, and ordered to be printed in our "Herald," to secure its speedy transmission to yourself and our numerous friends in England. This, I trust, will reach you in time for your annual report.

On the subject of a Theological Institution and the African mission, a letter was prepared, addressed to the Committee, and signed by all the brethren present.

Letters were also written to our brethren Clark and Prince, and others to their esteemed partners, assuring them of an interest in our sympathy and supplications at a throne of grace.

Our much-loved brother Tinson was requested seriously to consider the desirableness of his

visiting Africa for a season, with a few native converts from this island, should a temporary sojourn in England lead to the restoration of his health. This he agreed to do.

Brother Woolley was recommended to accept an invitation from the church at Gurney's Mount.

Brother Cornford was recommended to accept an invitation from the church at Rio Bueno.

From the brethren at the Association to the Committee :—

Falmouth, Jamaica, Feb. 24, 1841.

DEAR BRETHREN,—Being assembled in Association, we cannot allow the opportunity to pass without addressing you on the subject of the African mission.

The steps you have taken in commencing a mission to that benighted land, have, we assure you, given to us, and to the dear people of our charge, the most exalted pleasure. The greatest readiness has been manifested to assist in supporting and extending that mission; and had it not been for the effort just made towards liquidating the debt on the Society, we should have been enabled to send much larger contributions for that object. We feel confident, however, that as soon as farther aid be required, our congregations will most readily respond to the call.

In connexion with this subject, we would refer to the contemplated Institution for the education of young men for missionary and mis-

terial work. You are aware that the indisposition of our dear brother Tinson prevented the resolutions of the last Association being carried into effect. We rejoice, however, to hear of your willingness to send a Tutor for the Institution. We beg to inform you, that a committee has been appointed to rent or purchase premises in St. Ann's, without delay; and to request, most urgently, if a tutor has not already sailed, that he be sent as early as possible, as we have suitable and devoted men, ardently desiring to carry the Gospel to the land of their fathers, waiting to be prepared for the work.

Praying that you may be directed in your deliberations, and blessed in all your undertakings,

We remain,

Dear Brethren,

Yours sincerely and affectionately,

JOSHUA TINSON,	JOHN CLARK,
JAMES M. PHILLIPPO,	SAMUEL OUGHTON,
THOMAS BURCHELL,	EBENEZER J. FRANCIES,
WILLIAM KNIBB,	JOSEPH MERRICK,
THOMAS F. ABBOTT,	HENRY J. DUTTON,
WALTER DENDY,	JOHN E. HENDERSON,
JOHN KINGDON,	BENJAMIN MILLARD,
BENJAMIN B. DEXTER,	PHILIP H. CORNFORD,
JOHN HUTCHINS,	EDWARD WOOLLEY,
DAVID DAY,	JOHN MAY.

TABULAR VIEW OF THE CHURCHES, STATIONS, &c., CONNECTED WITH THE BAPTIST MISSION IN THE ISLAND OF JAMAICA.

Table with columns for Stations, Ministers, Church formed, Increase for 1840 (Baptized, Received, Restored), Decrease for 1840 (Dead, Dismissed, Excluded, Withdrawn), No. of Members, No. of Inquirers, No. of Marriages. Rows are organized by County (Surrey, Middlesex, Cornwall) and include specific church names like Belle Castle, Ocho Rios, and Rio Bueno.

ARRIVAL OF MISSIONARIES.

OUR dear friends, Mr. and Mrs. Tucker, with their infant child, arrived from Calcutta on the 10th inst., in the *Owen Glendower*. We regret to add that the health of Mr. Tucker does not appear to have improved on the voyage, and that he continues in a state of very great debility.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to ladies at Broadmead, Bristol, for a box of useful articles and a package of books, for Dr. Yates, of Calcutta; to ladies at Ilford, for a box of useful articles, for Mr. J. E. Henderson; to ladies of Camberwell, and to Mrs. Anstie, of De- vizes, for two cases of useful articles, for Mr. Kingdon.

A box has also been received from Long Buckby, and two paper parcels, from places un- known, for Mr. Capern; a small hamper of

magazines and haberdashery, from some place unknown, for Mr. Dutton; a paper parcel, from Miss S. Whittemore, of Brighton, for Mr. W. H. Pearce; a box for Mr. G. Pearce; a large case, directed to Mr. Phillippo, of which no advice has been received.

Mrs. Baylis wishes thankfully to acknowledge the receipt of a box of fancy and useful articles, from the young friends connected with Eagle- street church.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of March, 1841.

SUMS RECEIVED AT FEN-COURT.	
<i>Subscriptions.</i>	
	£ s. d.
Crowe, Rev. W.	1 0 0
Dyer, Rev. John, and Family	3 3 0
Hislop, Mrs.	1 1 0
Huntley, Miss	1 1 0
Nelham, Mrs.	0 10 6
Roe, Mr. F.	2 0 0
Saunders, Mrs.	1 1 0
<i>Donations.</i>	
E. T.	1 1 0
M. E.	5 0 0
Anonymous, for <i>Africa</i> Cave, Mr., Camberwell, for <i>debt</i>	1 0 0
Dornford, Mr. T., by Mr. Low	2 2 0
Friend, a, Kennington..	0 10 0
Huntley, Miss, for <i>Africa</i>	2 0 0
Rawlings, Miss, Friends by, for Orphan school at <i>Monghr</i>	16 0 0
Sims, Miss, Walworth, collected by	0 7 6
Smith, Ebenezer, Esq., "Teetotalism," Ross..	1 1 0
Watson, the Misses, Miss. box, for <i>Africa</i>	0 11 6
Wilson, Mrs. B.	30 0 0
<i>Legacies.</i>	
Miss Dermer, late of Tottenham	100 0 0
Miss Barnes (balance)	8 15 0

LONDON AUXILIARIES.	
	£ s. d.
John-street chapel, for <i>Africa</i>	81 7 10
Spencer-place	12 10 6
Salter's-hall	31 5 8
Hackney	61 12 1
Ditto, for <i>Female edu- cation</i>	3 0 0
Devonshire-square	28 16 0
Keppel-street	7 7 7
Tottenham	34 3 4
Stepny College	10 0 0
New Park-street	26 14 1
Ditto, for <i>Female edu- cation</i>	3 12 8
South London Aux.—	
Camberwell	116 16 0

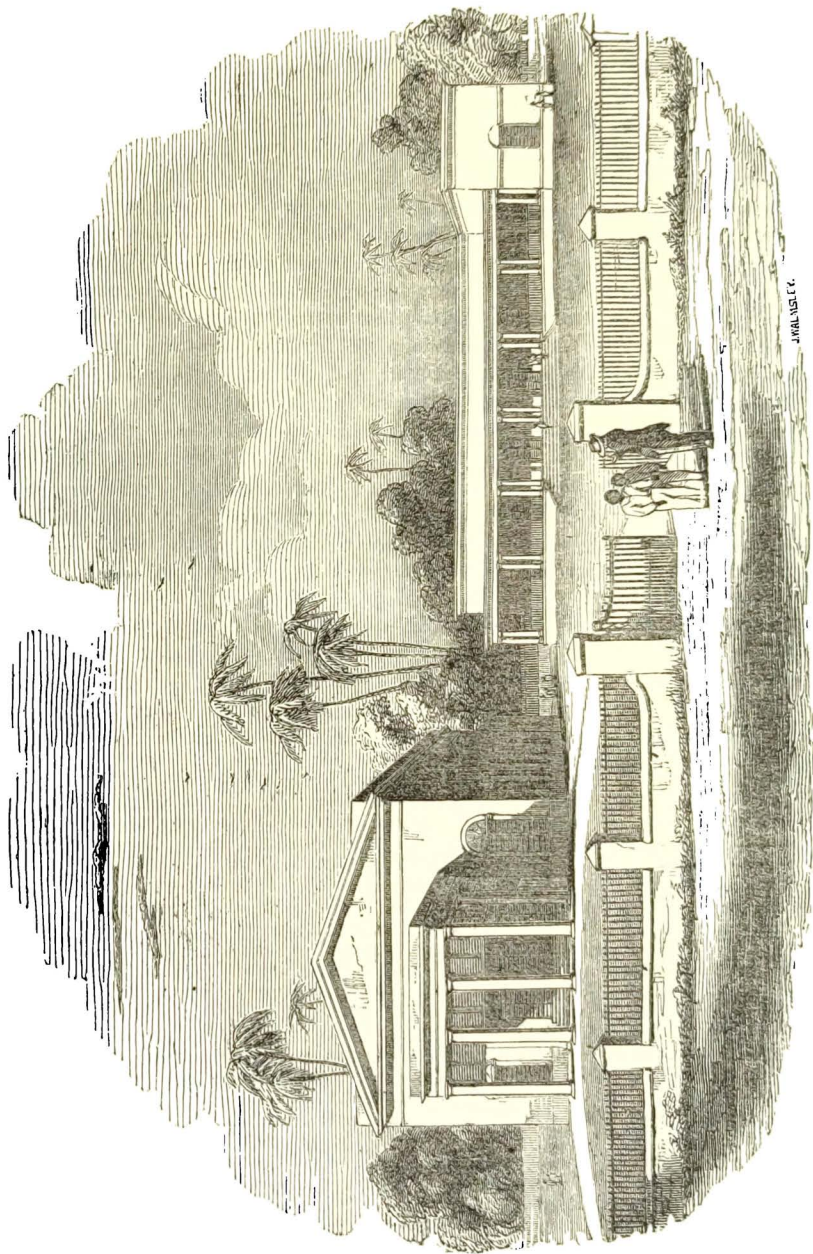
COUNTY AUXILIARIES.	
<i>Bedfordshire.</i>	
	£ s. d.
Luton, Union Chapel, (molety)	37 3 0
Ainpthill and Maulden	10 0 0
<i>Berkshire.</i>	
Newbury	24 5 0
Wokingham	29 15 8
<i>Buckinghamshire.</i>	
Colnbrook	4 10 0
Beaconsfield, for <i>debt</i> ...	1 0 0
Aylesbury	1 5 0
Olney	8 17 0
Haddenham, Mr. W.	
Cox	1 1 0

<i>Cambridgeshire.</i>	
	£ s. d.
Harston, collected by Miss Foster	4 11 0
<i>Devonshire.</i>	
Chudleigh	26 13 6
Devonport	6 0 0
Plymouth (balance)	28 7 3
Stonhouse	1 0 0
Tiverton	8 0 4
<i>Dorsetshire.</i>	
Weymouth	10 11 1
Wimborne	3 11 3
<i>Essex.</i>	
Earl's Colne	0 0 0
Sible Hedingham	4 0 0
Sampford, Old	8 2 6
Langley	2 1 0
Sudbury	5 0 0
Thorpe and Great Oak- ley	10 14 5
Coggeshall	2 11 6
Halstead	21 3 6
Braintree	13 7 0
Waltham Abbey	15 3 6
Rayleigh	11 11 0
Burnham and Tilling- ham	10 2 9
Harlow	42 9 0
Loughton	13 2 0
Chadwell-heath Sunday school	0 12 10
Ilford, Turret-place	10 1 10
Colchester	16 6 5

Hampshire.		Northumberland.		£ s. d.	
	£ s. d.		£ s. d.		
Portsea	30 18 10	Newcastle	16 14 9	Uckfield	11 2 5
Ditto, for <i>Africa</i>	3 3 0	Ditto, for <i>translations</i>	3 13 6	Wivelsfield	1 0 8
Ditto, for <i>translations</i>	0 10 6	Mr. T. Angus (additional subscription)	1 0 0	Worthing	6 10 2
Beaulieu	22 2 0				195 19 8
Southampton	35 0 0			Previously acknowledged & expenses	160 18 8
Sway and Beaulieu rails	6 0 0				35 1 0
Emsworth	0 12 4				
Hertfordshire.		Oxfordshire.		Warwickshire.	
Bishop's Stortford	5 18 4	Abingdon	38 13 3	Birmingham Auxiliary—	
Watford, for <i>Africa</i>	27 4 6	Ditto, for <i>Africa</i>	48 12 6	Birmingham	92 17 8
Ditto, collected by Miss		Ditto, for additional		Cannon-street	137 2 5
Beeby, for <i>Enslav'd</i>	1 0 0	Missionaries to		Bond-street	101 17 11
Boxmoor	18 16 7	<i>Jamaica</i>	10 0 0	Mount Zion	31 0 11
Ditto, for <i>translations</i>	1 1 0	Ditto, for <i>translations</i>	11 5 6	New-Hall street	4 4 5
		Ditto, for <i>Female edu-</i>		Coventry	77 11 3
		<i>cation</i>	8 0 0	Brettel-lane	6 11 1
		Arlington	5 4 6	Bridgnorth	21 19 0
		Bampton	6 1 0	Cradley	2 16 0
		Bourton-on-the-water	17 9 6	Darkhouse	29 17 7
		Burford	6 10 0	Dudley	23 13 7
		Chadlington	1 0 0	Netherton	2 12 5
		Chipping Norton	14 9 10	Providence Chapel	3 3 11
		Cirencester	15 4 5	Summerhill	1 0 0
		Fairford	5 0 1	Walsall	12 12 4
		Farrington	7 10 0	Wednesbury	12 12 4
		Guiting	13 13 1	West Bromwich	36 19 8
		Hooknorton	11 19 5	Willenhall	8 10 0
		Lechlade	2 10 0	For additional mission-	159 2 8
		Oxford	70 9 7	aries to <i>Jamaica</i>	7 0 0
		Ditto, for <i>Africa</i>	17 13 0	For ditto to <i>India</i>	
		Stow	2 0 0		762 8 2
		Woodstock	11 10 0		617 16 6
			324 15 8	Previously acknow-	144 11 8
		Previously acknow-	303 19 4	ledged & expenses	
		ledged & expenses	20 16 4		
		Shropshire.		Yorkshire.	
		Oswestry	17 9 7	Sheffield	55 13 0
		Ditto, for <i>Africa</i>	1 12 0	Bailey, J., Esq.	1 1 0
		Somersetshire.		NORTH WALES.	
		Bath Auxiliary	25 0 0	Llanberis, &c.	0 13 7
				Amlwch	6 3 0
		Staffordshire.			
		Newcastle-under-Line	0 15 0		
				SCOTLAND.	
		Suffolk.		Aberdeen	3 0 0
		Charsfield	2 18 4	Dunfermline, by Mrs.	
		Framden	1 18 8	Inglis, for <i>debt</i>	3 0 0
		Otley	8 5 0	Edinburgh	11 15 9
				Greenock, for <i>debt</i>	5 0 0
		Sussex.		Kirkaldy	4 10 0
		Brighton	50 5 4	Montrose, for <i>Female</i>	
		Ditto, by Rev. W. Sa-		<i>education</i>	3 0 0
		<i>vory</i> , for <i>debt</i>	5 0 0	Perth, ditto	4 0 0
		Battle	3 8 0	Stirlingshire and vic-	
		Ditto, by Mr. Sargent	3 0 0	nity Missionary Soc.	6 16 10
		Chichester	4 1 0		
		Hailsham	10 1 0		
		Hastings	31 1 6		
		Horsham	7 15 6		
		Lewes	29 0 6		
		Midhurst	5 0 0		
		Newick	17 16 4		
		Rye	14 0 0		
		Shoreham	1 8 3		
		Lincolnshire.		FOREIGN.	
		Lincoln	48 11 3	Falmouth, Jamaica, by	
		Waddington	3 3 0	Rev. W. Knibb, for	
		Market Rasen	3 15 5	<i>Africa</i>	100 0 0
				Kingston, Jamaica, by	
		Middlesex.		Rev. S. Oughton	49 19 11
		Harrow, collected by			
		Mrs. Kilby	1 2 0		
		Totteridge and Whet-			
		stone	6 4 3		
		Hammersmith	58 5 1		
		Northamptonshire.			
		Kettering	13 17 0		
		Ditto, for <i>translations</i>	1 1 0		
		Clipstone, for additional			
		Missionaries to <i>Jamaica</i>	17 0 0		

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, United States, by W. Colgate, Esq.

THE
MISSIONARY HERALD.



ENTALLY NATIVE SCHOOL ROOM AND CHAPEL.

ENTALLY NATIVE SCHOOL ROOM AND CHAPEL.

ENTALLY is a district in the suburbs of Calcutta, contiguous to the Circular Road, and within ten minutes' walk of our Mission Press.

The engraving on the other side represents the premises, lately erected there by our missionaries, for which purpose the munificent donation of £1,000 was presented, by an anonymous friend, to our late brother, Mr. W. H. Pearce.

The school-room is lofty, spacious, and well ventilated. It measures inside 90 feet by 40, with a verandah the whole length, affording an agreeable shelter from the burning rays of a tropical sun. At the east end are two large and commodious class-rooms, measuring 26 feet by 16. The school-room will accommodate from 400 to 500 pupils. It was opened on the 3rd of February, 1840; and there are now in attendance between 200 and 300 native youths. Many of these belong to the higher classes, to whom the school affords the only opportunity of hearing the gospel clearly explained and faithfully applied.

The chapel adjoining, calculated to seat 300 persons, is neatly fitted up. The native church and congregation, connected with the Christian Institution, assemble here, and it will be a convenient spot for holding annual or occasional meetings of the different native churches in and around Calcutta. It is also hoped that the brethren will be enabled to carry out their plan of delivering in this building public lectures on the evidences and doctrines of Christianity, in conformity with the intention of the generous friend at whose expense both the school-room and chapel were erected.

An interesting specimen of the manner in which Christian instruction is beginning to tell upon the Brahminical system, was afforded at the annual public examination, in January last, of the flourishing seminary under the able direction of Dr. Duff and his associates, connected with the Scottish Mission. On this occasion, a young Hindu, named Mahendra, read in public an able essay, wholly composed by himself, in which he takes a rapid review of the leading branches of Hindu literature, science, philosophy, and theology; and shows, in succession, how sound knowledge must inevitably demolish the whole. The conclusion, which was enunciated in an impressive tone, is *verbatim* as follows:—

“ Such is Hinduism, and such the influence of sound knowledge upon it. We have seen how fatal that influence is to the literature, science, and religion of Hindustan—how it overturns Hindu customs and manners! In fact, it overturns everything Hindu. With the Hindus, everything and all things are incorporated with their religion. Their sciences, their arts, are all revealed from heaven. If, therefore, in any way their science is overthrown, their religion is also overthrown with it. The religion of the Hindus mixes with their legislation, fashions their habits, fixes their customs, establishes their institutions, forms their national character. Their religion guides their science, and controls every branch of intellectual pursuit. Undo, therefore, their religion, and you undo the whole system of Hinduism. The citadel of Hinduism is the religion of the country. Attack, capture that citadel, the system of Hinduism lies a conquered territory. And it is the science and religion of Christendom which have now encompassed round about that citadel. Several of its walls are beaten down, though still it is not surrendered. But we hope, ere long, the faith and science of Christendom shall fully be established in India. The resplendent Sun of Revelation hath darted forth to the eyes of benighted India. But, alas! alas! our countrymen are still asleep, still sleeping the sleep of death. Rise up, ye sons of India, arise, see the glory of the Sun of Righteousness! Beauty is around you, life blooms before you; why, why will ye sleep the sleep of death? And shall we who have drunk in that beauty, we who have seen that life, shall we not awake our poor countrymen? Come what will, ours will be the part, the happy part, of arousing the slumber of slumbering India.

‘ Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny ?

Salvation ! Oh salvation !
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name. ’”

FORTY-NINTH ANNIVERSARY OF THE BAPTIST MISSIONARY
SOCIETY.

ON Sabbath-day, April 25th, Sermons as usual were preached on behalf of the Mission in a great majority of our chapels, in and around London. A list of the collections, as far as they have been paid in at Fen Court, will be found at the close. To prevent misconception, it should be added, that, in two or three instances, the collections are not reported *separately*, our friends preferring that the amount should be blended with the sums raised by the respective Congregational Auxiliaries.

The open Committee on Tuesday morning, the 27th, was attended by a large concourse of ministering brethren from various parts of the country, as well as resident in the metropolis. The Treasurer being unavoidably absent, the chair was filled by Thomas Pewtress, Esq., of Camberwell. Prayer was offered by the Rev. Benjamin Godwin, of Oxford; and the principal minutes of Committee during the past year were read for the information of the brethren present. Two highly interesting letters, which had just arrived from our Missionary friends Clarke and Prince, dated from "King Bell's House, on the Cameroons River, Western Africa," were then communicated to the meeting; at the close of which the Rev. Samuel Nicholson, of Plymouth, at the request of the Chairman, embodied the universal sentiment excited by their perusal in hearty thanksgivings to God for the preservation of our beloved brethren hitherto, and in earnest supplication that his presence and blessing may continue to attend them.

On Wednesday, the 28th, at eleven, public worship commenced at the Poultry Chapel (the use of which had been most cheerfully granted by the Rev. John Clayton, Jun., and his friends) with reading the 72nd Psalm, and prayer by the Rev. George Pritchard. A very interesting and instructive discourse was then delivered by the Rev. JOHN HARRIS, D.D., of Cheshunt College, from Rom. ii. 22, "*Thou that abhorrest idols, dost thou commit sacrilege?*" and the concluding prayer was offered by the Rev. Henry Dowson, the successor of our late venerable friend, Dr. Steadman, in the pastorate at Westgate Street Chapel, Bradford. The hymns were read by the Rev. Thomas Morris, of Portsea. The collection was 60*l.* 13*s.* 10*d.* In the evening, a large assembly met at Surrey Chapel, when the Rev. J. J. DAVIES, of Tottenham, preached a solemn and awakening sermon, from Isa. vi. 11, "*Then said I, Lord, how long?*" Prayer was offered before the sermon by the Rev. John Simmons, of Bluntisham, and after it by the Rev. James Sherman, the highly esteemed minister of the chapel. The hymns were read by the Rev. B. Lewis, of Trinity Chapel, Southwark, and the Rev. John Green, of Norwich. The collection amounted to 46*l.* 4*s.* 2*d.*

The Annual Meeting of the Society was held on Thursday morning, the 29th, at Exeter Hall, and although the weather an hour or two previously was unfavourable, the numbers present were, as far as we could judge, fully equal to those of last year. At ten, the chair was taken by W. B. GURNEY, Esq., Treasurer, and after the singing of a hymn, the Rev. J. H. Hinton implored the divine blessing.

The CHAIRMAN rose, and said—I trust we all feel it to be a privilege to be engaged in any measure, however humble, in the promotion of that cause which has assembled us here to-day. We are permitted to attend successive anniversaries of a Society commenced before the larger number of those now present began to live. It was commenced in faith, and with small means, but God has prospered it. Under the providence of God, funds have been created, and missionaries have been sent forth. Those who first formed it, who have passed from the present scene and entered into rest, were privileged to attend meetings, not so large as this, but in which their hearts rejoiced in seeing the blessing of God resting on the Society in India—they were permitted to see that the Scriptures were translated into many tongues—that superstition in Eastern Asia was loosened, and that many were called from darkness to God's marvellous light. The Report to be presented this day from that field will show that the work of the Lord is still going on, that the translation and circulation of the Scriptures have been proceeding to a larger extent than heretofore, that many have been converted to God, that superstition is yielding, and that there is a general expectation that a new state of things is about to arise, and a new religion to be introduced. The Report will also direct your attention to another field in which the Society has been now for twenty-seven years carrying on its operations. After the first formation of this Society, circumstances led to the establishment of a mission in Jamaica, and in the course of the past year that mission has been blessed beyond any former period of its existence, in the numbers added to the churches, and in the spirit displayed by them, and more especially in that interest which they have cherished, not merely in the temporal, but in the spiritual welfare of their father-land. I trust, however, that your attention will be much directed this day to the interest which those poor members of our churches have taken, and to the sacrifices which that interest has induced them to make, in order that the Gospel may be sent to Africa. You will also hear in the Report of the arrival of our missionaries on the coast of Africa, and the commencement of their labours. I trust that what we shall hear will more deeply than ever interest our hearts in connexion with that great field of missionary labour, and while our sable friends in Jamaica are praying for the success of that effort, that we shall unite with them, and if they make pecuniary exertions, that we shall be ready to make still more, in order that additional missionaries may be sent, and that those who are now sitting in darkness may see the light of life. We stand, as it were, on holy ground. I trust we shall feel that we are engaged in a sacred cause, and that all the proceedings of this day will be not merely a source of entertainment, but also of

improvement to our hearts, and will tend to render us more devoted than ever, under the Divine blessing, to the promotion of the Redeemer's cause.

The Rev. J. DYER then read the Report, which commenced with the continent of India, where it stated that the Society had been exercised with a succession of bereavements and afflictions such as had never before been experienced in a single year; additions, however, had been made to the churches, and several Biblical Translations reported last year as in progress had been completed. The native Christian Institution in Entally appeared fully to justify the expectations which had been formed regarding it. All the advices through the year continued to speak of the blessing attending the labours of the brethren in Ceylon. On examining the returns handed in from the different churches in Jamaica, it appeared that the number of members in full communion was now 27,706, being nearly 3,000 more than last year; of enquirers the number was stated to be 18,984; marriages celebrated 1,256. The accounts of the schools had not yet arrived. The Report then referred to the various other stations in the West Indies, all of which were in a very flourishing condition. After alluding to the establishment of a new Mission in Western Africa, it adverted to home proceedings. During the past year, 17 missionaries had been sent forth, exclusive of 5 female teachers who accompanied Mr. Knibb. In reference to the funds, it stated that the receipts of the year amounted to 26,656*l.* 17*s.* 2*d.*, being an excess of 7,322*l.* 5*s.* 4*d.* above the income of the preceding. The expenses had, meanwhile, increased in an equal proportion. They had amounted, including the balance against the Society at the beginning of the year, to 28,615*l.* 10*s.* 6*d.*, leaving a balance due to the Treasurer of 1,958*l.* 13*s.* 4*d.*

The Rev. T. S. CRISP rose to move—

"That the Report be received and printed, and that while this meeting bows with submission to the providential dispensations of God, it records its gratitude for the continued blessings of His grace, and finds in past bereavements a fresh occasion for confidence in Him, in whom alone is 'everlasting strength.'"

There is in this resolution a character which almost unavoidably attaches to everything human. There is a mixture in it—a mixture of light and shade, of the gloomy and the joyful; and a call upon us—a loud call for fervent gratitude, and an equal call for patient submission. Perhaps we are not to be surprised at this. The institutions of man must partake of man's frailty; and societies, however formed, by whomsoever supported, contain in them no security against the inroads of death, nor against the changes which sickness, united with death, occasions. Sad changes, indeed, when, as in the present instance, the young at the commencement of their labours, and giving high promise, and the faithful long-tried servant of God who has borne much of

the heat of the day, are both cut off; and when also by sickness those who are occupying stations for which they seem to be eminently fitted, are driven from such places of labour, and by their feebleness, though not dishonoured by the Head of the church, yet seem for a short time to be as instruments whom, in His mysterious providence, he lays aside. The Report records changes like these, setting forth at its very commencement this mournful intelligence, and a greater number of afflictions and trials have been experienced during the present, than in any former year. What shall we say to this? Our faith responds, "Even so, Father, for so it seemeth good in thy sight." The motion calls upon us to submit. We do so, not only because God has a right to determine the way and the measure in which he may see fit to put our faith to the trial, but because we ought to feel assured that in all his dispensations there is a wisdom operating upon too large a scale for us to grasp, and therefore containing much in it that is incomprehensible; and, moreover, because there is goodness in all his dealings, which, however much it may be hidden at present, will shine forth at some future period with greater lustre. It is only for us patiently, and in faith, to wait for this period of revelation, assured, as we may well be, and ought to be, that the great future will disclose many of the purposes of God which those very crosses were the most effectual means of accomplishing, and perhaps will bring to light some evils which could in no other way than this have been so effectually removed. And, certainly, this great future will show that God has put upon his servants great honour by these trials of faith, which are both intended, and certainly will be, to their praise and glory, as well as to his own honour. The resolution speaks, however, not merely of submission to bereavements and afflictions, but of something more—of confidence, that confidence in God which we may well feel, when we can, as we often delight to do, contrast the littleness, and insignificance, and insufficiency of the creature with the power and all-sufficiency of our great Creator and Redeemer. Instruments must fail, mortal vigour will fail, agents must die, but the great Author—the great Head of the church—he who is the head over all things to his church, yet lives. He will carry on his designs to the very end. Amidst all the vast and complicated machinery by which these designs are effected, there can be no confusion to his eyes; and amidst all that may be harassing to us, He, with calm, perfect, entire, infinite satisfaction looks upon the issue. Whatever be the afflictions and disappointments to which we are sometimes called to submit, they can no more affect the certain accomplishment of his great ends, than the mere falling of the leaf in the forest may be considered to affect the great power of vegetation throughout the globe. There is, however, one remark

which I would venture to add to these, that confidence in God is not merely becoming in us, and absolutely incumbent upon us, it is not merely that exercise of mind which is demanded from us towards God, at all times, and under all circumstances; but this very confidence, tried as it may be, ought to be regarded as affecting the character and the success of our missionary efforts. It has often been said that success will materially depend on our exertions being conducted in the spirit which belongs to such efforts. We were forcibly reminded yesterday that the main efficacy of the donations given to such objects depended, not so much upon their amount, as upon the spirit in which they were made. On the same principle we may expect that our exertions will be most acceptable to God, and most prospered by him, when they are pervaded by this very spirit of confidence. In the exercise of confidence we can at all times look through the dark cloud and see his face still shining. If we honour him he will honour us. But I would not proceed in what might seem to have the appearance of a somewhat mournful strain. I would not dwell too much upon this point, especially as God himself is furnishing us with matter for congratulation and praise. We are called upon by the resolution itself to think on what God has done, in what it terms, "the continued exercise of his grace." Surely we need not doubt that he has been with our Society, meeting together as we are at nearly the close of half a century—within the verge of a jubilee. The Society, as you, Sir, have stated, was at first feeble in its resources, and humble in its efforts, but it has grown if not to a mighty, yet to a powerful Institution. It has continued to add to its agency, to enlarge its sphere of operation, and not only has it been encouraged, but almost compelled, to do this by its success. It has passed through great difficulties, by which it has sometimes been almost overwhelmed, but God has safely conducted it through them all. It would partake as much of folly as of sin, if we doubted for a moment that he would continue to exercise this grace towards us hereafter. If our gratitude be genuine it will be ardent. We have only to turn our eyes to the East and to the West, to feel assured that we have cause to thank God and take courage.

Rev. W. G. Lewis (of Chatham) said—The resolution which has been submitted to this meeting, leads us to the interesting duty of reviewing the dispensations of Divine providence, as illustrated by the movements of this Society. If we consider it as one peculiarity of the Divine administration, that the all-wise disposer of events delights in achieving the most magnificent results by the smallest means, then, for an illustration of this principle, we refer to what this Society was in its origin, and to what it is now. Can we refer to the circumstances under which its supporters first assembled, small in numbers, op-

posed by many of their brethren who could not see with them, and were not prepared to adopt their motto, "Attempt great things, and expect great things;" and can we conceive, for a moment, that they could have anticipated such results as have ensued from their efforts. This is the Lord's doing, and it is marvellous in our eyes. Another peculiarity apparent in the dispensation of Divine providence is this, of educating the sweetest mercies from events which presented at one time the most appalling and terrific aspects. Many of the circumstances in which the Directors of this Society have been placed might receive an illustration from the weather of this day. The appearances of this morning were exceedingly gloomy, but how altered is the scene. Some, perhaps, were indulging apprehensions that the room would be far too large for the company, but the clouds have cleared away, the sun has shone out upon us brightly and cheerily, and we are favoured to meet together with a large number of warm-hearted Christians, ready to unite heart and soul in their expressions of gratitude for what our heavenly Father has already done for us, and in united, fervent, and persevering prayer for the promised, abundant outpouring of the Holy Spirit. May I be allowed to refer to one or two events in the history of this Society, which appear to illustrate the sentiment we have avowed? I am reminded, in the first instance, of the fire at Serampore, the melancholy intelligence of which was read with deep regret in this country; but instead of this Institution suffering loss by it, it received an impulse which had not been expected, it derived strength from those trials, and went forward from strength to strength, achieving new triumphs, and rejoicing in a fresh accumulation of energy. We are reminded of another event, the violent persecution that arose in Jamaica, and the attempt to suppress Christianity by burning down our chapels, as though the destruction of the materials of which their houses were constructed would be the means of suppressing the influence of Divine grace in their minds, or retarding, even for a moment, the progress of the Gospel of Christ. That circumstance has been permitted, under Divine agency, to illustrate an interesting truth of Revelation, that our heavenly Father will make the wrath of man to praise him, and the remainder of that wrath he will restrain. The resolution I am called upon to second, expresses feelings of mingled pleasure and pain, sorrow and joy, regret and gratitude. We will not, on the present occasion, dwell on the painful events which have occurred during the past year, but while with reverence we bow to the will of our Father which is in heaven, may we not cherish the persuasion that these events will become blessings in their turn, and that those portions of the present dealings of God, which we cannot yet comprehend, will hereafter, either in the history of this Society

on earth, or at a future and more glorious period, receive a satisfactory elucidation? May we not attend to the voice of our Divine Master, as speaking to us through these mournful providences, and saying, "What I do thou knowest not now, but thou shalt know hereafter?" Let me then be allowed to advert for a moment to that delightful spot Jamaica, not to overlook other spots of beauty and moral glory by which Jamaica is surrounded; but as Jamaica was itself the chief scene of oppression and violence, the selected field where the great battle was to be fought between oppression and Christianity, the scene from whence the triumphs of the Gospel were to be announced and resounded throughout the world, and to be rehearsed from generation to generation, until the close of time. Let us refer for a moment or two to the present aspect of this delightful island, as contrasted with its past history; and here I am reminded of the reflections we were wont to hear cast on the negro character by their unrighteous oppressors. We were told, for instance, in excuse for the cruelties inflicted on them, that we were not to regard them as men—that they were not to be considered as intelligent beings—that there was something in the physical constitution of the negro, that rendered him unfit for intellectual attainments, and incapable of human sympathies. Then the most fearful predictions in reference to the results that might be anticipated from emancipation, on account of the low degraded state of the moral character of the negro population, were uttered again and again. We were, for instance, to be persuaded, that in the same hour in which the emancipation of the slave in the West Indies should be announced, we might expect to hear of their hands being dyed in the blood of the European inhabitants of those islands. But how gloriously has the result defeated all those cruel and interested insinuations. May we not perceive, in what has been done in that part of the world, through the outpouring of the Holy Spirit, an illustration of the sovereignty of Divine influence, a display of the infinite condescension and boundless mercy of Him, who has chosen the weak things of the world to confound the things that are mighty, and things that are not to bring to nought the things that are, that no flesh might glory in his presence. The inhabitants of the West Indies have been rescued from a two-fold slavery, that of the oppression of their hard-hearted task-masters, and the more degrading moral slavery which they had too long endured in the service of sin and Satan. Those who look on their two-fold emancipation at the present time, instead of regarding them with distrust and doubt, if they look at the present state of religion there with proper Christian feelings, are compelled to acknowledge that God has led them forward beyond ourselves. So that while we are making complaints, from time to time, of the low state

of religion among us, while we are lamenting the divisions, distractions, and confusions, which prevail in our churches, while we are regretting that, as compared with the instrumentality employed, success is but small; in the West Indies there appears, in the spiritual blessings communicated by the means employed, something analogous to the fruitfulness of the soil, and the rapidity with which the natural vegetation proceeds and advances. The seed is no sooner scattered, than the showers of Heaven descend upon it; even while the seedsmen is going forth scattering the word, the seed immediately begins to vegetate, and at the close of every service those who have laboured in the service for God and for the salvation of souls, are encouraged by the anxious enquiries of multitudes, of "What shall we do to be saved?" Even at this time then it may be said of the operations of this Society, and peculiarly in reference to the cause I have alluded to, "What hath God wrought!" I was delighted with the allusion made, by the speaker who preceded me, to the proof that was afforded of the consistency in conduct and deportment of those who professed the Gospel in Jamaica. Yes; from private sources of information, as well as from the communications of our missionaries, those of us who have given attention to this subject learn, from time to time, that the Gospel has indeed taught them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. While these cheering appearances are presented in the West Indies, we must not conclude, because the numerical evidence of success in the East Indies is so different, that nothing has been doing there, and that no demonstrations of the Divine power have attended the labours of our brethren in that part of the world. They have indeed, been employed in a different description of labour, but it is one which, so far from promising inferior results to those which have issued from the exertions of our brethren in the West Indies, in a future day promises a much larger degree of influence. Their chief work has been translating and publishing the sacred Scriptures in the different dialects, so that the teeming myriads of the East may each of them read in their own tongue the precious Word of truth. The process is more slow, the difficulties with which they have to contend are entirely of a different order, and much time is required for the development of the full measure of success on what has been accomplished; but who is there that places the least faith in the Divine word, who is there that believes that promise, "My word shall not return unto me void, but shall accomplish that for which it was sent," that has a moment's misgiving us to the result of the operations of this Society in the East Indies. Many of those who laboured in that part of the world, at the commencement of the work, have gone to their rest, but successors have been raised

up, of whom it may be said, "Other men have laboured, and they have entered into their labours." This succession will increase, and with every succeeding generation the result of the early labours of our departed brethren will become more apparent, until the whole continent of India shall feel the influence of "the glorious Gospel of the blessed God." The heavenly leaven has not lost, in the least degree, its saving power, its penetrating influence. The leaven has been communicated, the process has commenced, and, though slow, it will be sure. Israel shall bud and blossom, even in that part of the world, and shall fill the face of the earth with fruit. The cause must succeed. But the great and practical question for us this morning is, what part we are to bear, individually and collectively, in this glorious enterprise. I am not at all insensible of the truth or the appropriateness of the solemn intimations and admonitions that were addressed to us on the past day. Shame and confusion of face do indeed belong to us, and to all our churches; but let us not rest under the morbid influence of conscious guilt:—

"There is a fountain filled with blood,
 Drawn from Immanuel's veins;
 And sinners plunged beneath that flood,
 Lose all their guilty stains."

Let us attend to the Divine admonition addressed to backsliding Israel,—“O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Ashur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.” Let us, then, with fervent importunity and perseverance, seek pardon for our past offences, and with it we shall enjoy those sweet influences of the Holy Spirit, which shall render the work of the Lord pleasant and delightful. We shall then go forth with renewed strength in the name of Him whose cause we espouse, whose love we regard as the only motive and stimulus to action, and whose glory in the everlasting salvation of a number which no man can number, of every people, and kindred, and tongue, is the end of all our efforts. May these principles be universally diffused, may they be powerfully felt, and may the grace of God descend on each individual now assembled to commemorate the anniversary of this Society, inspiring him with a desire to ascertain what is his own peculiar post, what is the work in which the great Head of the Church designs him to be employed! If it be to communicate, may he do it cheerfully; if it be to minister, may he minister diligently; if it be to lay down his life as a sacrifice on the altar of missionary effort, let him arise, and be anointed, and go forth in the name of the Lord of Hosts, and join the band of faithful brethren who have

not counted their lives dear unto themselves, so that they might testify to the perishing heathen the Gospel of the grace of God.

The CHAIRMAN, in submitting the resolution, said—that the best answer which could be given to the question as to whether the missionaries had effected any good in the West Indies, was to be found in a work lately published by a member of the Society of Friends, Joseph John Gurney. That gentleman, who was eminently qualified to form a sound judgment on the point, had borne his high testimony to the conduct of the Baptist, Wesleyan, and other missionaries, and to that of some excellent clergymen. Whenever statements prejudicial to the missionaries reached this country, that work, entitled, "A Winter in the West Indies," might be confidently appealed to for a reply.

The resolution was then put and agreed to.

The Rev. Dr. VAUGHAN:—I rise to move—
"That this meeting highly rejoices in the commencement of a mission to Western Africa, and in the zealous disposition shown to aid it by the churches in Jamaica; all which they hope may be regarded as the earnest of the dawning of that day in which 'Ethiopia shall stretch out her hands unto God.'"

This resolution, it will be perceived, refers immediately to Western Africa—to that portion of the shores of Africa which for ages has been the special inlet of European rapacity. It brings to our view that long line of territory, over which a traffic has been extended for many generations, in connexion with which the European has seemed as though he were labouring to demonstrate that civilization is a curse rather than a blessing—a traffic in which he has been found to put everything holy in religion in the dust, to do the utmost violence to every sense of justice, and dissipate the very instincts of humanity. It is impossible for us to look to such a country without having the most painful associations brought to our view. The European has made his appearance there as one of the direst of pestilences; at his bidding, the virulence that has accompanied him has spread itself from the shores to the interior. Europeans should have visited such a territory as messengers of mercy. They ought to have landed upon those shores to have consecrated them as a house of God, as the gate of heaven. But all these shores they have desecrated, so as to render them the home of Satan, and as it were the very gate of hell. There it is that European intellect has contracted her greatest guilt; there it is that human spoliation has incurred her deepest stain; and there, if anywhere, European piety might well hide her face and blush with sorrow. For what, I would ask, has been the language of our conduct, for a series of ages, to the millions of that continent? Has it not been, in effect, to tell that the white man's wisdom is a wisdom only to do evil; that our civilization is only a certain training to make men more dexterous in crime; that our very religion is as intolerant, selfish, and merciless,

as that of the men who bow down to the wood and to the stone? Oh, who can estimate the guilt that the human mind has contracted in this course of proceeding? It is impossible that we should estimate it. Who is there that can call to mind the sweeping scourges that have passed in succession over many of the states of Europe, and fail to see in these scourges the punishment, at least in part, of the guilt thus contracted? Of all the states of Europe, perhaps Spain is that which has incurred the greatest guilt in this way; and where is there a country that seems to bear, in its modern history, more evident marks of the displeasure of the Governor of the world? It is but a little more than three centuries ago since the Spanish monarchy was the great monarchy of Europe—a monarchy so great, that every nation had its fear that they were all to be absorbed into it. But when Spain became the great slave-dealer, from that hour a blight came upon her. She would impose slavery, and she has been made a slave. She would perpetuate degradation, instead of labouring to remove it, and her history, for the last 300 years, has been a descending to the lowest point of degradation. I cannot look upon this without feeling that there is a lesson held out. It would not be difficult to show that at that period there was in the social institutions of that country, as well as in her vast resources, that which promised to raise Spain to a model for the free and enlightened nations of Europe, greatly in preference to ourselves. But from the time when the New World was discovered, and that territory opened a source to slave traffic, in the train of slave traffic came all the demoralization belonging to those who deal in such things; and on the heels of the crime that thus grew up came heaven's sure retribution. Certainly, then, we ought not to be expected to look at this as having nothing judicial in it: on the contrary, I believe that the hand of God has been there. I do not profess to have sagacity enough to be able to say precisely to what extent it is that God deals with nations as such, besides the dealings which he has with the individuals that compose nations; but that he does deal with nations in their national capacity, would seem to me to be one of the clearest of doctrines to be found both in the Old Testament and in the New. I cannot but express my regret that Christian brethren who differ from us in regard to one point—if I may venture to touch upon it—that of national establishments, that they do not make a little more effort to exercise something like candour towards us on this subject, and not at once say that because we do not see with them precisely on that point, we are indifferent to the Christian character of our father-land. Instead of this, I venture to assert, that we have as solemn a feeling of the responsibility of our country in the sight of the providence of Heaven, as they have. The real point at issue between them and us is, not about the respon-

sibility, but simply as to the mode in which it is to be carried out. It does not occur to us as expedient, it does not occur to us as consonant with the genius of Christianity, that we should be made to wait the pleasure of the men of the world, in order to ascertain in what form or to what extent the Church of God should lift up her voice on the side of humanity and of religion. We believe that the voice so to be raised in any land is likely to be one of broader compass, one of deeper genuineness, one of greater force, and one that will be more acceptable to God, if it rises spontaneously from the mass, and goes up to heaven unrestrained by the influences of those that are without. Forms, mere forms, whether they belong to states or to churches, are, as we know, of little value in the sight of heaven. The spirit of the mind's real worship is the measure of a nation's piety, in whatsoever form it may appear. I have not touched upon these points for the purpose of being controversial; I have simply done it in order to put ourselves a little more right in the view of those who have not done us at all times, in what they have said and in what they have written, the justice we had a right to expect from them. I look to Spain as a country holding out a solemn lesson on national responsibility; I look to other countries as holding out similar lessons, and then my wonder—a wonder that becomes the more forcible every time I recur to the topic—is, that our own guilt in the matter of slavery should not have brought upon us long ere this the expression of the Divine displeasure. And when I think of all that seems to be included in the position of the country, in the vast dependencies of the country—a monarchy so colossal, so complicated, where all things seem to depend on each other with such delicacy; and when I see how much there is here which seems to forebode decay and ruin, my great comfort arises from this, that, in the crying sin of slavery, we have been granted the grace to bring forth at least something like fruits meet for repentance. Oh! if ever there was a great act achieved by the genius and impulse of the Christian portion of the community, it was that act which put an end to slavery in the British dominions. We were not taught how to think and how to feel on this subject by our senators. We had to teach them—aye, and after many years' tuition, they were very dull scholars. Fashions may come downwards; our millinery and our tailory we may get from them—but opinions, sentiments, and all that comes along with them, constituting the elements of the world's regeneration, these, I will venture to affirm, have their initiation much more commonly with the many than with the few. This is a glorious liberty; it is delightful beyond all expression to be thus free; to stand as we can do this day unshackled by any foreign power to give utterance to our sentiments, to work out our plans, and, in dependence on God, devote ourselves to his

service. Now you have gone to the shores of Africa, you have commenced a mission there, and it is delightful to think that this is the case. We owe a vast debt to that injured country: in our lives, shadows as they are, we can do next to nothing toward wiping away the stain that has been there contracted. You, Mr. Chairman, have spoken of the past, and you look onward to the future. I regard you as one of the fathers of this denomination; and I know that you feel that one of the most solemn bequests that you will have to make to your children is, that they prosecute to their utmost Britain's mission to injured Africa. We all mean to do the same; we are all bound to this cause. The stain has been deepening for generations, and it can be washed away only by the labours of generations. Humanity has been outraged and religion wronged there to an extent that we cannot, even under God's blessing, expect to rectify but by the work of generations. I am delighted to find that the negroes of Jamaica are, if you were slow on this point, about to impel you onward. This is as it should be; and I doubt not that you will find in that quarter not only money that may serve to shame your liberality, but a devotedness that will compel you to send men out willing to assist their brethren in Africa. I can, however, easily suppose that some of our literati, some of our men of taste, may profess, in very grave terms, to be not a little scandalized at the idea of sending out black men in the character of preachers. Aye, but these black men have shown that they have hearts susceptible of the noblest moral impressions of the Gospel—and where I can once get the heart right I never despair of the head. These men have shown this, and I doubt not but that, with proper culture, they will be found to show that they are capable of apprehending the great truths of our religion, and teaching them in a manner to produce powerful effects in their native country. We may not immediately see very profound scholars among them, very refined orators; but if a man's scholarship and refinement have not taught him to discriminate—to discern between things of great importance and of less—to bear with the absence of that which may be the less for the sake of that which is the greater—to place moral excellence in precedence of intellectual—they have taught him very little that is valuable. Wherever I can find a sound mind, and a heart morally right with God, if there be an aptness to teach, we have in that the best security that the teaching will be in accordance with the oracles of God. My conviction, therefore, is, that we ought to employ these devoted men; that the best means at our disposal should be brought into action for giving them such culture as we may; and then sending these men—who alone can brave these climates effectually, and who know Africa's modes of thought better than we can do, and how to meet them, and who can adapt themselves to the need there may be in the

teaching of such a people—we may feel confident of success. In our world's history the various portions of the globe seem to have had their turns of elevation. If you look to the circle round the Mediterranean Sea—that vast basin—you will find at present everywhere the ruins of decayed empires; all the splendour of antique nations shine forth upon the shores of that sea. At present the whole is like a soil that has been exhausted in all its properties, and seems to be incapable of bearing again; while Europe, to the north of the Alps and the Pyrennees, the outer coast of the barbarian through all the proud period of ancient history, has now risen up to become the abode of the great intellectual power of the planet that we people. The despised has become thus advanced, those that were first have become last, and those who were last have become first. And is not the turn of Africa to come? Is not that land to have its season in which its long story of wrong and injury shall be followed by liberty and light, by piety and peace? Oh! I cannot believe that the story of this world of ours is to come to its end, and the history of Africa to close, and still remain the dark chapter it has hitherto been. Light must come; and I pity, from my very soul, the man, the woman, that cannot feel all heart and solicitude to do something for the good of Africa.

Rev. W. Brock said, The resolution which has been moved calls upon us heartily to rejoice, and I am quite sure that you have already been moved to the adoption of it with hearty joy, by the sentiments which you have heard. You are called upon not simply to express hope or desire, that is not strong enough, but heartily to rejoice; and I presume, therefore, that you are prepared to look for something as the occasion of that joy, as the cause of which it shall be the corresponding effect. Dr. Vaughan has referred you to Western Africa, and you are not the only meeting which has been referred to it. Men of learning, science, and philanthropy, occupying the higher places of our country, have been referred to it. It is not very long ago since a large audience was convened in this very hall, comprising the wealth, and beauty, and fashion, and I think I may add, in some measure the religion, of our country, to contemplate Western Africa. I cannot forget that the chair now occupied by yourself, Sir, was then occupied by an individual who was always right welcome to our shores, and not less so when he identified himself with the African Civilization Society. We were glad to hail him as the husband of our Sovereign, and as the father of the heir presumptive, at all events, to the British throne. Long may he be spared, and his royal consort, and their precious child—our precious child it may be, as other females have been precious to the British empire. But, as Dr. Vaughan has remarked, things work upwards. Had not good men occupied that chair at such meetings as this, his

Royal Highness never would have graced it. I cannot, however, forget that on that occasion there was much in the end designed, and in the means proposed for accomplishing it, of the propriety of which we stand considerably in doubt. We have no desire to be censorious, or to throw reflections upon that Society; but as religious men, we claim the right to think and to judge for ourselves. Anything which, with the air of patronage, goes before Christianity, excites our suspicion. We hold fast both by the doctrine and the practice, that Christianity must precede civilization, and not civilization Christianity. Without reflecting at all upon that Society, or the excellent men who compose it, we think that to-day we are employing better means, and that brighter prospects are opening up before us in regard to Western Africa. You have been informed that two of our brethren have gone thither, the Rev. J. Clarke and Dr. Prince. Some were desirous to obtain a passage for them on board the Government steamers, and we were not a little mortified and chagrined when told, by a Minister of the Crown, that no missionaries could be allowed to embark by them except those belonging to the Established Church. But God has caused that to be one of the things which are to work together for good. They are there now making arrangements for the great work of preaching the unsearchable riches of Christ. We have received letters from our brethren, in one of which there are statements tending to confirm what I have advanced as to the importance of Christianity preceding civilization. Dr. Prince says, in relation to an interview with their Majesties, "Each of us took care to introduce, in our opening addresses to the blacks, a very distinct disavowal of participation in, and interference with, trade and traders; declared to them that we came empty handed, making no presents, only parting with goods or money for services paid, or the necessaries of life demanded. They very emphatically expressed the satisfaction they took in the proceedings, and appeared to apprehend the simplicity of our designs." Now, the truth is, that the Africans are jealous of pale faces, wherever they come from, and I do not wonder at it. Whatever organs they may not have, they certainly possess the organs of observativeness and of recollectiveness; and they never will fail to recollect the cupidity, the avarice, and the cruelty, with which the course of the white man has almost invariably been marked. You therefore perceive the difficulties which would have been in the way of these two brethren, if they had not been able most distinctly to disavow any connexion with trade or traders. I will read a description given by Dr. Prince, which I think will best promote the object of this meeting:—"I wish a draftsman had been present at Aqua, to sketch the king, habited in a rich scarlet silk around his loins, a striking contrast to his glossy jet

black skin, that had a most portly padding under it. He was seated before his door; on his left a large group of his chief men and numerous sons, those in the front squatting, flanked and supported in the rear by others on their feet. At some distance on his right were some of his fifty wives, gracefully ornamented by beads of various colours and of large size. Then, on every eminence, and forming a large circle around me, were parties of anxious expectants of my address; youths, Zaccheus like, mounting the trees. We were at a considerable height, looking down upon the majestic stream, that presented upon its bosom many of England's boasted traders. The sun was rapidly declining behind the opposite shore, and ere I concluded, and when they had with one accord shouted their welcome to the promised missionary and teacher of their offspring, I turned to the beautiful moon, then rising full in the sight of all, and told them that the God, who made that orb for their accommodation by night, had heard their vow and would record it. There were no fewer than 500 in this multitude, which had been collected by the sound of their country drum in thirty or forty minutes. Many understood English, and these were so desirous I should continue to speak, and without interruption, that they would scarcely allow the use of the interpreter, promising to make amends to the less instructed by their own oracular repetition." I think that is a token for good, an omen that the mission we have commenced will enjoy the blessing of the Lord from the beginning to the end of the year. In this letter I find that already the missionaries have become acquainted with the prevalence of two of the greatest evils that have infested or injured the human family. One is, the utter recklessness of human life; the other is, polygamy. The latter is and must be productive of interminable heart-burnings, of constant feuds, and of all that is discordant in the domestic circle. One of the indirect consequences of the establishment of missions will be the destruction of this evil in Africa, just as it has been destroyed in our native land. Women of England, you have been appealed to from the press, and you are now appealed to from the platform. I ask you to contrast the social discord there with your own peaceful habitations of joy and love. Remember those green swards of this lower world where infancy with all its innocence, and boyhood with all its roguery, and youth with all its promise, and manhood with all its vigour, and womanhood with all its gracefulness, combine to reverence your authority, and to reciprocate expressions of your tenderest love; and then remember that polygamy would be destructive of all this happiness. I am sure, therefore, that you will rejoice when you recollect that henceforth your privileges are to be enjoyed in Africa. Recollect that there woman is now the slave, that here she is the companion. She

is not indeed supreme—the husband is supreme, yet it is a supremacy with which no tyranny is to mingle. If it be her's to obey, it is his to love as a right due to her. In England, woman is the participator of her husband's joy; in Africa, at the impulse of caprice, she is to-day his drudge, to-morrow his plaything or his toy. There is another evil which I deduce from this letter, and that is, the utter recklessness of human life. Whoever has read Mr. Buxton's admirable volume will not fail to recollect, that by various processes in Africa, human life is continually destroyed. I hold in my hand this statement, "Human life is of less value than a printed cotton handkerchief." Men, women, and children, are absolutely at the mercy of passion, of caprice, and of brute force. Your missionaries, however, have gone to do that which will invest human life with importance. You cannot but rejoice, that now the weakness of infancy will be no cause for the destruction of infancy; that the difference of sex will be no reason for the destruction of the weaker sex; and that hereafter, whether the fleshmonger come from Europe or from America, the African will scorn him with indignation, and will magnanimously resolve never more to pollute his hands with the touch of his brother's blood. There is no doubt that such will be the indirect effects of Christianity. I may say one word about America in connexion with Western Africa. Dreadful is the fact, that the American churches are the bulwarks of American slavery: and we ought never to let the anniversaries of our religious societies pass by without expressing our sympathy with those brethren, in the western world, who are lifting up their voice like a trumpet against this abomination in the church of Christ. It has been clearly shown that if the influence of American churches was withheld, American slavery would come to nought. But mark the influence upon these churches themselves. How it must mar their beauty, cripple their energies, and lead them constantly astray from the purity of the truth of God. A brother from Eastern India told me that he once saw a beautiful palm-tree, around which a parasitical plant had grown, till at last it heaved it out of the soil, and held it up in mid air, as if in mockery of its leafless branches and its sapless trunk. Now, unless our brethren in America mind what they are about, slavery will do for them what the parasitical plant did for the palm-tree. If the connexion between the churches and slavery be not destroyed, slavery will upheave them from the soil, and there they will be suspended as trees without fruit, withered, twice dead, plucked up by the roots, for the execration of all mankind, and to their own everlasting dismay. The direct advantage, however, of sending the Gospel of salvation to Africa will be, that its inhabitants will thereby be conducted to the cross of the Lord Jesus Christ, whom they shall find to be "wisdom, righteousness, sanctification, and re-

demption." Who does not rejoice at the prospect of having the standard of the cross unfurled in Western Africa—of sanctuaries arising, of an Exeter-hall being erected, and at the throwing back upon ourselves that influence which we have endeavoured to create? Let us, then, heartily rejoice to-day, and feel that the world is not to have all the joy. Let us feel that, being dignified with a great object, we are great ourselves. In sustaining the African mission, we are connecting ourselves with the purposes of Omnipotence, and therein we will rejoice.

The resolution was then put and agreed to.

The Rev. J. PIKE, of Derby.—The resolution that I am requested to propose is as follows:—

"That the success of the appeal for strengthening and extending the mission in various quarters, for relieving the Society from the debt of last year, together with the steady increase of the ordinary receipts, and the aid afforded by the Bible Translation Society towards printing the holy scriptures in the languages of the East, call for devout thankfulness, while the correspondent success of the mission and the increase of its expenditure, call for still more vigorous exertion. That this meeting, therefore, would affectionately urge on every church, and the friends of the mission, to make systematic and strenuous efforts on its behalf."

Our much esteemed Chairman has introduced me to you as connected with another Missionary Society. It is altogether a sister Society to your own, perhaps I should rather say, a daughter of it. But for circumstances, to which it would not now be proper to refer, the churches that are the supporters of the Society to which I belong, I doubt not, would have been more immediately connected with your Society. Perhaps, however, greater good may have resulted from our acting separately. We have kindred feelings. Our brethren, when they meet in India, meet as one; and one of the most valuable and esteemed friends our missionaries ever had, was the excellent, but now sainted Pearce. There are two subjects which appear to me to be prominent in this resolution:—thankfulness and exertion. You have much cause to praise God for what is past, and to trust him for what is to come; at the same time it is abundantly evident that you have much cause for increased exertion. When we look at your Western field, I apprehend we look on the most delightful fertile spot which the Church of God at this time has in this apostate world; yet, as you have been reminded, there is much room for exertion there. But if we turn to another field of this Society's labours, how wide a scene presents itself for Christian exertion! The number of missionaries in India, compared with the wants of India, is a mere handful. Bengal, the more immediate field of Indian exertion, is computed to contain about thirty millions of inhabitants, and what are all the missionaries employed by this and all other Societies in India, compared with that population? The West Indies, from different Societies, have probably 200 mission-

aries, and they want, as you are informed, many more. The West Indies scarcely contain a population of one million. Then Bengal, to be supplied on the same scale as the West Indies, would want at once 6,000 additional missionaries. There are but thirty or forty of your missionaries in that part of the world, and what are they among the countless multitudes perishing beneath the darkest reign of superstition there? Gratitude calls for exertion, and gratitude should be expressed by offerings to God. Some time back, I had an interesting illustration of this in the case of a humble pious friend. He brought me a 5*l.* note, which he wished to devote to the cause of Christ, and gave as a reason for presenting this offering, that part of his family had recently been brought to a knowledge of the gospel, and joined themselves to Christ. On another occasion, a friend sent a donation of 5*l.* to a Missionary Society, and gave as a reason that he had that day been thrown from his horse and received no injury. How many thank-offerings do we owe to God! and we have scriptural sanction for offerings of this description, in the case of Jacob, who devoted a tenth part of his substance to the Lord. Let more of this spirit prevail in our churches. There is not a sweeter thing than to present our offerings of thanksgivings to God for mercies enjoyed. How many thank-offerings do we owe to God for spiritual blessings, each of which cost the blood of the Son of God, and each of which is of more value than the wealth of worlds. I was struck, a little while back, with a description given by the earliest evangelical historian, of the manner in which the gospel spread in the primitive ages. I will just read a few lines which I extracted from the book, as, in my view, strikingly displaying what was the spirit of primitive Christianity, and what should be the spirit of Christians in our day. "They augmented the means of preaching the gospel more and more, and spread the seeds of salvation and of the knowledge of the heavenly kingdom throughout the world, far and wide; for the most of the disciples at that time, animated with a more ardent love of the divine word, had just fulfilled the Saviour's precept of distributing their substance to the needy, and afterwards leaving their country, they performed the offices of evangelists to those who had not yet heard the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the holy gospel. After laying the foundation of the faith in foreign parts, as the particular object of their mission, and after appointing others as shepherds of the flock, and committing the cause to the care of those that had been recently introduced, they went again to other regions and other nations, with the grace and co-operation of God." Now this is a representation, given by the earliest evangelical historian, in reference to the spirit and exertion of multi-

tudes of the primitive disciples. Need we wonder then, that such a spirit was happily successful in soon spreading the blessed tidings of salvation through the whole Roman empire? Our resolution refers to thanksgiving. I will just describe to you a scene of thanksgiving that occurred not long ago in India. A very estimable missionary, whom I knew, went to visit a native brother who was dangerously ill. This native had gone far in life before he became acquainted with the gospel, but when he felt its power he became a humble, happy, and consistent follower of the Lamb. Such he lived a few short years, and then this severe illness overtook him. He spoke with great feeling of the contrast between his circumstances in his youthful days, and those of his children. He observed to what excess of riot he had run, and how his children had neither the will nor the power to do as he had done, so delightfully had Christianity changed the whole course of their lives. He then poured out his thanks for the gospel, saying that he had been enveloped in darkness, and our brethren had come 16,000 miles to show him the way to heaven. "You," said he, "are apostles to me, as much as Paul was to the Corinthians and Galatians, blessed, blessed, blessed be the Lord!" When we contemplate such fruits of the gospel, scattered thinly perhaps amid the immense population of India, but abounding in the more fertile islands of the West, surely we shall say, "Blessed, blessed, blessed be the Lord!" Surely we shall say, "We will bind the gospel to our hearts." The resolution refers to the Bible Translation Society, and the efforts made to diffuse the blessed book of God. I take a lively interest in that Society, and have taken a very lively one in years past in the older Society, having been a member of it for many years, although I confess my feelings towards it of late have much altered, by what appears to be the inconsistency of its managers. Let that, however, pass. Our object is to spread the blessed bible, that book which is able to make its possessors wise for time and for eternity. May I say to this numerous assembly, "Do you all love the bible? Are you all guided by the bible? Is it leading you all to heaven?" I trust it is, and that you can say:—

"Grace taught my wandering feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God."

If so, I am sure you love the bible, and will delight to spread it. The principal work of the missionary is to prepare the bible, and this Society in this respect has done an immense work. I will relate a fact which in a pleasing manner shows the value of the bible. A young woman, who had received scriptural instruction in a sabbath-school, and who had the precious truths of God's word stored up in her mind, was, by a sudden attack of illness, deprived of both sight and hearing. The

only way in which her friends could converse with her was to tap her hand when they meant to express "No," or to squeeze her hand when they meant to express "Yes." She was taken to a variety of medical men, but all in vain. She became inconsolable; none knew how to comfort her. Could she have heard, they would have read the precious book of God to her; could she have seen, they would have spread its sacred pages before her. At last it happily occurred to one who witnessed her distress, to take the bible and place it on her bosom. She felt the book, and said, "Is that the bible? The affectionate squeeze of the hand told her that it was." "That," said she, "is my only comfort, though I can never read it more." She then began to repeat passages from it, such as "Call on me in the day of trouble, and I will deliver thee." She wiped away her tears, and was never afterward seen to weep on account of her severe privations, but instead of that, strange as it may seem, she has become one of the happiest of individuals, and often speaks of the exalted delight she has in communion with God, whilst shut out from all intercourse with man. See, then, what the bible can do. If there are any present who have not yielded to its instructions, I pray that you may go from this meeting to surrender yourselves to him who is the author of it; and all of you that have, will love the bible, and will love the cause that is so closely identified with it. I beseech you to help this Society. The wants of millions demand additional help. Think what thank-offerings you owe to God. Adopt the language of the Psalmist, "What shall I render unto the Lord for all his benefits towards me?" Let us but enter into that spirit and that feeling, and we shall bind the missionary cause to our hearts till death calls us from time to enter on the solemnities of eternity.

The Rev. T. ANCHER said—I rise to second the resolution, and for the first time in my life—though I hope not for the last—to lift up my voice on behalf of the cause of Baptist missions. I do it with the more pleasure, because differing from your connexion in some points—although I am united to you in greater ones—the conduct of your missionaries demands the warmest approbation. In the West Indies, your missionaries have been charged, and that frequently, with being political; and the ground of the charge has been their interference with certain external and social arrangements, which, as Christians and as men, they felt bound to condemn. The fault was theirs who so united the church and the world, that the missionaries could not carry out their spiritual plans without trenching upon the state. I will now specify one or two points that should lead us to the practical exemplification of the voluntary principle. We have recently been in a state of suspense respecting the destiny of a vessel that sailed from the shores of the Atlantic,

freighted with human beings, to our own land, the faces of whom, perhaps, not one of us has ever seen. In imagination, we have seen them making a gigantic effort for their escape, and then, by one sudden plunge, they have sunk beneath the waves, no more to be seen till the sea shall give up its dead. Or, you may have gone, in imagination, to the house where the mother and the wife have been waiting with intense anxiety, till they could no longer struggle against despair. Millions of immortal beings are driven on to the eternal state, every moment some are perishing; and if the destiny of a single ship interests and impresses our mind, oh, with what sympathy should we regard these millions of our fellow-men! But let us remember that there must be a feeling of individual responsibility. Suppose some expert swimmer, escaping from that ship, and coming within sight of land; suppose a chain of lands formed for his rescue; if I should let go, and the last link be broken, and that swimmer be lost for ever, on my head would rest the responsibility, and, though a unit in the chain, I should feel just as much as though none had been present but myself. We must feel thus in the Christian church: for while the work depends on all, the responsibility rests on each. Let us endeavour still further to think of the glorious immortality of this work. You may urge that you are poor and cannot aspire to it. When the temple was to be rebuilt, the poor woodman might have said, "I shall be forgotten; what hope is there for me?" "No," says the 74th Psalm, "a man was famous according as he had lifted up axes upon the thick trees." To him was secured an immortality that shall endure with the human spirit itself, and brighten to splendour in the everlasting state. Do not imagine that it is only Carey and Marshman, the giants of oriental literature, or your men of burning eloquence, your Knibbs and Burchells, who shall stand out emblazoned on the roll of eternal fame; but remember that the humblest who aids in this work of mercy shall obtain an immortality as distinctly vivid, as enduring, as theirs. Let each feel the temple shall be built, and we must build it; Jerusalem shall be restored, and we must restore it, or else there will come upon us the withering curse pronounced by Nehemiah, when speaking to the treacherous people of Israel.

The resolution having been put and agreed to, the collection was made.

The Rev. J. MORTLOCK DANIELL, of Ramsgate, moved—

"That the Treasurer and Secretaries be requested to continue their services; that Messrs. Charles Buris, Richard Cartwright, and Wills Kitson, be Auditors; and the following be the list of the Committee for the ensuing year [names read]."

I know of no language more appropriate to our circumstances, on the present occasion, than that of the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his

holy name." "Return unto your rest, O our souls, for the Lord hath dealt bountifully with us." The year of Jubilee is at hand, and most sincerely do I hope that every individual here, or elsewhere, will personally show that he has learnt how to celebrate it. The age of our Society has only added to its vigour, and as it is advancing in years, it shall still be fruitful in old age, to show that the Lord is upright, he is its rock, and there is no unrighteousness in him. The resolution which I hold in my hand, expresses a request that the treasurer and secretaries will kindly continue their services for the ensuing year. I am sure I express the feelings of all present, when I say that our worthy treasurer has magnified his office. He has been more anxious to treasure the Society's spiritual interests than its fleeting funds. May God bless him, and long spare his valuable life, and that of the worthy secretaries, who also deserve our warmest thanks. I look forward with hopeful solicitude to some future period, when the only vacuum in this assembly shall be filled with the presence of our beloved sovereign the Queen. May her crown be richly studded with the matchless gems of Christianity; and, in the most important sense of the word, may she be a nursing mother to the Israel of God. From my heart I am an advocate for national Christianity. I want the religion of the cross to become the religion of the country. I wish that every man, woman, and child, were a participant of the grace of our Lord Jesus Christ; and well do I know that this can only be effected by the operations of the Spirit of God, who has deigned to employ the instrumentality of the Christian church. We must be careful to recognize the hand of the Spirit in all our undertakings, and to seek his energy in all our efforts. We must remember that he is the animating soul of all evangelical truth, and that he alone can communicate the blessing. We must be careful not to grieve him, lest he should leave us to our own helplessness and scanty resources, and thus clothe all our loftiest attempts with confusing defeat. It is "not by might, nor by power, but by my Spirit, saith the Lord." Oh that the nobles of our land were ennobled with the sanctities of heaven, and that, both from a sense of duty and of privilege, they would unite with us in disseminating the imperishable truths of our common Christianity, and in circulating the glorious gospel of Jesus Christ throughout the world. When they say that dissenters are too circumscribed in their sympathies, too narrow in their minds, to love a national Christianity, they libel us. We do love a national Christianity. Nor will we be satisfied with the Christianity of a nation, we will only be satisfied with the Christianity of a world. Yes, we know the triumphs of the Redeemer must be complete, nor do we for a moment question our ultimate success, knowing well that we have absolute promises to which we do well

to take heed : and though our arms may drop short of their aim, and our efforts be sometimes apparently disappointed, there is One whose arm cannot be shortened, and so it must save ; whose ear cannot be heavy, so it must hear ; who speaks to the missionary church amidst all her disappointments, reverses, and embarrassments, " My counsel shall stand, and I will do all my pleasure." The efficacy of the sacrifice of Jesus Christ is the foundation of all missionary societies, and if the heart of Jesus could be chilled, if the sympathies of Jesus could be exhausted, if the intercession of our great High Priest within the veil could be of none effect, oh, then, well might our hearts be afflicted, then might we weep, and well weep the tears of despair ! But Jesus is risen, and has taken his taken his seat at the right hand of the Majesty on high ; and one of the most pleasing reflections that has crossed my mind during to-day is this, that the Society belongs not to us, it belongs to Jesus, who is King of kings, and Lord of lords. Let us then resolve, in the strength of the Lord Jesus Christ, that we will go forward to the help of the Lord against the mighty, that we will not diminish our prayers, that we will not relax our efforts, that we will redouble our energies, till the knowledge of the Lord shall spread over the earth as the waters cover the sea, and till all flesh shall see the salvation of God. If we had no success, it would still be our duty to use the means, but when we are so mightily encouraged by past success, the very stones in our streets would cry against us, were we to appear at all supine in this glorious work. If we bear in recollection the imperfection with which we have laboured, and the unbelieving minds with which we have sometimes set ourselves to the missionary work, instead of being amazed that so little has been done, it should rather be a ground of astonishment that God has so mightily blessed us. Let us for a moment, if deserts we could possibly have, contrast them with the dews of heaven that have fallen ; the blessings of God also have been vouchsafed, and what have we for ourselves but shame and confusion of face ? Then I would say, forward, forward, to the help of the Lord against the mighty, and every impediment shall be removed, every stumbling-block shall become a step, and the Lord alone shall be exalted in this our day. It is with peculiar pleasure that I look forward to the approaching Jubilee. The next time we meet in this hall, if God spare us, I hope we shall be able to sing, with all our hearts, " The year of Jubilee is come." But can we not resolve that the annual income of this Society shall be considerably and permanently augmented ? I have been much pleased at the various allusions which have been made to *individual* effort and *individual* obligations to Jesus Christ. And this is the only way by which the operations of this Society can be permanently extended. We must not satisfy ourselves with

what has been done by the mass, we must ask ourselves, what have we done, individually, for the prosecution and consummation of that enterprise, for the interests of which the world only stands ? I hope the churches generally will arouse themselves to enlarged activity, and that we shall all be found considerably augmenting the funds of the missionary church. Keep the eyes of your mind upon the certainty of your success. God has promised to bless us, and that all the ends of the earth shall fear him, and that Jesus " shall see of the travail of his soul, and be satisfied." It is with us to persevere, and use the means—it is with God to grant the blessing. It is with us to sow the seed, and the showers of grace will descend, the Sun of righteousness will shine, and a copious and a glorious harvest will be secured ; for the ensigns of Antichrist must be cast down—the accuser of the brethren must fall—every form of superstition and false religion must be rooted up, and Jesus Christ alone shall reign. The world may make war with him—earth and hell may unite their infernal malevolence against the achievements of his conquest ; but the Lamb shall overcome them, and ultimately the seventh angel shall sound, and voices shall be heard in heaven, exclaiming, " The kingdoms of this world have become the kingdoms of our God and of his Christ, and he shall reign for ever and ever."

The CHAIRMAN, in announcing the Rev. Geo. Pearce as the seconder of the resolution, stated that he was about to return to India, and would now take his leave of them.

The Rev. GEO. PEARCE then rose and said—It has been my privilege, as you have heard, to go to a distant heathen land, and there to labour for some years, in endeavouring to diffuse abroad among the perishing heathen the knowledge of God and of Jesus Christ, whom to know is life eternal. God, in his wise providence, has suspended my health for a season. I take this opportunity now of recording my vows in the midst of this congregation, and of offering my thanksgivings to him, that he has so far restored me to the enjoyment of my health, that I feel I may with propriety again bend my steps towards that field of labour from which I have returned. I beg, for myself and for all my brethren in India, that we may have your prayers. Pray that we may be safely carried across the deep, and spared as long as God shall see fit, to labour in his service ; that we may be so supported by divine grace, that our humble lives shall greatly promote the glory of our Redeemer.

The resolution was then put and agreed to.

The Rev. E. Steane commended Mr. Pearce, his fellow missionaries, and those of other Societies, to the protection of the Head of the church.

JOHN SHOARD, Esq. briefly moved—

" That the following regulation be appended to Rule VIII., and form part of the plan of the Society :—' Further, all country ministers who are Annual Subscribers, or whose congregations send an annual col-

lection to the Society, and all treasurers and secretaries of county auxiliaries, who may be in London occasionally, shall be considered members of the committee, *pro tempore*, and be entitled to attend and vote at its meetings."

THOMAS AKED, Esq., seconded the resolution, which was put and agreed to.

The CHAIRMAN, in concluding the business of the day, said that it had been a rule with the Society not to pass votes of thanks, and on that account no resolution had been proposed with reference to the rev. gentlemen who preached on its behalf the preceding day, but he was sure that they all felt extremely grateful to them. He trusted that the result of that day's meeting would prove highly beneficial to the Society, and that they would all feel their hearts more interested than ever in the promotion of the missionary cause. The

Society could not be regarded as sectarian, when the representatives of so many different bodies had been advocating its claims. Differences between themselves were of little importance, compared with the question whether men were to be converted to God, or remain enemies of Christ, and subjects of Satan's kingdom. One resolution passed contained a reference to funds. He begged to impress upon them that they should all give as the Lord had prospered them. Many had given a certain subscription when they were in middling circumstances, and had not increased it, though their circumstances had greatly improved.

The benediction was then pronounced, and the meeting separated.

ACKNOWLEDGMENTS.

Mrs. G. B. Parsons, of Monghyr, begs to acknowledge with thanks, 5*l.* from the Barnsbury Sunday-school, for the support of a native youth, to be called Ebenezer Barnard; also, four boxes of fancy articles, viz. one from Wycliff Chapel, one from Coventry, and two from Frome. It is expected that the contents of these boxes may realize about 100*l.*

Mr. Philippo wishes thankfully to acknowledge the receipt of a box from Mrs. Carey and friends, Boxmoor.

The thanks of the Committee are presented to Miss Harvey, of Aylsham, for a box for Mr. Philippo; to Mr. David Clark, of Dronfield, for 12 vols. of ancient divinity; to Mrs. Collins, of Little Braunstone, for a box of useful and fancy articles for Mr. Knibb; to Miss Huntley, for magazines; to Mrs. Millard, for magazines; and to Mrs. Williams, of Reading, for a box, containing valuable articles and books, presented by Miss Morris, for Mr. Philippo.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s.	d.		£	s.	d.		£	s.	d.
Annual Meeting at Exeter Hall	129	10	4	Greenwich, Bunyan Chapel	1	10	0	Park Street	10	18	0
Annual Sermon, at the Poultry Chapel, by Rev. J. Harris, D.D.	60	13	8	Greenwich, London St.	8	5	0	Peckham	6	2	8
Ditto, at Surrey Chapel, by Rev. J. J. Davies	46	4	2	Hammersmith	12	8	6	Poplar	16	18	2
Alie Street, Little	11	0	6	Hatcham	3	3	0	Prescot Street	10	2	4
Brixton	6	8	6	Highgate	3	10	4	Regent St., Lambeth	9	0	0
Bow	10	3	3	Hackney	27	13	3	Shakespeare's Walk	7	10	0
Brentford	3	0	0	Hampstead	6	10	0	Shoreditch, Providence Chapel	3	1	0
Camberwell	50	0	0	Homerton	6	5	0	Spencer Place	1	1	
Clapham	6	1	0	Ilford, Turret Place	5	7	6	Tottenham	21	5	3
Deptford	4	5	0	Islington Green	10	0	2	Unicorn Yard	7	0	0
Eagle Street	26	10	9	Kennington, Charles St.	4	12	0	Waterloo Road, Lambeth	5	0	2
				Kennington	12	2	0	Wild Street	12	5	0
				Keppel Street	17	16	0	Windmill Street	4	0	0
				Northampton Street, St. Pancras	4	16	0				

DONATIONS AT THE ANNUAL MEETING.

Cotton, Mr. F.	5	0	0	Hatchard, Mr. J. G.	5	5	0	Walkden, Mr. J. jun.	10	0	0
Gover, Mr. W.	5	0	0	Walkden, Mr. J. sen.	20	0	0				

THE ACKNOWLEDGMENT OF OTHER CONTRIBUTIONS IS UNAVOIDABLY DEFERRED TILL NEXT MONTH.

Errata, in the Contributions of the last Herald:—

For "Harlow, 42 <i>l.</i> 9 <i>s.</i> ," read "Harlow	£35	12	8
Potter Street	5	0	0
Sawbridgeworth	1	16	4"
For "Stepney College," read "Stepney, collected by Mr. Spencer Murch."			

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, United States, by W. Colgate, Esq.

THE
MISSIONARY HERALD.

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AFRICA RECEIVING THE GOSPEL.—p. 361.

WESTERN AFRICA.

OUR number for May brought down the history of our brethren, Clarke and Prince, as far as the 19th of December, on which day they landed at Cape Coast Castle, and were hospitably received by Mr. Mycock, the Wesleyan missionary residing there. Subsequent letters announce that, through the kind protecting care of our Heavenly Father, our friends had reached Fernando Po in safety, and passed over to the neighbouring continent, which is about forty miles distant from that island.

Under date of 2nd February, Mr. Clarke, writing from Cameroon, King Bell's Town, thus narrates their progress:—

"We landed at Clarence on the 1st day of January, had a kind reception from Mr. Thompson the agent of the West African Company, and were invited to remain (until lodging could be found for us elsewhere) at his house. Dr. Prince felt unwell previous to our coming in sight of Fernando Po, and went on shore with a slight attack of fever upon him. On the Sabbath he had a second attack, after which it did not return for some time; he has since had a second visit of fever and ague, but it was upon the whole lighter than the first; and he is again well, and devotedly engaged in doing all the good he can to the benighted men among whom our lot has been so wonderfully cast. I obtained a residence in the town of Clarence at ten shillings per week, and removed to it on the 4th of January. My beloved brother Dr. Prince was able to come to take up his abode with me on the 6th. On the first sabbath of the new year I commenced preaching to the interesting people who reside there. I addressed them from Luke ii. 10, 'And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.' About 250 attended, and in the evening I again preached, and had a still larger congregation to hear from my lips the words of eternal life. On the Monday evening I commenced service in our dwelling, and every evening, when we are at Clarence, the people assemble in numbers varying from fifty to eighty and one hundred, to listen for an hour to the reading and expounding of the truths of God. Dr. Prince takes his full share in the work with me; and is, I believe, the means of much good to myself and to the people.

We meet in the cool of the morning and evening; we have the people seated in the yard, and worship commences about 6 o'clock A. M., and again at 5 o'clock P. M. The people rejoice to hear, and some of them we hope are feeling themselves sinners, and in need of a Saviour, and will soon show that

the word preached has not been in vain.* We shall want a place to meet the people when the rainy season sets in; but how to encumber ourselves at present with the cares of building we do not know. God, I doubt not, will direct us in this important matter, and we believe no time will be lost by you in sending out men to occupy the ground God has so evidently prepared. The people are anxious to have a place in which to worship God. Mr. Thompson has offered a piece of land, and we have applied to him to know what a building, durable, but of moderate dimensions, would cost. The people are very willing to assist in lessening the expense of the undertaking, and we feel assured the Committee will do all they can to follow up the instructions they have given for our direction.

The town of Clarence contains 170 houses, and 17 at Krou town, adjoining; besides 7 large houses belonging to the West African Company. There may be in Clarence 700 inhabitants, and of Kroumen, at Krou town and hiding in the woods, 300. The Adeeyahs, or aboriginal inhabitants, are from 5,000 to 10,000 souls; their correct number cannot at present be ascertained. We have met this interesting people at three of their towns, and had about 600 of them in all to hear from us the words of eternal life. They are a most harmless race of people, and are not so covetous as most of the Africans usually are. They gave us a very kind reception and expressed themselves glad that white men were about to instruct them respecting God, and the way to be for ever happy.

The climate of Fernando Po is, probably, not worse than other parts of Western Africa. It has this advantage, you can get up to the mountains as high as is necessary, and obtain a cool and pleasant retreat; we have ascended

* It is proper to state, that several of those who have joined us as inquirers, were formerly connected with the Methodist Society at Sierra Leone, Liberia, and Cape Coast Castle, and had often felt serious convictions before we preached the gospel unto them.

the mountain about 3,000 feet, to the place where Colonel Nichols had his house. The air was cool and pleasant, and the prospect good; and here, or two miles below, a house might be speedily erected for the accommodation of a missionary. On the way, and about five miles from Clarence, are four Adeeyah towns, in which there may be about 800, or perhaps 1,000 inhabitants. To the place where we slept, and where a house might be

built, it is eight miles; and to the mountain where the late governor had his house it is about ten miles from Clarence. The soil is amazingly rich, and continues to be so to the tops of the mountains. The land is cleared near the towns of the natives, but elsewhere is overrun with tall trees and bushes. It is well-watered, and very well supplied with all the luxuries usually found in tropical climes.

Respecting the Adeeyahs, or original inhabitants of the island, the following additional notice occurs, in another letter from Mr. C. :—

“I took a walk into the woods one morning, and came to a town of the ‘Adeeyahs,’ but for want of an interpreter, I could not talk to them of the Lord Jesus. I have now got a person, who was for eleven years among these people, and who understands their language as well as he does his own. He also speaks English moderately well, and will, I hope, be able to do something for us among this people, who are, I should think, without exception, the most degraded that exist upon the earth. A male and a female who reside in this town, who understand English, and are a little civilized, are already ranked among the number of our inquirers after truth. God grant they may be the first fruits of a rich harvest unto God.

“These Adeeyahs are vulgarly called ‘boobies:’ their huts are scattered over the island in different directions. Those nearest to each other form a town, and of such I have got the names of above thirty-seven already; and have no doubt there are many, the names of which I have not yet been able to obtain; their numbers cannot be accurately known.

The captain of a trading vessel at Fernando Po, had kindly promised to take our friends across to Bimbia, Cameroons, and Calabar, but was prevented from accomplishing his friendly purpose by the arrival of a letter from his employer in England, expressly forbidding him to afford the missionaries any help whatever! In justice to the great body of British merchants, the writer feels it incumbent on him to state, that his experience of a quarter of a century supplies no parallel to this prohibition. It is thus noticed by brother Clarke, after mentioning the departure of Captain B. :—

“We followed in a little boat going to Cameroons and Bimbiu for goats. We had to sleep on the small deck, exposed to the dews by night, and put up our umbrellas to screen us from the burning sun by day. God preserved us; blessed be his holy name: but had we lost our health or our lives by the exposure, I fear Mr. ——— would have had to answer

They are a timid, inoffensive race, and are usually kind to such as go among them in a friendly way; but among themselves, they sometimes have war, and fight with the long wooden spear and the knife. Their language is certainly very poor, and cannot be very difficult to acquire. It seems to me soft and gentle; but I have not yet heard a regular ‘palaver;’ I have only heard the more delightful sounds of a timid female ‘Adeeyah’ teaching four of her countrywomen the truths concerning God, and his Son Jesus Christ. This may seem strange to you, but it was thus: last Sabbath I attempted to make myself understood, on my return from ‘Krou Town,’ in a very short conversation with one or two of these poor females. The result was, that five of them, neatly dressed, came to our dwelling on the following day; two of them understood English, and in the simplest way I possibly could, I put words into her mouth to speak to the others, praying God to bless the feeble effort, and to write conviction on each of their hearts.”

for this, and for the retarding of the gospel of Christ, in the day of God. I feel greatly for Mr. ———, but it is a feeling of pity, and sorrow, and forgiveness, which sends me to the throne of God to ask him to pardon him, and change his heart, so that he may soon be disposed to favour the cause of the God he professes to serve.”

On arriving at Cameroons, our brethren were introduced by Capt. Lilly, a resident trader, to the native chief, King Bell, for whom, and several other individuals of the same rank, they had been kindly furnished with letters of recommendation by Lieut. Col. Nicholls. King Bell immediately granted the Missionaries his large hall, upstairs, to sit in ‘a luxury,’ observes Mr. Clarke, ‘not often found in Africa.’ From this regal abode, Dr. Prince writes as follows on the 4th of February:—

"Truly, we find that the Lord is a hearer of prayer; we see that he is favouring our mission, and inclining the hearts of men towards us. At this moment, though obviously in the power of a people and of a chief whose hearts are wholly given to the idolatry of covetousness, and with whom the life of a man is of less value than a printed cotton handkerchief; yet we are, by faith in the Most High, and as his servants, divested of all apprehension; and, by his Spirit operating upon the heart of our heathen host, our persons and property are respected in an unwonted degree. I will tell you, however, a little incident, which has given occasion for the display of the ruling passion of acquisitiveness. We appeared before King Bell with hats we had purchased at Cape Coast, of unique appearance, but the best suited for wear in a hot country that I ever saw. His Majesty's eye was soon riveted on these hats, and his tongue was as quick to demand them. The equivalent he offered was two seamen's castors, much too small, and not a little the worse for wear. After a hopeless resistance, we thought it expedient to comply, and the next day I borrowed my old friend to go to King Agua's town hard by, to open our commission before him and his subjects. The hat attracted his cupidity also, but when he heard that it was Bell's already, and that his rival had possessed himself of the two, he be-

came sullen, pettish, and implacable; he would not shake hands, nor speak, except his displeasure, at parting, and left us to wander home as we best could, through the intricacies of his plantain ground. His displeasure soon spread amongst his subjects, and we could get no help, till we reached the outskirts a little before the news of the transaction, and then, by the promise of a reward, we secured a canoe to carry us down a mangrove creek to the great river.

"In conclusion of this tale, I have to acknowledge the friendly aid of Capt. Wild, of the 'Renewal,' a Liverpool ship which trades with Agua. He assisted us next morning to reach this town, gave his influence to conciliate and to urge the old man to gather his people, and yet only 150 collected. As it would have been imprudent to 'take chop' (eat), as we were asked to do, of the chief's morning fare, our friendly intercessor took us off to his ship, and afforded us a very seasonable repast. We are to return to Agua this evening, to know his mind about welcoming a religious teacher, &c. We have not had occasion to return to any other people whom we have met, to hear their decision. It has been declared in the most prompt and hearty way in all previous cases, and has sometimes anticipated the explicit declaration of our purpose to supply their wants."

On the following day, Dr. Prince, resuming his narrative, observes:

"The morning that we met Agua's people for the first time, we took care to introduce, in our opening addresses to the blacks, a very distinct disavowal of participation in, and interference with trade and traders; declared that we came empty handed, making no presents, only parting with goods or money in return for services rendered, or the necessaries of life demanded. The simplicity of our design they appeared to comprehend, and satisfaction was evidently expressed in the proceedings. Before several captains, supercargoes, and surgeons, we have had opportunity of showing our designs in so simple and forcible a light that one general friendly reception has been given us. We have conversed with the various gentlemen interested in the trade, on the sin of desecrating the sabbath, by a pursuit of their calling, and have obtained a ready declaration from all, without an exception, that they will discontinue and discountenance it. We felt that this sin, perpetrated and upheld by Englishmen, would be a great barrier to missionary success, and we trust that this reproof and exhortation will be as a prophet's reward to those who have shown a friendly part to us.

"Capt. Wild has propitiated Agua by a small present from the ship's mess barrel, and in the same way has made a *douceur* to the Hicory people, whom we are to visit this afternoon in company with him, and in his boat. It will occupy some hours to cross and recross the river, and talk to that town's peo-

rendered by this obliging gentleman was displayed last evening at Agua's, whither I told you I was to go to receive an answer to our proposition to furnish them with godly teachers. Capt. W. had seen the sulky old man and several of his head people in the forenoon, and about 5 p. m., I had the gratification of meeting the most numerous and animated assemblage we have yet addressed. Brother Clarke did not go with me; he was occupied in concluding a meeting with Bell's people. I only wish a draftsman had been present to sketch the scene. The king, habited in a rich scarlet silk around his loins, which formed a striking contrast to his glossy, jet black skin, was seated before his door. On his left was a large group of his chief men, and numerous sons. Those in the front squatted, flanked and supported in the rear by others on their feet. At a little distance on his right were some of his fifty wives, gracefully ornamented with large beads of various colours dispersed around their heads and about their persons. Then, on every eminence, and forming a large circle around me, were parties of anxious expectants of my address,—youths, Zaccheus-like, mounting the trees. We were on a considerable height, looking down upon the majestic stream, that presented upon her bosom many of England's boasted traders. The sun was rapidly declining behind the opposite shore, and ere I concluded, after they had with one accord shouted their welcome to the promised missionary and teacher of their offspring, I turned to

the beautiful moon, then rising full in the sight of all, and told them that the God who made that orb for their accommodation by night, had heard their vow and would record it. There were no fewer than 500 in this company, which had been collected by sound of their country drum in thirty or forty minutes. Many understood English, and these were so desirous of my continuing to speak without interruption, that they would scarcely allow the use of the interpreter, promising to make amends to the less instructed by their own repetition. Your Committee, and the Christian public who wished us farewell and God

speed to this land, would have been startled into admiring gratitude at the instant that this large company rose as one man, and carried by acclamation, that penetrated far through the circumambient air, the proposition to send them a minister to reside amongst or near them. They called it 'good palaver,' said they would protect him who came, thanked us most cordially, declared they would build a house and school, and never desert the white man.

"Let my imperfect narration be recited to the praying public of England, and they will determine whether missionaries shall be sent to fields already white to harvest."

In conformity with the wish of our zealous brother, his 'imperfect narration,' as he modestly styles it, has thus been repeated to the 'praying public of England.' We feel assured it will stir up many to bless God for the 'manner of entering in' which he has vouchsafed to his servants, and to render further aid to this promising department of missionary enterprise, as well as to the general objects of the society. The wood engraving at the head of this article, was designed for the embellishment of a supply of collecting cards, furnished at the request of some friends, who have, from the first, taken a deep interest in the proposed mission to Africa; and any number which can be advantageously employed in other quarters, may be had on application to Fen Court.

J A M A I C A.

KINGSTON.

From Rev. Samuel Oughton, Jan. 30, 1841.

"Since I last wrote, my health has not been nearly so robust as it used to be. Still I have, through mercy, been enabled to persevere, often ready to fear that I should sink, but at all times receiving grace to help in my time of need. On Christmas day we had a delightful service; at four a. m. the chapel was thronged with a most interesting congregation, to implore the presence and blessing of God on the services of the day. Soon after day-break, the concourse repaired to the sea-beach, where 156 persons, who had witnessed a good confession before many witnesses, followed their Lord in baptism. The number, although large, is but a fraction of those who appear to be under serious concern for their souls; and when I tell you that Mr. Rouse and myself had been nearly four months examining them, we shall not be charged by you with precipitancy or indifference in that important duty. Many of the candidates were formerly scholars in the schools here, and had I time I would send you the replies of one young man which he gave me to my questions, which, although I am not fond of chronicling negro dialogues, would I am sure prove interesting.

"I have at length obtained a delightful spot for a country residence and station; it is about 9½ miles from Kingston by a good road;

has a comfortable house, and nearly 11 acres of land, with a most eligible spot for a chapel, and in a populous neighbourhood. I anticipate a great advantage to our health, and much increased usefulness, will result on this undertaking. May the Lord abundantly bless it. It cost £700, which I had to pay yesterday. A great part of the money was borrowed. I have had a trust deed made out by which it is effectually secured to the mission. When I tell you that since I have been here, we have expended in enlargements, repairs of premises, country stations, &c., upwards of £6,800, exclusive of minister's salary, school-master's ditto, and incidentals, and that fully £5,000 of it is paid, you will say we have done what we could. We are at peace. God appears to be blessing our labours. The congregations continue to increase both in numbers and respectability, and my affection for the people, and theirs for me, seems to grow stronger every day.

"Pray for me, my dear sir, that I may be humble under so much prosperity, and faithful to my charge, and that these pleasing indications of prosperity may not be as the morning cloud and the early dew, but may continue to increase and abound more and more."

JERICHO.

From Mr. Joseph Merrick to Mr. Dyer, dated,

Jericho, Feb. 23.

"You will perceive by the Tabular View of the Baptist churches for the year ending 31st December, 1840, that there are 1412 members in the Jericho church. I cannot positively state the number of catechumens, but I think there are at least 800. The chapel cannot accommodate more than 1200, so that, on Sundays, many hundreds are compelled to remain outside, exposed to the sun and sometimes to rain. This inconvenience would have been considerably greater were it not that the Guy's Hill station (a branch of the Jericho church) draws off about 500 persons. At the place just mentioned, service is conducted every Lord's day by the schoolmaster. My father or I preach there one Sunday in every month, and now and then on week nights. Service is conducted by my father or myself every other sabbath at the Jericho station, except on those occasions when we have to deprive it of a service for the purpose of visiting Guy's Hill. In our absence, prayer-meetings are always conducted by one of the deacons. We also have a prayer-meeting every Monday evening, and a service on Friday evenings, at which the scriptures are expounded. For want of room, we have not been able to baptize more than 88 persons during the past year. There are about 200 candidates ready for baptism as soon as the galleries are completed. A view of our Jamaica congregations is calculated to excite both sorrow and joy. Sorrow to see so many scattered about the chapel yard, like sheep without a shepherd, and joy to behold their anxiety to obtain religious instruction. The Jericho chapel will soon be capable of containing 2000 persons, but even then I fear there will not be a sufficiency of room to accommodate all the people.

"You will be happy to learn that the churches support the Redeemer's cause as liberally and cheerfully as ever. They are also increasing in knowledge, and I hope in grace. Collections have lately been made in all the churches to assist in liquidating the debt on the Parent Society. I have received 100*l.* sterling, which I have handed to Mr. Knibb, to be forwarded to you with the amount collected for the society on the north side of the island. It would have cheered your heart had you been here to see many mothers bringing their babes in their arms, and putting sixpence and threepence pieces in their hand to be given to me for the Parent Society. Oh that, while they honour the Lord

with their substance, they may present their souls and bodies a living sacrifice unto him.

"I am happy to inform you that the churches seem to have caught the spirit of their dear pastor with respect to the introduction of the Gospel into Central Africa. The most fervent supplications are presented at our prayer-meetings for the salvation of Africa. Many have already contributed towards the African mission, and all seem willing to do so. A society has been formed in the Jericho school for the purpose of making clothes for the African children. While their bodies are covered with the fading garments of Christian benevolence, I trust that their parents' souls will, by the preaching of the Gospel, be clothed with the imperishable righteousness of Christ. I have lately received letters from two of our members in which they promise to support the African mission, and express the most earnest desire for the salvation of Africa. One is from a young man named Bennit, of Palm Estate, and the other from a Mrs. Francis, of the Spring-Field church. The latter promises an annual subscription of 12*s.* sterling between herself and husband, and has sent a few articles of clothing for the African children. Perhaps it would not be uninteresting to give you an extract of Bennit's letter. He writes as follows:—"My dear Minister,—This is my offering (6*s.* sterling) for the cause of Africa by the year, and I have given up coffee for the purpose of sending the Gospel into Africa, 2*s.* 6*d.* (*i. e.* 1*s.* 6*d.* sterling) a quarter. I hope this offering may not be in vain." He has, you will observe, given up the use of coffee that he might be able to contribute more liberally towards the African mission. I do hope and pray that the church of Christ may see the necessity of making self-denying efforts for the purpose of spreading the knowledge of the Lord over the world.

"The day-school at the Jericho station is at present in a prosperous condition. There are 110 names on the list, and 75 children in daily attendance. Many of the children read and write well. A few can cipher pretty well, and others are making good progress in English grammar.

"I have lately established what I may call universal Sunday schools in all the churches. Classes are formed throughout the whole church, and all who are desirous may learn to read."

SPANISH TOWN.

A letter from Mr. Philippo, dated on the 28th of December, contains some interesting particulars respecting his second visit to the parish of Manchester, and the formation of a new station there at Vale Lionel.

"I again proceeded to this parish at the urgent request of the people it contains, calling themselves Baptists, seconded by the entreaties also of the young man whom I placed among them as a schoolmaster, further acceding to their wishes by taking along with me my wife and two eldest boys. We reached Porus, amidst a heavy shower of rain, and were accompanied the last twelve miles by a strong body-guard of the peasantry on horseback, who had come that distance to meet us. On arriving at a little beyond the suburbs of the town, the inhabitants, both old and young, poured forth from their houses from all directions, and greeted us, as we passed along, with the most cordial welcome. Among them were seven young men who were once scholars in my school at Spanish Town, all of whom are now occupying respectable stations in society. A few minutes brought us to the cottage in which we were to take up our abode, and which we found had been vacated by the very kind and hospitable couple to whom it belonged, expressly for our accommodation. The weather during the whole of our stay was unfavourable, but I am happy to say that I was, notwithstanding this impediment, enabled to accomplish more than I anticipated. The temporary place of worship in which the people had hitherto assembled, being found far too small for the accommodation of the number of persons now usually congregating, as also in other respects objectionable, I succeeded in renting, for twelve months, what is called the Great House of Redbury plantation, situated in the neighbourhood, and which is sufficiently large for a complete missionary establishment, for about 30*l.* sterling, per annum, the people cheerfully agreeing to pay the amount. This arrangement was made on the Friday, the second day after my arrival. On the day following, the grounds round the house were speedily denuded of their superfluous vegetation by the voluntary labour of the numbers that crowded to the spot for the purpose, and before the evening, every arrangement was completed for occupying the residence as a house of God on the ensuing day. The children of the Sabbath-school under the superintendence of their excellent teacher, assembled in it at an early hour and pursued at once their regular routine of duties.

"The regular worship of God commenced about 11 o'clock. Several respectable white and coloured inhabitants were present, and not less than 700 peasantry. But for the un-

favourable state of the weather and the prevalent sickness of the time, the number it was thought would have been nearly double.

"While the poor people were joyfully engaged on the Saturday in preparations for the worship of God at Redbury, I proceeded towards another opening for a station about nine miles further up the country in the immediate vicinity of another new township. Here a lady kindly offered a large coffee store on her property for occupation as a place of worship and school, having previously united with us at Porus as an inquirer after the truth in Christ.

"On the Monday I directed my course as usual, at the urgent solicitations of multitudes of people, to a property belonging to Earl Balcarras, a little beyond Mandeville, the chief town of the parish, and situated nearly in its centre.

"At this place, I was again cordially greeted by numbers calling themselves Baptists, and was earnestly implored by them and others to do my utmost towards securing for them a schoolmaster, and the stated or occasional means of grace; assuring me that such were their prospects as to a congregation under such circumstances, that they would pledge themselves at once to the support of a teacher, and the rent of a temporary place of worship. I accordingly made immediate inquiries after premises suitable for the establishment of a station here also, and am happy to say that I have every prospect of obtaining them, being assisted in my search by several of the most respectable and influential individuals in the parish—friends and coadjutors of the late worthy pastor Dr. Davy, of whom such honourable mention is made by J. J. Gurney, Esq., in his Familiar Letters. These gentlemen treated me with the greatest respect and kindness—spoke in the highest terms of the character and conduct of the poor calumniated Baptist people in the neighbourhood, and assured me that I had not only their best wishes, but should have their best exertions for the success of my plans for their spiritual benefit. While here, I was directed to two or three other parts of the parish, represented as equally in need of the bread and water of eternal life, and received applications from some hundreds of people to visit them also, but of this my time would not allow.

"The following morning found me on my return to Porus, which I at last reached in safety, though having to pass over dreadful roads, and through a continued and heavy rain.

"Towards the evening of the same day, according to arrangements previously made by the first settlers of the township, and the great majority of its inhabitants, I proceeded at their request to the ceremony of *naming the town*, which, at the desire also of several respectable individuals, was called "Vale Lionel," in honour of our late excellent and noble Governor Sir Lionel Smith, and in commemoration of his admirable address to peasantry of the parish on the very same spot. (though then a wilderness) immediately before they were presented with the gift of entire freedom. The task also devolved upon me of naming the different streets, which I performed partly in accordance with the sug-

gestions of the people themselves, and partly from the directions of my own judgment.

"The next day, making it about a week since we commenced our tour, we through much mercy returned in safety and in peace to Spanish Town, where we had the happiness to find that things were not the worse for our absence.

"Yesterday I baptized sixty-two persons in the sea at Passage Fort in the midst of a great concourse of very orderly spectators. On Friday, I hope to administer the same rite to upwards of 100 at Spanish Town; and on Sabbath-week, to about sixty, more or less, at Sligo Town. Thus the cause of God continues to prosper amongst us."

RIO BUENO.

The station at Rio Bueno is now under the care of Mr. P. H. Cornford, who states his first impressions on arriving in Jamaica, in a letter dated "Falmouth, Feb. 8," as follows:—

"Although I had expected to find the necessities of this island, as a field of missionary labour, to be very great, yet the reality is far beyond what I had anticipated. The band of missionaries who accompanied us appear already to be lost among so many, and still may we adopt the oft repeated language, 'The harvest truly is plenteous, but the labourers are few.' Here I rejoice to find an ample sphere for *all* the energies I can employ in the service of God; but at the same time cannot help deeply regretting that there are great multitudes who must apparently remain far beyond the reach of the gospel, unless additional aid is speedily obtained. The parish of St. Elizabeth's is one out of several striking cases in point. There alone it is computed that very nearly 27,000 souls are without the gospel; our brother May has commenced his labours, but without any assistance; these must soon become oppressive in the extreme, or very much of that wide field must be left under the gloom of ignorance and sin.

"Another circumstance, my dear sir, which has occasioned much surprise, is the *frequency* with which the most flagrant acts of oppression are practised by the overseers. Within the last few days the tales of cruelty to which I have listened, have been numerous indeed; for the people, knowing how much advantage

is taken of their ignorance, are sure to repair to their ministers for sympathy and advice. In some cases, where the wages have been withheld for *months*, the people are summoned for the rent of their dwellings which are upon the very property where they have been labouring. Last week, from the mere caprice of the overseer, a family on one estate were ejected from their dwelling at a moment's notice, although their rent had been paid. Yet, even under these circumstances, the patience manifested by the people is truly exemplary. They fear to express their feelings, lest they should dishonour the name they bear; and upon no consideration would they seek that redress which the law allows, unless by the consent and direction of their ministers. Such at least is the temper manifested by those whom I have seen 'suffering wrongfully.' Long may they thus exemplify the reality of their religion, until by their 'well-doing they put to silence the ignorance of foolish men.'

"It appears at present very probable that the station where I shall be fixed will be Rio Bueno, in conjunction with which, for a time at least, some other place will have a claim upon my labours. The decision with respect to this arrangement will be made by the Association."

BETHSALEM.

A letter from Mr. May, dated Salter's Hill, Feb. 10, gives a very pleasing account of his entrance on the labours of this station, which has been occupied through the strenuous and persevering efforts of our esteemed friend Mr. Dendy.

Mr. May writes:—

"I should have written to you by the first packet that sailed after the arrival of our missionary band, but for a conviction that Mr. Knibb would communicate to you all ne-

cessary information respecting voyage, landing, health, &c.; and now that another opportunity offers itself, I hasten to send you a line or two of intelligence.

"Soon after my arrival in the island I visited the stations in St. Elizabeth, together with brother Pickton of Salter's Hill; a brief sketch of which may not perhaps, be unacceptable, nor uninteresting. On Friday, Jan. 22nd, 1841, we arrived at Middle Quarters near Black River Bay, after a wearisome ride on horseback, over mountains and valleys, of about forty-eight miles. The mission in this place was commenced by the General Baptist Missionary Society in 1826, but want of funds, and other circumstances, together with the death of Mr. Alsop, their last missionary here, compelled them to abandon this station about the year 1830. From that time to the beginning of 1840, there was a total cessation of the mission. At the last named period, operations were commenced by the late Rev. G. Webb, in a house rented by him. His labours were not in vain; some of Mr. Alsop's scattered sheep were gathered together, and others were awakened to a concern for salvation. About fifty-four persons had entered their names as inquirers at the period of Mr. Webb's decease. On our arrival things appeared encouraging; in the evening we held an interesting meeting; and on Saturday were busily occupied in re-examining candidates for baptism, who had been waiting to follow Christ, in this respect, a considerable time; twenty-two of the applicants gave decided evidence of a change of heart. In the evening we held a public prayer meeting, when the room was filled to overflowing. On Lord's day morning, after another meeting for prayer, we proceeded to the Y. S. river, a distance of about a mile and a half from the house: the spot was most sequestered and lovely; numbers of spectators arranged themselves upon the banks, and during the prayer, exhortation, and administration of the rite, the utmost solemnity was manifested. We have reason to believe that the Lord will bless it to the spiritual awakening of many souls. The interest the baptism excited was intense, as nothing of the kind was recollected to have taken place in this part before. After the baptism we all returned, and at 10 o'clock held service under the shade of a large mango tree, the accustomed place being far too small to accommodate the numbers that flocked to hear the gospel, which appeared to them as cold water to a thirsty traveller, and the big tear was seen to roll down many a cheek. In the afternoon of the day the newly baptized persons were formed into a Christian church, and the ordinance of the Lord's supper was administered under the shade of the same tree; it was a novel—an interesting scene; and, we trust, we enjoyed the presence of the great Master of the feast. Thus was the first Baptist church formed in this place. May the little one become a thousand! After the service twenty-five persons more came to us anxious about

their souls. Thus is the Lord preparing the hearts of the people to receive his word.

"On the following Tuesday morning we visited Accompong Town, a settlement of Maroons, who, during the time of slavery, were employed in hunting down the runaway negroes; we assembled in a school-room, formerly built for the Church of England Mission: between 200 and 300 were present, and manifested the utmost seriousness. The Lord is evidently preparing amongst them a people for himself. Other services were held at different places during the week, equally interesting and encouraging. Much time was spent in examining candidates for baptism, who had been prevented hitherto by reason of the sickness and death of Mr. Webb; after strict investigation fifty-three persons were judged fit subjects for the ordinance, and were accordingly immersed in the Bagdale Ford, a distance of five miles from the Mission House; multitudes were present to witness the scene, which was most primitive and impressive; all was silence, save when the voice of prayer was heard, or the song of Zion swelled and died at intervals upon the breeze. On retiring from the river one of the newly baptized exclaimed to the surrounding multitude, 'We no do tings in a corner, we all open;' intimating we did not shun the light fearing unfavourable results; neither were we ashamed to confess our love to Christ before any creature under heaven. Thus did those once despised and degraded children of oppression and slavery openly declare their allegiance to the King of kings. On the following Sabbath, services of a deeply interesting character were held in the Mission House at Bethsalem; between 400 and 500 crowded into the Piazza and Hall, as we have no other building here at present to preach in: the ordinance of the Lord's supper was administered in the afternoon, and the recently baptized persons received into communion with the church, now consisting of eighty-seven members. During the day, between the services, upwards of forty additional inquirers were received, and others were evidently beginning to think seriously about eternal things. Our present number of inquirers here is ninety-seven. Thus the Lord is blessing us. We were, as you may suppose, much wearied, but much encouraged: a great and effectual door is evidently being opened to a parish containing upwards of 27,000 souls, the greater part of whom are almost totally destitute of the word of life. Faithful and laborious men are much needed here. The population is very scattered, and consequently the people must be collected in comparatively small bodies at considerable distances, which at once precludes the possibility of assembling in one place such numbers as are gathered together in other parts of the island, and at the same time increases the labours of the missionary."

EBONY GROVE, CLARENDON.

The following account, from Mr. Reid, of his proceedings during the past year, will show that new scenes of usefulness present themselves in that part of the island as well as in others. How much is it to be desired that the Committee were enabled promptly to comply with the requests of their brethren, so urgently imploring further aid!

"In reviewing the proceedings of the past year, we perceive real cause for thankfulness to our heavenly Father, and also abundant encouragement in regard to the future. It has been our honour to admit to the ordinance of Christian baptism ten, who have given evidence that they have passed from death to life: and thirteen others who, though formerly baptized, are to be regarded as lately brought to the knowledge of the truth.

"The amount of our success, however, must not be reckoned merely by the numbers admitted to church fellowship, but also by the growing interest manifested by many respecting the things of God.

"It has been to us a source of real grief that so many of our hearers should be living in a state of open fornication and adultery, and that this sin should be so lightly viewed by themselves and others. Many have come to us to profess sorrow for sin, and concern for their souls, who were at the time living in the way of the country.

"One of the objects of our labours has been to convince such persons that they could not derive any profit from the gospel while they acted in direct violation of the law of God.

"In this respect there has been much improvement among my hearers, and it is to be regarded as the precursor of better things.

"Since the passing of the *Marriage Act* in June, we have married ninety-two couples, all connected with the congregation, and some are the parents of five and seven children. There are many very hopeful cases in the congregation—their minds seem opening to the word of God.

"The increased liberality of many to the cause of Christ is to be regarded as a token for good. The sum of 657*l.* 15*s.* 0*d.* currency, has been collected on the simple principle, "Give as the Lord hath prospered you," by not more than 400 of the regular worshippers. Many new subscribers from 2*l.* to 5*l.*, beside their portion of regular collections.

"If the thousands who attend on our ministry had felt and acted as the few, the income of the station would have been twelve or fourteen hundred pounds. If, however, their hearts become touched by the truth, they too will soon join those who contribute willingly of their substance to the cause of the Saviour.

"The 1st of August in this year will be long remembered by us. We were convinced that God had done, and would do great things

for us. On the evening of that day we formed a society to aid in the abolition of slavery, and another to be called an Auxiliary to the Baptist Missionary Society. An offering was presented on the spot to aid both societies—that for the latter amounted to 22*l.* currency.

"In the month of June a society was formed on the principle of total abstinence from all intoxicating liquors. Above 200 have enrolled their names as members of this society.

"This society through the blessing of God will I trust preserve my people from forming habits of intemperance—a sin to which the people have great temptations, on account of the number of *rum stores* which are being established throughout the country. When they go to make purchases, rum is presented to them gratis. A school has been commenced here, which we trust will do much good to the young and grown up. About seventy in daily attendance. The number in church fellowship is sixty, and it is cause for devout gratitude, that good-will and affection prevail among the members.

"Sincerely and affectionately yours,
"J. REID."

NEW STATION AT THOMPSON TOWN.

"It may be in your recollection, that in the report of last year I stated that the church at Ebenezer wished to send the gospel into a district of the high mountains of Clarendon, distant about twelve miles.

"Since November 1839, I have been in the habit of visiting this neighbourhood every other Friday, for the purpose of making known the gospel. It was not until the tenth of August of the past year, that a suitable place for a station could be obtained. At this time an individual who had purchased a few acres of land and built a small house, wished to dispose of them. We purchased both, and paid the sum of 100*l.* currency. Next day we laid the foundation stone of a chapel fifty-seven feet by thirty. We superintended the work ourselves, and urged the work forward with the view of opening the chapel in December last, but owing to the lack of shingles and boards (the person who was to have supplied them disappointed us), it has not yet been opened. We trust, however, to have this pleasure in a few weeks, the shingles being nearly on. There will be one drawback on our enjoyment, as it will not contain nearly

all the congregation. The audience here will soon number 1,400. It is, indeed, a destitute district, but the people generally are disposed to hear.

"The station is in the midst of a new settlement which we have denominated 'Thompson Town,' in honour of George Thompson, Esq., the fearless champion of liberty.

"About three miles distant there is another pretty large village, and all around are either properties or small settlements. It is situated in the midst of a dense population, and a people too who are very well to do in a worldly sense, and able, when willing, to do much for the cause of the Redeemer.

"A school has been established here some months, and notwithstanding the smallness and unsuitableness of the place where they meet, there are, in regular attendance, 120 children.

"When the new chapel is opened, we anticipate a considerable increase in our numbers.

"The teacher, George Moodie, is the young man who has been mentioned in former reports. He is, indeed, an excellent youth, and devotes all his energies to his proper work. He loves to instruct.

"Three nights in the week are devoted to the instruction of adults, and it is pleasing to see the progress made both by them and the children. His salary is very small, only £32 sterling. Our finances are so low that we have much difficulty in procuring this sum. Each child is expected to pay 5*d.* currency per week, except when three and four children are from the same family. Many do not even pay this small sum.

"It has been our endeavour to impress seriously upon the minds of our hearers at this station that they need not expect to enjoy the services of a minister and teacher, unless they subscribe the money necessary to their maintenance; that in erecting a house for divine worship and procuring a constant supply of the bread of life, they must look for aid in no quarter, but must depend entirely on their own exertions. Many have said, that as soon as the chapel is finished and clear of debt, they are willing to subscribe so much yearly to obtain the services of a minister.

"It has been, as you may suppose, extremely difficult for us to carry on the work, our receipts amounting only to £300, while our outlay has been above £400, and bills not yet due. Building chapel and purchase of premises will amount, I think, to somewhere about £800 currency. Some of the people have acted honourably; they have laboured in building, though I had not money to pay their wages.

"On one occasion, one young man, who has been seldom absent from the work, said to the people assembled, 'Come, family, this

work is our own, for us and our children. I am willing to go on until the chapel is finished. If I can get as much as will keep my wife and child, I am quite satisfied. If I live, I will have the benefit of instruction in this place; if I die, my child will; if he should die, I have plenty of brothers and sisters. Come, let us make up our minds and do the work. We all know that every one who can carry provisions to the market with a beast will bring back three or four dollars. And can we say that we are not able to give to this good work? We can all do it if we wish.'

A resident missionary here would do immense good. The people have abundance of this world's goods, but they sadly lack the word of life. At this station, we have made a very comfortable little house, with bed room, sitting room and pantry. Two servants' rooms have been built, and are nearly finished. A kitchen only is lacking to complete the establishment. The chapel will speedily be finished, and I trust, by renewed exertions, the debt may be removed by the end of the year. I shall think all my labour and anxiety fully repaid, if I should see a man of God stationed in this mountain. I am sure, if the Baptist Missionary Society would send out and support a missionary for a short time, they would do much good, and bring great glory to God.

"I am grieved to think how very little I can do for the district. Having two large stations beside, my service to them is indeed limited. My intention in opening a station here was simply to prepare the way for another.

"William Read, a member and deacon of Ebenezer church, has laboured here with much acceptance, and I may say with much success.

"His object is to visit every house, and converse with the inmates on the things belonging to their everlasting peace. He meets as many as will attend in the evening for reading the scriptures and prayer.

"He meets all the old people who will come, at Thompson Town every Tuesday, for reading the scriptures to them and instructing them.

"Every other sabbath he assembles with the multitude for divine worship. At this meeting he gives a simple exposition of a portion of the word of God. I can assure you that he finds his way to the hearts of his hearers. I bless God that we have such help as he can impart. He is a very pious man, and very willing and anxious to make himself useful.

"Let me beg and entreat the Committee to send help; I have much more than I can attend to. If you should have any contributions or boxes to dispose of, I shall feel grateful, and thankful for any amount of aid.

ST. ANN'S BAY.

In the absence of more particular intelligence from this station, we insert with much pleasure a paragraph from a letter written by Mr. Abbott on the 4th of February, bearing a pleasing testimony to the value of the additional agency lately furnished to St. Ann's Bay and its vicinity.

"Mr. and Mrs. Millard and Miss Clack form a pleasing addition to our domestic circle, and are, in every sense of the term, acceptable. Mr. M. has a true missionary spirit, is pious, active, and zealous; in short, just such a brother as I desired for a fellow labourer. Miss C., who appears to be eminently qualified for the work of instructing youth, and in whom superior intelligence is combined with high-toned piety, has commenced her task with a degree of earnestness and vigour that cannot, under the Divine blessing, fail to be attended with the most beneficial results, not only to our own daughter, but to the daughters

of many of our people. Oh that we may all labour diligently and zealously while it is day, and be preserved blameless unto the coming of our Lord Jesus Christ.

"During the past year, the churches under my care were highly favoured. No less than 389 were added to our number by baptism, while we are privileged to enjoy uninterrupted peace and sweet Christian fellowship. Friend Henry Beckford has returned to Stacey Ville, where he will most probably remain and conduct the school and public service in the absence of a minister, as heretofore."

NASSAU.

Extract of a letter from Mr. Capern dated, Feb. 4, 1841.

"Since I last wrote to you, God has visited us with some affliction, but I am thankful to be able to say, that it was not of long duration, and that now the whole family is in perfect health. The fever was very general in the town, and myself, Mrs. C., and her mother, all fell ill of it at the same time, so that one could not help the other. But I managed to preach once on the sabbath while the fever lasted, of course in weakness, and much trembling.

"The dear people were exceedingly kind, bringing fowls, oranges, and whatever they thought we could use, and offering to come and lend assistance in any way that we might desire. Their sympathy has greatly endeared them to us.

"The money which the Committee have voted us towards the repairs we are grateful for, truly so. But the state of the chapel is much worse than I had an idea of, or even the friends themselves. Until lately, I thought that we could repair the shingling, so as to render it safe to plaster the ceiling again, but the heavy rains which have recently fallen have made the defective state of the roof too apparent, and shown us that we must go to the expense of ceiling with board.

"The state of the church is on the whole encouraging, and the word of the Lord is being blessed to many, if appearances do not deceive us.

"At Nassau we have 290 members, 19 of whom have been baptized since August last. We have 70 inquirers, some of whom are being examined with a view to baptism. The children in the sabbath school number about 170, and in the infant school 70.

"At Carmichael, I have formed a church of

14 members, and expect that there will be an addition soon.

"At Adelaide there are 7 members, 4 of whom were baptized in December.

"At Good Hope Hill there are 22 members, 6 of whom were baptized in December.

"We greatly need a chapel at each of the three last mentioned places. A member of the little band at Carmichael, whose name is John Lamotte, a black man, who was at the battle of Trafalgar, and who after that came to London, and was baptized by the late Dr. Rippon, has generously offered me ground on which to build a chapel.

"At Adelaide there are about a hundred inhabitants, all Africans. Here I want much to get a little place, but know not how to get land. The people have not yet got any title-deed for their lots; if they had I would purchase of them. Why not, you say, buy some crown land? If I thought I could, I would; but I greatly fear that at present an application for a mere piece of rock on which to build a Baptist chapel, were I to offer three times the value of it, would be in vain.

"At Good Hope Hill there is the framework of a chapel which was raised when Mr. Burton was here, but it has been so shattered by the gales of wind, that the whole must be taken down.

"There is a new settlement being formed at a place called Fox Hills, where I intend purchasing a small piece of land for the erection of a chapel, when a few more families have removed there.

"The Creek Station, which in Mr. Burton's time was a rather promising one, is now greatly reduced, the people having removed nearer the town. For the chapels at Car-

michael, Adelaide, and Good Hope Hill, if the Committee would lend me 50*l.*, I should be able to build the three, and in a short time, I hope, refund the whole sum.

"I intend the first opportunity to go up to Governor's Harbour, Eleuthera, where there was a church of 50 members; and the people are so earnest in their entreaties, that I cannot refuse any longer. When I return from thence, if the Lord will, I go to Rum Key and St. Salvador. In that case I shall leave Mr. Macdonald to carry on the services at the old chapel. I have full confidence in him, that he will do all he can to keep the people together in my absence.

"The out-islands, my dear Sir, *must* be visited; their state of destitution is affectingly great. 'We have not heard a sermon,' say the people, 'since Mr. Burton left.' Oh! do send out another missionary; there are hundreds, nay thousands, that will pay him breathless attention while he may be dwelling upon the theme of thence, the love of Jesus. The people, when they come from the islands, and call at the mission-house, are saying in tones so supplicatory, 'Come over and help us,' that one *must* have a heart of stone not to feel re-

gret that he is so much like a prisoner at Nassau. If you will therefore send out one, and it be deemed desirable for him to be at Nassau, I will go to the islands. I am persuaded that there is a rich harvest of souls waiting to be gathered in.

"A visit regularly paid to the islands would also have a morally elevating influence on the character, as many are living in fornication who would then marry. A licence may now be obtained for five dollars, 1*l.* 0*s.* 10*d.*, but many are so poor that they cannot afford this sum, and the magistrate cannot marry without a licence.

"Mr. Macdonald has been since to Grand Bahama. He reports very favourably of the results of his visits. The people received him kindly, and sent by him the second time 17 bushels of corn, towards defraying the expenses of his visits. At one of the stations there, called Eight Mile Rock, are 53 members, at another, Riding Point, are 23. Some of these I have seen at Nassau, and they appeared to me very excellent men. After I have been to Rum Key and St. Salvador, I purpose sending Mr. Macdonald to Exuma and Long Island."

Fully convinced of the necessity of strengthening the mission in Nassau, which, it will be seen, is happily reviving under the affectionate and faithful labours of Mr. Capern, the Committee have sent out two additional labourers, Mr. William Littlewood, and Mr. Wm. Bontems. These brethren sailed on the 27th of May, by the *William Foster*, Capt. Trayte.

ARRIVAL AND DEPARTURE OF MISSIONARIES.

We have the pleasure to announce,

That Mr. and Mrs. Small arrived safely at Calcutta, on the 24th of January; Mr. and Mrs. Dawson, at Colombo, on the 18th of February; and Mr. and Mrs. Hosken, at Belize, on the 20th of March.

That Mr. Dendy, who has laboured for about ten years in the Jamaica Mission, arrived at Hastings, in the *Annandale*, on the 19th of May: Mr. Dendy was accompanied by Messrs. Charles Bernard and Martin Hurlock, deacons of the church at Bethsephil.

That Mr. and Mrs. Littlewood, and Mr. William Bontems, embarked in the *William Forster*, for Nassau, on the 27th of May; Mr. and Mrs. Lloyd, to join Mr. Burchell, at Montego Bay, on the 29th; and Mr. and Mrs. George Pearce, in the *Owen Glendower*, to resume their station at Calcutta, on the 11th of June. Our friend, W. T. Beeby, Esq., formerly a deacon of the church in the Circular Road, Calcutta, has sailed in the same vessel.

ACKNOWLEDGMENTS.

Mr. George Pearce wishes thankfully to acknowledge three boxes of fancy and useful articles, for the benefit of the native female school in Calcutta; one from Stepney ladies; another from Mrs. Davis and ladies at Ramsgate; and a third from Mrs. Alfred Kingsford and the Misses Kingsford, of Dover.

The thanks of the Committee are presented to friends at Keynsham, for a case of fancy articles for Savanna-la-Mar; to friends at Salter's Hall, and to friends at Weymouth, for a case, from each place, containing useful articles for Mrs. G. Parsons, of Monghyr; to Mr. J. Harrison, Kennington Cross, for volumes of magazines and periodical accounts; to the Misses Bowser, and Mrs. W. Bowser, jun., for a case of useful and ornamental articles for Mr. Francis, of Lucea; and to Mrs. Welshman, for a parcel of useful clothing and magazines.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. Thomas, Dec. 22, 1840; Jan. 16, Feb. 16, March 17, 1841. Rev. A. Leslie, March 3, 1841. Rev. J. Wenger, Jan. 11, 1841. Rev. W. W. Evans, Dec. 14 and 16, 1840; Feb. 12, and March 15, 1841. Rev. G. Small, Feb. 12, 1841. Rev. C. C. Aratoon, Sept. 17, 1840; Sept. 26, 1840; Dec. 11, 1840. Rev. J. D. Ellis, Nov. 20, 1840; Feb. 19, Jan. 20, 1841. Rev. Dr. Yates, Jan. 16, 1841. Rev. J. Parsons, Dec. 1, 1840.—Patna, Rev. H. Beddy, Dec. 1, 1840; Feb. 12, 1841.—Monghyr, Rev. J. Lawrence, Feb. 11, 1841.—Sewry, Rev. J. Williamson, Nov. 20, 1840; Feb. 27, 1841.—Benares, Rev. W. Smith, July, 1840.

CEYLON.—Colombo and Hanwella, Rev. E. Daniel, Oct. 24, 1840; Jan. 9, March 10, 1841.—Kandy, Rev. Joseph Harris, Feb., 1841; March 17, 1841. Rev. C. C. Dawson, March 17, 1841.

JAVA.—Samarang, Rev. G. Bruckner, Dec. 29, 1841.

WEST INDIES.

JAMAICA.—Kingston, Rev. Joshua Tinson, Dec. 11, 1840; Jan. 29, 1841; Feb. 3 and 22, March 16, 1841. Rev. S. Oughton, Jan. 18 and 31, March 4 and 22, April 18, 1841. Messrs. Barrett and Beckford, Nov. 25, Dec. 9, 1840.—Port Maria, Rev. D. Day, Dec. 23, 1840; Jan. 15, March 27, 1841.—Jericho, Rev. J. Merrick, Dec. 30, 1840; Feb., 1841.—Spanish Town, Rev. J. M. Philippo, Dec. 28 and 30, 1840; Jan. 17, 1841; Feb. 1, Jan. 27, March 15.—Salter's Hill, Rev. W. Dendy, Dec. 14, 1840; Jan. 27, 1841; March 2, May 19. Rev. J. May,

Feb. 10.—Bethsephil, Mrs. Baylis, Dec. 19, 1840.—Old Harbour, Rev. H. C. Taylor, Dec. 23, 1840; Jan. 18, 1841; March 4.—Montego Bay, Rev. T. Burchell, Dec. 29, 1840; Jan. 15, 1841; March 2 and 19, April 16.—Falmouth, Rev. W. Knibb, Jan. 14, 25, and 28, 1841; Feb. 10, March 2, 3, and 10, April 7 and 14. United Missionaries, Feb. 24, 1841. Rev. P. H. Cornford, Feb. 8, 1841. Rev. J. E. Henderson, Jan. 19, 1841. Manchioneel, Rev. J. Kingdon, Jan. 11, 1841; Feb. 12, March 23.—Rio Bueno, Rev. B. B. Dexter, Jan. 17, 1841.—Lucea, Rev. E. J. Francies, Jan. 15 and 16, 1841; March 2. Rev. E. Woolley, Mar. 2.—Mount Charles, Rev. W. Whitehorne, Jan. 18, 1841; Feb. 15, 1841.—Ebony Grove, Rev. J. Reid, March 4 and 19, 1841.—Brown's Town, Rev. J. Clark, Jan. 15 and 27, 1841. Rev. H. J. Dutton, Feb. 9.—Savanna-la-Mar, Rev. J. Hutchins, Jan. 27, March 19, 1841.—St. Ann's Bay, Rev. T. F. Abbot, Feb. 4, March 2, 1841.

BAHAMAS.—Grand Cay, Rev. E. Quant, Dec. 26, 1840; Jan. 6 and 22, Feb. 11 and 20.—Nassau, Rev. H. Capern, Feb. 2 and 4, March 6, 27, and 30, April 14.

HONDURAS.—Rev. A. Henderson, Dec. 29, 1840; Jan. 16, March 4, 1841. Rev. C. H. Hosken, March 23, 1841.

WESTERN AFRICA.—Rev. J. Clarke, Cape Coast, Dec. 18, 1840; off Lettra Krou, Dec. 7; Cameroon's River, Feb. 2, 1841; Fernando Po, Feb. 19. Dr. Prince, off Lettra Krou, Dec. 7, 1840; Cameroon's River, Feb. 4 and 5, 1841.

HOME PROCEEDINGS.

We insert the following communication from a young friend who takes a lively interest in the prosperity of the Mission, only premising that its finances are in a state requiring all the exertions of its friends to obtain the requisite supplies.

TO THE EDITOR OF THE "MISSIONARY HERALD."

MY DEAR SIR,—Now that the excitement of the missionary meetings is subsided, I am anxious that the interest then awakened should not prove as transient; and impressed too with the fact that the year upon which we have entered is the jubilee, I am desirous, in common I doubt not with many friends, that during the ensuing twelve months a jubilee income may be raised. When the friends of our mission remember the depressed state of the society's funds, and that they are inadequate to the expenditure of the society as

well as the necessities of the heathen, I almost feel persuaded that the evil need but be stated to be immediately remedied. It is only, therefore, that it may be impressed on the minds of the friends of the mission, and to lead them to energetic efforts for increased funds, that I trouble you with this communication. The plan in my humble judgment the best adapted to make up the deficiency, in other words to double the present income, a sum alone adequate to meet the demands now made, is this, That the younger members

of our churches who have not yet made any personal effort on behalf of the mission, canvass the church with which they are connected, find out all the members who do not subscribe, and solicit their farthings, pennies, and sixpences per week, and then if there should by any possibility be one who cannot afford a farthing a week, seek such a one's occasional donation.

Tell them you desire to do your part, and hope they will kindly do theirs for raising a jubilee income. Then a proposition to the friends who already subscribe may be made something after this kind. The way I went about it, Mr. Editor, was this. I called on my subscribers and said—"Well, Mr. —, I have a proposition to submit to you." "Very happy to hear it, sir; what may it be?" "Why, I have been thinking that this next year is the jubilee of our Baptist Missionary Society, and that we should no longer be content with subscribing our old sums, but should double them as the jubilee subscription." "Well, sir, I think you have hit upon a very good plan to accomplish your design, and if you get all to do so you will do your part; but then you should get the country sub-

scribers and all the London subscribers to do the same." "Well, sir," I said, "I want you to set the example, and then I will try the other part, and get London and the country to join in the effort. I will give you, sir, one week to consider the matter, and to turn it over in your mind, remembering, in every light in which you view it, the Redeemer's philanthropic injunction, 'Freely ye have received, freely give.'" The promise is easily obtained, and I doubt not the money will, in every instance, follow. Now, if every church member, and every person attached to our churches would determine after reading this to raise what he could for the jubilee income, all the claims upon the society could be met—all the cries from abroad satisfactorily answered, the income would be more commensurate with the wealth of the denomination and wants of the heathen world. One word more, Mr. Editor, and I have done. I would entreat each sister and brother who reads this to go and try.

I am, my dear sir,

Yours, most truly,

SPENCER MURCH.

Stepney, May 20, 1841.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from 1st of April to 31st May, 1841.

Subscriptions.		£ s. d.		Ward's, Miss. Mis. Box		£ s. d.		Denmark Hill School		£ s. d.	
Bangley, G. Esq.	1	1	0	X. Y. Z.	1	1	0	Auxiliary	4	4	0
Giles, Edward, Esq.	1	1	0	Vines, Miss E., collected				Devonshire Square Auxili-	9	3	2
Gouldsmith, Mrs.	1	1	0	by, for Schools in Ja-				mary, on account	13	4	9
Gouldsmith, Mr. Jesse.	1	1	0	maica	2	18	1	Bow Auxiliary	23	0	0
Norton, Rev. W.	1	1	0					Eagle Street	2	11	1
Donations.											
A Maid Servant	1	0	0	Collections on 25th April.				Harington, for Ceylon	0	14	1
Addition to Collection,	2	0	0	Alfred Place	3	0	0	Do. for <i>Entally</i>	5	11	0
29th April	2	0	0	Devon-hire Square	35	3	6	Hackney Juvenile So-	5	15	7
Bank Notes 53,581—	10	0	0	Henrietta Street	13	3	4	ciety, for <i>Entally</i>	12	12	0
44,517	10	0	0	Romney Street, West-	5	6	0	Islington	17	7	8
Cozens, W. Esq., for	8	0	0	minster	16	3	7	South London Anxillary	30	0	0
Ceylon Schools	8	0	0	Salter's Hall	3	0	0	Ditto, Church Street	45	15	5
Produce of an old Watch	0	8	0	Waterloo Road	6	0	0	Do. for <i>Africa</i>	5	4	9
by ditto	0	8	0	West Drayton	6	0	0	Do. Maze Pond	37	0	0
Produce of Gold Ring	0	4	6	From Sunday Schools in London				Shacklewell Auxiliary	46	19	1
Cross, Mr.	0	10	0	and its Vicinity.				Tottenham—			
Dafforne, Mrs. Mis. Box,	0	10	0	Devonshire Square	0	7	6	Mr. Vincent	1	1	0
for <i>Africa</i>	0	10	0	Keppel Street	0	17	6	Trinity Chapel Auxiliary	18	0	0
Everingham, Mr.	2	0	0	Blandford Street	1	15	2	Uxbridge, by Mr. Wil-	2	0	0
First Fruits	10	0	0	Horsley Street, Walworth	6	10	9	kinson	2	0	0
Friend to the Cause	0	10	0	Alle Street	2	4	0	West Drayton, for <i>Africa</i>	1	0	6
Gutteridge, Joseph, Esq.	50	0	0	Henrietta Street	1	3	2	Legacies.			
Hepburn, Mr. T. for	2	10	0	Park Street	2	11	0	Collingwood, Sam. Esq.	90	0	0
India	2	10	0	Maze Pond	1	4	0	late of Oxford			
Knightley, Mrs. for <i>En-</i>	5	0	0	Hammersmith	1	14	0	BEDFORDSHIRE.			
<i>tally</i>	5	0	0	Waterloo Road	0	8	6	Biggleswade	14	1	4
Millard, Miss, for <i>En-</i>	0	6	3	Prescot Road	2	10	0	Blinham	3	10	4
<i>tally</i>	0	6	3	Prescot	2	10	0	Gamlingay	27	1	3
M. N., by Miss Vines	1	0	0	Eagle Street	1	17	0	Bedford balance, by Mr.	23	0	0
Rippon, Mrs.	5	0	0	Trinity Chapel	1	10	2	White			
Saunders, Mr. A. for	5	0	0	Poplar	4	1	2	Luton, by Mrs. Franter,	8	3	0
debt	5	0	0	LONDON AND MIDDLESEX				for <i>Ceylon Schools</i>	1	10	0
Wilson, Mrs. Broadley	30	0	0	AUXILIARIES.				Ditto, Mr. B. Harrison	1	10	0
Williams, Thomas, Esq.	10	0	0	Alle Street Association	1	10	9				
Wills, Miss	5	0	0	Clapham Society in aid							
At Walthamstow School—				of Missions	20	0	0				
Children by ditto	0	5	0								

BERKSHIRE.		£ s. d.		£ s. d.		£ s. d.	
Newbury	13 15 0	Hadlow—		Frome,—Subscriptions,			
Windsor—		T. Harrison, Esq.	5 0 0	&c.	20 0 10		
Rev. S. Lillycrop	1 1 0	Chatham—		Badcox Lane	29 14 5		
Mrs. Lillycrop	0 10 6	Zion Chapel, for <i>debt</i>	10 0 0	Ditto, Africa	3 5 0		
Ashampstead	5 0 0	Staplehurst, by Mr. Jull	6 17 9	Sheppard's Barton	12 17 6		
		Woolwich, on account	20 0 0	Bath, on account	25 15 0		
BUCKINGHAMSHIRE.		LANCASHIRE.		Bristol Ladies' Anti-Slavery Society, for			
Chesham	38 10 1	Bolton	33 13 8	Mr. Knibb's Schools	5 0 0		
Datchet, by Mrs. Bailey	2 0 0	NORFOLK.		Bristol, by J. R. Leonard,			
Long Crendon, by Miss Dodwell	1 5 2	Norwich, on account	200 0 0	Esq.	642 1 10		
Towersy, by Mr. Bowden	1 10 0	J. J. Gurney, Esq., for Schools at <i>Spanish Town</i>	10 0 0	Horsington	5 0 0		
Great Brickhill, by Mr. W. Turner	5 6 0	Miss Gurney, ditto	5 0 0	Wincanton	10 3 4		
CAMBRIDGESHIRE.		NORTHAMPTONSHIRE.		SUFFOLK.			
Cambridge Ladies, by Mrs. Roff	13 17 0	Thrapstone	1 0 0	Suffolk Society in aid of Missions, by S. Ray, Esq.	6 0 6		
DERBYSHIRE.		Aldwinkle	5 19 0	WARWICKSHIRE.			
Swanwick and Riddings	6 15 0	Wigsthorpe	1 1 0	Leamington, by Master J. H. Robinson	0 13 0		
Chesterfield—		Burton Latimer	7 2 4	WILTSHIRE.			
R. Malkin, Esq., for Africa	5 0 0	TOWCESTER.		Salisbury	34 17 0		
DEVONSHIRE.		(Omitted in last Report.)		Wilts and E. Somerset, on account, by B. Auslie, Esq.	308 16 0		
Newton Abbott	2 19 9	Collection	9 17 6	WORCESTERSHIRE.			
Plymouth		Collected by Miss F. Roby	4 0 0	Bewdley, by Mr. Brooks	3 0 0		
S. N. Gibbs, Esq.	1 1 0	A few Friends at Sulgrave	1 0 0	YORKSHIRE.			
Exeter, — Bartholomew Yard	26 17 0	Subscriptions.		Hull	42 15 3		
DORSETSHIRE.		A Friend	1 0 0	Slack Lane	2 12 0		
Bourton	5 0 2	Barker, Rev. J.	0 10 0	Scarborough	106 19 0		
Poole	1 11 0	Goodman, Mr. J.	1 0 0	Doncaster, by M. A. Brewerton, for Mr. Knibb's School	1 15 0		
Ditto	0 6 0	Gallard, Mr. R.	1 0 0	NORTH WALES.			
Shaftesbury and Gillingham	3 6 9	Linnett, Mr. T.	0 10 0	Holyhead—			
ESSEX.		Sharp, Mr. S.	0 10 6	Mrs. Roberts	8 0 0		
Langham, by Rev. Mr. Peachy, for Africa	1 0 0	Sums under 10s.	0 6 0	Dinas—			
GLOUCESTERSHIRE.			19 13 6	Rev. R. Edwards	4 4 0		
Woodchester—		SHROPSHIRE.		Ditto, for Africa	1 1 0		
Mr. Leonard, for Ceylon Schools	8 0 0	Shrewsbury	1 1 0	SOUTH WALES.			
HERTFORDSHIRE.		Ditto, Castle Foregate		Cardigan	9 5 1		
Berkhamstead—		Missionary Box	0 7 6	SCOTLAND.			
Mr. Joseph Baldwin	1 0 0	SOMERSETSHIRE.		Insch Juvenile Missionary Society	1 0 0		
Ditto, for <i>debt</i>	0 10 0	Western District Auxiliary—		Banff, by Mrs. Nicholls	0 10 0		
Ditto, for Africa	0 10 0	Bradinch	3 5 3	Elgin, by Rev. R. M'Neil	7 0 0		
Hatfield, by B. Young, Esq.	6 1 6	Bourton	2 12 10	Edinburgh	57 12 4		
Sawbridgeworth—		Boro' Bridge	3 14 6	Peebles Female Society	2 0 0		
Rev. J. Stewart	1 1 0	Chard	6 0 0	Kennoway Missionary and Bible Association	2 0 0		
Mill End, by Rev. Mr. Berg	7 7 6	Honiton	3 12 1	Association for Religious purposes, Independent Church, Montrose	4 0 0		
HUNTINGDONSHIRE.		Horsington	4 2 7	FOREIGN.			
Kimbolton—		Ile Abbots	3 2 0	Jamaica, for <i>debt</i>	050 0 0		
Rev. R. Hogg	2 2 0	Gillingham	0 9 3	Old Harbour, for Africa	70 0 0		
KENT.		Montacute	17 4 0				
Canterbury	71 4 0	North Curry	2 2 0				
Crayford—		Stogumber	8 16 6				
Mr. Smith	1 1 0	Taunton	30 3 2				
		Watchet and Williton	14 1 6				
		Wellington	21 5 7				
		Wincanton	14 17 10				
		Yeovil	5 4 6				
		Previously acknowledged	140 13 7				
			90 0 0				
			50 13 7				

TO CORRESPONDENTS.

It is requested that friends in England writing to our missionaries in Jamaica will pay the postage of their letters. There ought to be no necessity for making this request when such letters refer to the private business of the parties sending them. It should be remembered that a letter enclosed in an envelope is charged double postage.

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, United States, by W. Colgate, Esq.



MISSION PREMISES AT BETHSALEM.

THE sketch on the other side represents the Mission Premises at Bethsalem, in the parish of St. Elizabeth, Jamaica ; of which the following account has been furnished by our respected friend, Mr. Dendy :—

In the days of slavery, it was a *house of war*, being occupied by the Superintendent of the Accompany Town Maroons, whose occupation was to seek after and, with powder and shot, to hunt out runaway slaves. It was purchased in 1839, for the purposes of the Baptist mission, for the sum of 900*l.* sterling, and then named Bethsalem (*the house of peace*). Towards the purchase money, at different times, the churches at Salter's Hill and Bethtephil, whose pastor originated the station, have contributed 200*l.* The remainder still continues as a debt, and is likely to do so, unless some Christian friends in England contribute for this purpose, as the people in this mountainous district are very poor.

The house is used both as a residence for the missionary, and as a place of worship. The building on the right hand, which is in a very dilapidated state, is used as a school room. The row of trees on either side consists of mango, neesbury, and star apple. The group of figures is composed of maroons and emancipated negroes, with a mule, bearing provisions, luggage, &c., upon their heads, which they had brought from Falmouth, the place where their missionary, Mr. May, landed, over a rough, narrow, and hilly portion of the country, the road being too bad for a vehicle of any kind. So desirous were these neglected and ill-trained people to have a missionary settled among them, that between twenty and thirty persons, male and female, freely and gratuitously gave their services ; in doing so, they travelled seventy-two miles, thirty-six of which they carried heavy burdens, and in doing this, they must have given up four or five days' earnings, and thus, gave an evidence that they really desired the gospel, and did not consider any sacrifice too great, or any labour too arduous, so that they might but be put in possession of the heavenly treasure. Many among the maroons are now members of the Bethsalem church, and several are inquiring after the things that belong to their everlasting peace. The maroon, and the man who once was a slave, now sit down together at the table of the Lord, and are partakers of the common salvation ; and thus the prophecy is literally fulfilled, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together, and a little child shall lead them ; and the cow and the bear shall feed, their young ones shall lie down together," &c. Isa. xi. 6—8.

EAST INDIES.

PATNA.

The following extract of a letter from Mr. Beddy, dated on the 12th of February last, will introduce and explain its enclosure, a letter written by a young Mahomedan, whom he has lately baptized and admitted into the church under his pastoral care. The account is an interesting one ; and many, we doubt not, will unite with our friend Mr. Beddy, in the desire that this convert from the faith of the false Prophet may be enabled by grace to continue stedfast unto the end.

Mr. Beddy observes:—

“The Lord has mercifully conducted us in safety into a new year, surrounded with many and important blessings and privileges that demand our praise and gratitude. Since I last had the pleasure of addressing you, I have been laid aside for a while from a severe cold, and although I am now nearly restored from that affliction, I continue more or less ailing from my old complaint, indigestion. It now devolves on me to communicate to you what I feel assured you will unite with me in praising God for, namely, the admission into the church, by baptism, of the young Mahomedan, of whom I wrote to you in my last, which ceremony took place last Lord’s-day morning, after native worship, in the presence of a large concourse of people, some European gentry, country born, and natives. As I know the interest you take in particulars relative to converts, I have caused the young man to commit to paper some particulars regarding himself, and the way in which he has been brought to the Lord. The letter enclosed is his own handwriting and composition. May he be enabled by grace to hold on steadfast to the end!”

“Rev. Sir,—In compliance with your request, I beg to mention the following circumstances of my life.

“I was born at Majah, in the province of Lahore, about the year 1815. My parents were idolaters of the Dowgra caste, but my mother having died when I was an infant, my father united himself with a Mahomedan woman, and he having died soon afterwards, I was left to the care of my step-mother, by whom I was brought up in the observance of the Mussulman religion. When about twelve years of age, an English gentleman, after much persuasion, obtained my step-mother’s consent for me to attend an English school at Loodianah, but my benevolent benefactor died soon afterwards, and my step-mother, fearing that I should become a Christian, removed me from the school. About this time, she took me into the province of Cashmere, in the expectation of receiving money from a rich relation; but before our arrival he died; and my step-mother, being in great poverty, returned to her home, leaving me at Kangra, without either friends or money. I obtained employment from Shere Sing, the governor of the province; but after about nine months,

returned to Loodianah, and was readmitted into the school, where I remained three years. After this, I accompanied General Allard to Lahore, and was in his service about two years till his return to Europe, when I, with the greater part of his establishment, was discharged at Delhi; I then went to Nagpore, and afterwards to Arrah, and in the beginning of the year 1839, I came to Dinapore, and was employed by a wealthy Mahomedan. A few months afterwards, I had a severe illness, and my life was despaired of; and in the hope of obtaining a recovery, I made offerings and sacrifices to the tombs and prophets, but without the expected effect, for my illness increased. At this time, my employer desired me to dust and air his books, which had been shut up a long time; and amongst a great many Persian and Arabic books, I perceived that one was in English, and curiosity induced me to look into it. The English book proved to be the New Testament, and I took every opportunity of reading it, but when my employer became aware of the circumstance, he took it from my desk and concealed it. What I had read in the Testament gave me a great respect for the book, but I was totally ignorant that it was my duty to comply with its precepts, till I heard you in November, 1839, proclaiming the name of the Lord Jesus, and inviting sinners to come unto him for rest. This made a deep and lasting impression on my mind, and I have ever since sought opportunities of acquiring further information. It having pleased the Lord to preserve me to this day, I am fully and firmly resolved to give myself up to him in public by baptism, notwithstanding all the opposition which has been made to it by the followers of the false prophet. I do hereby wish to testify that I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, and may I have strength given me to persevere even unto the end. I therefore humbly entreat my dear Christian friends to remember me at the throne of grace, that I may be made a useful and humble follower of the Lord Jesus, honouring my profession, and glorifying God; and I now commit myself to your love and affection in Jesus Christ, and remain,

“Rev. Sir,

“Your obedient humble servant,

“Kootoob.”

SAMARANG.

Extract of a letter from Mr. Bruckner, dated

Samarang, Dec. 29, 1840.

“I have been permitted still to go on as usual, except that I have not been able to go so many times a week among the people to speak to them, on account of my weak lungs, which appears to increase with the advance

of years. It should seem as if some slight impressions are made by the word on the minds of some individuals; yet I cannot say that any real conversions have taken place among them. Thus it happened some weeks ago, when I was in a village distributing

tracts to such of the people who could read, and speaking to them on the contents of the tracts as intended to point out to them the way of salvation by believing in him who from his infinite pity and love to us sinners, had become a man himself, and suffered and died, that we might obtain mercy and be delivered from eternal misery, which we had deserved for our sins, that one of the group said to another who sat next him, "This was great goodness." I have since been once more in that place, when he soon appeared again, and listened very attentively to my address. But just now my going into the villages is much prevented by the heavy rains which, for these two months, have made it almost impossible to enter them on account of mud and inundations of the paths which lead to them. Only the main road remains passable for me now, where I can just enter a few houses standing by the way-side, to speak to those who are disposed to hear, and to give away a few tracts. Tracts are at present not at all so eagerly desired by the natives as they were some time ago. They have now sufficiently discovered from their general contents that the doctrine contained in them will not agree with the desires of their carnal minds, and with their once adopted prejudices; however, I have distributed several thousands of them during the course of this year, which have been spread wide around. My good friend Mr. Medhurst has printed a great number of them for me, of which he has sent me as many as I needed from time to time, and five thousand of which are still lying with him to be forwarded to me and to our friends at Surabaya for distribution. The English Tract Society has liberally supported us in this. They have sent us large supplies of paper for printing tracts, they have also given me a publication, for the sale of which I was desired to get native tracts printed; and although I have not been able to sell the whole publication, yet the part which has been sold of it, has furnished the money to pay for 6,000 Javanese tracts. Who can tell how much good may be done among the natives by this number of little pamphlets. Let us pray for a blessing on them, that our joy may be great at the great day of harvest. The Lord is graciously strengthening my hands in this, that while I am too weak and prevented by other circumstances from travelling about to preach the gospel, the word is going forth printed, and may be read by thousands. The American Tract Society has acted very liberally to me also by sending me 300 dollars to print native tracts. This sum arrived very seasonably, for the sum which I had received from the sale of the above-mentioned publication was just expended, when the American brethren at Batavia gave notice that they had been authorised to pay me 300 dollars on account the Tract Society: thus Mr. Medhurst was

enabled to set his press to work again for me. For this sum a great quantity of tracts will be printed. A desire has been discovered from Surabaya, for tracts printed in the Arabic characters; for very many of the natives can only read their own language in the Arabic character, while they are unable to read it in their own character. All those who have been taught in the native schools read the Arabic character and language; for the teaching in those schools is exclusively religious, and all their religious books are in the Arabic language, or in the Javanese written with the Arabic character. Besides, the Arabic character has a certain sanctity in the eyes of the natives. For these reasons I requested Mr. M. to print 2,000 copies of a tract in that sacred character, in order to meet the demands of the people. This kind of native schools is chiefly found in towns and principal places, but have rarely been extended to the villages, because the children there have no time left to go to school. As soon as they are able to do something, they are obliged to assist their parents in their domestic or rural occupation: thence that the people in the villages are by far more ignorant of the Mohammedan doctrines, and are more inclined to hear the gospel than the people of the principal places, or even more inclined to idolatry. A striking instance of the latter occurred lately about two English miles from here. A large stone, so as nature had produced it, about between five and six feet long, and between four and five broad, and about four thick, had been conveyed on a cart by forty men by order of some architect, in order to be used in a certain building, from a neighbouring village. Having been carried about a mile and a half along the road, the cart broke, and it could not be moved further on; here it lay in the middle of the road. While it was lying there it had soon drawn the attention of the people around in the villages, a report had soon been fabricated that this stone had fallen down from heaven, and very soon the idea had been attached to this report that it was a deity. This had soon caused the people to crowd to the spot where the stone was lying, many from mere curiosity to see this object of wonder, but very many actually with an intention to worship it. It had been lying there several days before I heard of it; and when I understood what was the case I went myself to see it. Arriving at the spot I found a great crowd of people standing about the stone, and great numbers still coming from all quarters. I beheld with astonishment many of the natives bowing themselves down before the stone, praying that it might be pleased to grant them prosperity, long life, a good crop of rice, and to become chiefs. While the worshipper was petitioning these things, he smeared the stone with a kind of ointment and strewed scented flowers on it with a few doits. What a great

number of worshippers there must have passed away before I saw the stone, showed the quantity of flowers which lie strewed there, and the loss of the stone's natural colour by the ointment, which was yellow. I spoke to them on the folly of thus worshipping a dead stone instead of its Creator. Many were

confounded by what was spoken to them, others approved of it. I went several times afterwards to the stone, and acted in the same manner, and distributed tracts, which were readily accepted. The stone was afterwards dug into the ground by the orders of the authorities as it could not be moved farther.

JESSORE.

From the Rev. J. Parry.

Berut, 5th Jan. 1841.

I am now on my way back to the station which I left about three weeks ago. The principal part of this time I spent with my scattered and increasing flock to the south. I spent three days at Kadamdi, a little village inhabited by native Christians exclusively, and separated from the heathen villages by two hills to the north and south.

The Hindus and Musalmáns hereabouts seem to be very hardened. Although many have been hearing the gospel for about twelve years, not one poor sinner has come to Christ. But we will not despair, for as long as the people refuse not to hear us, we may hope for their conversion in due time. The little band of Christians at Kadamdi are living witnesses to the heathens around them of the power of the gospel of Jesus Christ, whereby, through divine grace, they have been delivered from the kingdom of Satan, and been led, instead of worshipping the idols of the land, to serve the true and living God. The voice of prayer and praise is heard daily by those who refuse to worship with the children of God, and thus a faint yet public testimony is daily borne against the sins of the people, who remain in wilful ignorance of the true God, and instead of offering prayer and praise to him, pray to the works of their own hands. At Buridán-gá I spent four days. Many of the heathen daily attended divine service. The little church at this place is increasing. On the 27th ultimo, the last sabbath in the year, I baptized four converts from Hinduism and Muhammadanism, who we hope, by the grace of our Lord Jesus Christ, will walk in a becoming manner, to the praise and glory of his name. Several heathens were present on the solemn occasion. On the above-mentioned sabbath I also baptized five persons at Mál-gáji. Three of them were formerly poor ignorant Muhammadans, and two Hindus. But now what a glorious change hath taken place in them! Some of them can read the holy scriptures, having learnt to read since they joined our Christian brethren. They can all pray to God, of whom they were so

ignorant before. Behold the wonderful works of God in these parts! A few years ago there was not a person to be found who had even heard of our blessed Saviour. But now there are upwards of forty men and women who love the Lord Jesus Christ and endeavour to keep his commandments. Within the last three months of the past year, twenty-four converts have been added to the church. At Rájúnagar, which is a large and populous village, I baptized the young wife of one of our native brethren. She was born a heathen and lived as an idolater for many years. Her grandmother embraced Christianity several years ago, and since then she has had the benefit of Christian instruction and example. I have great cause to rejoice and praise the Lord for his abundant grace in adding ten lost sheep to his fold again. Thus our prospects at Rájúnagar are cheering. I believe the Lord will turn many from darkness in this village. Many Hindus visited me, who seem to be inquiring after the way of salvation.

Bangsi and Sankar, two native preachers, proceeded to the north on a missionary excursion, after I left for the south. I hope, on my return, to hear from them a pleasant account of their labours. During the past month I also itinerated for a few days, and went as far as ten or twelve miles by land. I preached at a large market, and in five villages. I felt much encouragement, as I found the people happy to see me, knowing my object, and in general very attentive.

The past year has closed with many mercies and much increase in comparison with former years; we would, therefore, with much grateful praise go on in the blessed work and labour of love in which we are engaged, praying that the Lord may help us with his grace as in time past, and grant us a still greater success in the year upon which we have just entered. Already has one been added to our number; so we may expect that the Lord will not leave us to mourn over our want of success. *Oh may the Holy Spirit be poured on us all abundantly, so that the work of the Lord may greatly prosper in our hands.*

BARISAL.

From the Rev. S. Barciro.

Nov. 15th.—I am sorry to inform you that the youngest girl of my school, not quite nine years of age, has been removed to another

world by death. Her end was happy. She died at Cutwa, whither she had proceeded with her friends on the occasion of her sister's

marriage. Though so young, she had long evinced such piety as surprised those who were about her; she exhorted them in the name of Christ, and continued in this exercise till her last breath, and then took leave of them by kissing them all in the most affectionate way.

Dec. 1st.—Our labours during the past month have been continued as usual, but with some interruptions, arising from cases of sickness and death, the latter having filled the brethren with much sorrow. But one instance of success is sufficient to counterbalance many disappointments. And an encouragement of this kind we have had. When we were bound for the Musalman fair to the S. W., distant about a day's journey, where the farmers annually meet and, for nearly a week, keep up a kind of harvest moon (for then they eat their new rice), the leader of the bairágis and two of his followers paid us a visit, and as they came with a view to see us, we were not a little pleased. They remained for two days and a half, which afforded them opportunities of attending our worship both morning and evening. They seemed deeply to feel their ruined state as lost sinners, when the word of God was explained with a view to suit their cases. I read and explained those chapters where I had left off when I was with them in the mufassal. The last they heard was the passage where Christ says that he had not come to bring peace into the world, but a sword; for the father would be against the son, &c. After the service was over, the leader took me by the hand, and earnestly begged me to remember him before God, and added that what I had read and said was as applicable to his case as if the whole was intended expressly for him, yea, every word. He could add no more, for he was moved to tears. He and his two followers then left us, very reluctantly, and only at our request. For, as they had come without making their intentions known to their friends (some of whom would follow their steps if they set the example), we strongly urged them to go back and then come for good. They have not yet come. In the mean time I have been able to procure a piece of ground at Shágardí, contiguous to the spot on which the house of our aged brother stands, where I should wish them to settle, not only for the sake of their

convenience, but also of that of our brother there, who is almost alone. I have secured this small piece of ground, on which are a few fruit trees and bamboos, at three rupees per annum.

Among the occurrences of the month, I may mention two cases, one of a respectable hearer at Shágardí, and the other of a vaishnabí, who fell in with the native brethren at a short distance from the station. The former has often heard us preach, and more than once attended divine service, after which he has conversed upon the things he heard from the word of God. He admires our faith, and has told our aged brother that it is at once clear and worthy of belief. A few days ago he was obliged to come, that I might procure him medical aid in a serious case of illness, and I seized this opportunity for explaining to him the word of God, and pointing out its superiority over the weakness of their erroneous "shástras." The vaishnabí, who observes peculiar habits of dress and living, has told the brethren that as she heard the word now two years ago, she often became desirous of visiting our little flock, but had been hitherto prevented from so doing by want of courage and of a guide. She was directed to the place where she might meet us, and requested to attend worship.

It is quite clear that light is gradually breaking through the dead gloom of sin and error, and people are beginning to be convinced of the state they are in, and to give expression to their convictions in language which cannot be misunderstood. Conversing with an intelligent bráhma, he freely confessed that he, with his countrymen, was in an awful state with regard to salvation, as they fell short of fulfilling the precepts of their own shástras, and were yet unwilling to forego temporal advantages. As for obeying what Hinduism enjoins in all its thousand absurdities, it has become (if it has not been so ever since its fabrication) a thing impossible. The Hindus have not the physical power for it: they, however, say in "Satya jug" they had, and the "shástras" were observed. Thus they have ingenious excuses for every thing, lies to cover lies, but now they are beginning to be ashamed of them, though worldly-mindedness is keeping them from sincerely inquiring after their salvation.

A G R A.

Extracts from the correspondence of Rev. R. Williams.

Missionary Excursion.

December 14th, 1840.

ON the morning of the 17th ult. I left Agra, accompanied by brother Ganpat and Mr. Herring of the Agra Missionary Society. About 11 o'clock we came to Kerauli, 8 coss distance; in the afternoon we went into the village to

preach. Many came to hear us, and were very attentive; and after imploring the divine blessing on the precious seed sown, we gave books to as many as could read. We also had some pleasing conversation with two pandits, who seemed much delighted with the Sanskrit gospels we gave them, and said they

would make known their contents to the people. On the 18th we came to Futepore Sikri, 4 coss. This is a pretty large place, and must formerly have been a place of great resort, chiefly on account of the great shrine of Sheik Selim Shista, a spiritual guide of the Muham-madans. At the entrance of this well-built place there is a Persian and Arabic inscription, from which it appears that it was erected 275 years ago. It is still held in great veneration and kept in repair by government. We went into different parts of the town, and preached to large and attentive crowds, and distributed a good number of scriptures and tracts. This, I think, would be a good place to locate a native missionary.

After this we set out for Alwar and arrived there in the evening. This is a large city wholly given to a debasing idolatry. The next morning we went into the midst of it, to distribute books, at which the natives were greatly astonished, no missionary having ever been among them before. I offered a book to the person who gave us a part of his house to preach in. He said, I am a poor man, sir, and cannot afford to purchase it: but on my telling him to take it for nothing, he did so, and began reading it immediately; others then came round us, and made a great noise. "I can read, sir, give me a book, give me a book," was vociferated from every direction; we endeavoured to quiet them, but found it impracticable. Not being able, amidst the pressure of the crowd, to give the books to readers only, we went into the *trepolia*. I ascended the steps, leaving the two brethren below to send up one person at a time to read before me, in order to his getting the book. But even this plan failed; we were ultimately obliged to return to our quarters; great numbers of the people followed us, and there we were enabled to preach, and to distribute some hundreds of scriptures and tracts to advantage, all in one day. We were so engaged that we could find no time to eat our food. The next morning we went again into the city for the purpose of preaching; we did so, but in one place only. A bráhman said to me, come, sir, and see *Bábá Adam*. I went and found *Adam*, a stone idol dressed in fine clothes, with a white face and red eyes; a number of priests were there, who requested me to take off my shoes if I wished to enter *Adam's* temple. I said, I am quite near enough, I do not wish to go any nearer; so I stood on one of the steps, and began speaking to the people about the real *Adam*, the father of the human race, informing them who he was, how he was created, what he did, how he sinned, and were the awful consequences of his sin (which of course led me to speak of Christ, the second *Adam*, the Lord from heaven). Many of the people heard very well, others were a little troublesome.

Jan. 30th, 1841.—I feel happy to state, that the great and good work of the Lord is car-

ried on amongst us as usual, and I trust with some little success. I have now two native inquirers, men of whom I have every reason to hope well; and I fully expect to baptize them shortly. Since my last, three other members of H. M. 31st Regt. have been added to the church, and the congregation is as heretofore.

Preaching to the Heathen.

During the month I have frequently gone out into the villages to preach, accompanied by the missionaries of the local society. We have ceased to attend the native market for the present, a very neat and spacious chapel having been recently built by the Agra Missionary Society on the great thoroughfare leading to the said market. We find it far more advantageous to preach there thrice in the week, and once on the Sabbath;—for when preaching in a bazaar, we are always liable to all sorts of annoyance, such as noise and opposition; but in a chapel we have neither, and can proceed without molestation, while those who come to hear, generally sit the whole of the time and hear us to the end, which is certainly a great point gained: for ere a man can be expected to embrace Christianity, he must understand something of its true nature and import; and "faith cometh by hearing, and hearing by the word of God." I should be heartily glad if two or three more chapels were built in and about the city.

Hindrances to the progress of Christianity.

When we go into the villages to preach, the poor natives will sit quietly and hear all we have to say, as if in a chapel, but in cantonments they will not always do so, from what causes I know not, except it be from their familiar intercourse with Europeans, and from witnessing the antichristian conduct of most or many of them. This, I am convinced, is a very great obstacle in the way of the advancement of the cause of Christ throughout this miserably benighted country, particularly in large military stations; and therefore it would be most advisable for missionaries to labour most where there is the least European influence, provided it were practicable, as it is with those who have only direct missionary work to attend to. Last sabbath I saw several individuals (Europeans) going about the station in a beastly state of intoxication, and two of them passed near the native chapel where we were just going to preach. I observed that some of the natives noticed them, and then cast a significant look at us, but said nothing. We, however, could well understand their meaning to be what many have often told us: "Go and reform your own countrymen; we are not as bad as they; why then come to us?" Little do those who set such a bad example before the heathen, consider the enormous guilt which attaches to their conduct. May God in his infinite mercy awaken them to consider their ways, ere it be too late.

Missionary scenes in the villages.

I must not forget to mention the kindness shown to me by a native in a village where I went to preach a few days ago. Just as I arrived at the usual place for preaching, it came on to rain a little. This native, with much apparent pleasure, gave me his house for my purpose, and was very active in getting the people to come in and hear. Many came and heard with much attention. Before my leaving the place a bráhmán brought a young lad to me, stating his willingness to become a Christian, and gravely said, "Here, sir, take and make him one." I said, it is not in my power

to make people Christians; this is the work of God, and he alone can do it. I tell you to repent of your sins, to believe in Christ, and to lead a holy life, as the scriptures inculcate, but at the same time I know, and I now tell you, that you cannot do these things in and of yourselves, until God is pleased to renew your hearts by his powerful grace. And therefore it is your indispensable duty and also your highest interest to pray to God to work this necessary change in you, since without it you must perish for ever. On my saying this the man was silent, looked serious, and walked away.

DELHI.

From the Rev. J. T. Thompson.

Garhmukteshwar, 2nd Nov. 1840.

I have been again permitted in the providence of God to come to this place with the word of life; and as the fair is scarcely assembled, I shall give you an account of an incident or two which occurred by the way. But before I do so, I would just mention, that two mornings before I left home I met a part of the horse artillery from Calcutta, destined for the Panjáb, and among them two sick Europeans in their dulies (couches). I felt much for one who seemed greatly indisposed, and spoke of the Saviour to him. Finding they were encamped three miles off, I went the following morning to see and converse with the poor man, and carried him some tracts. I found him in the hospital tent, and having prayed with him, I gave him a set of tracts for himself and a handful for others. In passing through the camp, I conversed with others of the men on the importance of religion in life and death, and invited them to attend in the evening at our place of worship in the cantonments, not many yards off. I attended at the usual hour, and after I commenced, found a goodly number come in. I addressed them with all the earnestness, affection, and solemnity, I could command, from 1 Cor. vi. 9—11. After worship, when a part of them had gone out, two of their number in a little time returned to me with a message from the rest, that I would preach to them on the following evening also. I replied, that it would give me much pleasure indeed, but I was engaged to leave home for an annual assemblage of natives shortly after midnight, and my people had already started with my things. I told them however, that I hoped yet to see them, and on some future occasion, address the word of salvation to them. They were satisfied and thanked me. One or two men stayed to converse with me. One had been a member of the church, but in a state of declension, and expressed himself unhappy. Another, I trust, is alive and faithful and also useful. May he be mercifully preserved, and

the former be graciously restored by the Great Head of the church!

Incidents on the way.

At *Massúri*, on the road, I was soon known, and had a few applications from Musalmáns for books. Even these bloodthirsty and haughty people acknowledge the benefits of British rule. People are yet alive, who suffered all the ills of misrule from the incursions and depredations of Márháttas, Sikhs, and Gujars in open day, and they own with joy and thankfulness the happy reverse they now experience, in their quiet homes, their undisturbed villages, and unmolested harvests. One of the applicants for books had heard of the coming of our Lord, and wished to be informed of the particulars and the period of that important event. He, however, like his Musalmán brethren, hails the spread of the gospel as an event that is to give a mighty impulse to Muhammadanism and revive its declining interests. Such is the perversion of a confessedly revealed truth in the biassed mind of a Muhammadan: the good that might have occurred from a belief of the truth is neutralized by the admixture of superstitious prepossessions. I asked one of this class of believers, as they term themselves, how, seeing he refused to believe in the gospel of Jesus and to live according to its commands and precepts, how he would lift up his head in the day of Christ's coming? "I will then believe in him;" he said. I replied, No, that will not do; you will be ranked among the rejectors of the gospel, and be forced to weep and wail for the calamities that will come on unbelievers. He and others said with horror, God forbid! I said, if you believe not, you will find it so.

At *Bálugarh*, where I had never put up, being in a room of the seráí, I overheard one Muhammadan asking another who I was. The other replied, He goes about the country asking men to embrace his faith. It was asked, how? in what way? The reply was,

By teaching them something and making them read his books. The words also implied, that something like a charm attended the teaching and reading, and men were constrained to embrace the faith in spite of their judgment and inclinations! There was a degree of bitterness and contempt in the man's ways of speaking; and he appeared as little likely to derive any benefit from being reasoned with, as he was disposed to reason.

The jemádár of the police at Upaira recollected having been admonished by me at another post some years ago, when suffering from a severe malady; he now showed great anxiety for an entire Bible, and wished it might be accompanied by a commentary, to teach him the Christian faith more particularly and satisfactorily. He had the most opposite ideas floating on his mind in the shape of religious inquiry, such as, how the Lord Jesus who was still alive, and as he supposes never died, could be in heaven; and what were the attendant circumstances of the soul for the first few days after a man's demise, supposing, according to the Muhammadans, that it continued with the body in the grave. This medley, at least, shows a mind not at ease on these and similar points: and if the Bible were once within the reach of such undecided persons, its solemn and clear declarations might go far to enlighten their minds and afford them saving views of the whole system of divine truth. Such a boon would be an eternal blessing to these seeking, immortal spirits: may the benevolence of the churches of Christ and the labours of our brethren in this country combine to give this boon speedily to this country, both to its Hindu and Muhammadan population, and its Christian portion.

Influence of tract distribution.

Nov. 3rd.—Among the persons to whom I offered the word, I was glad to perceive there were two mendicants of the red garb who had read some tracts in Calcutta, and received from them impressions of no unfavourable kind; and most readily did they ask for more. Considering how opposed they are, from education and interest, to a foreign faith, and how great their influence is with the people, from the veneration in which they are held, it was delightful to me to hear one word of commendation from their lips in behalf of our books, and gratifying to see them accept of them for themselves in the sight of those who consider them the most perfect characters on earth, even incarnations of holiness. The tract they chiefly alluded to, was that on the supposed *Hindu Incarnations*. I would entreat our Calcutta brethren of every denomination to give the wandering mendicants of Hindustán more of the benefits of their labours, assured that at least some of the good seed will not be lost, and we in these parts will receive such men at second hand, and find their asperity

softened down by even their slight acquaintance with missionaries and Christian books.

Conversation with a Gosáin.

In passing the seats of various religious orders and recommending the Saviour and his word to them, I was struck and pleased to see among them a respectable Gosáin of the Kabírpanthis, who, rising from his seat and smiling, advanced to meet me. I did not immediately recollect him, but he is one of those who took tracts last year. Saying to me before all the people, "I have several of your books by me and have read them: give me what I have not," he in the most earnest manner examined the titles of each tract, and said of each, "I have this, don't give it me:" or "Give me that, I have it not." Standing beside him, an aged female follower of Kabír requested to have the books of Kabír. I said, I have the word of God. She said, "I desire it not; give me the words of Kabír." I asked, Do you prefer the words of a man to the word of God? "Was Kabír a man?" she asked with surprise. Certainly, I replied. All this the Gosáin listened to without having his prejudice excited, keeping all the time looking at the tracts. Is it wrong to suppose that since this Gosáin's first reception of some tracts he may have given them a serious consideration? And are we not warranted in concluding, that something has fixed his attention of sufficient interest to make him openly receive and freely avow his reading of, and partiality for, our books? Yes, I think we may humbly hope, that since he has not destroyed the tracts and does not vilify them, but on the contrary retains them, likes them, and desires more, he is not an unfruitful reader of the word, and has in all probability met with something that we may believe will issue in his salvation.

Traces of former efforts.

The meeting with a pandit of Matrá today, who had been instructed in Sanskrit by Misr Asá Rám, one of brother Chamberlain's pandits, who assisted him in his Hindi translations at Monghyr, gave me great pleasure, as it showed the capabilities of the chief man who aided brother C., and who to this day continues a Sanskrit teacher of note among his own people at Matrá; and also showed that the knowledge Asá Rám acquired of our scriptures from brother C. has neither prejudiced his own mind against them, nor allowed him, upwards of twenty years afterwards, to speak of them in such terms to his pupils as to deter these from accepting them; on the contrary the pandit in question asked for them as for the words of truth.

Nov. 5th.—Several groups have come from time to time, and seating themselves down, have read, asked questions, and if able to read, taken books. Some, however, have come to

express their contempt. A Sádhi of the Dadúpanthis came to me, and said he had got a tract of me eight years ago, and still had it: he mentioned the title, the Great Remedy, and repeated several couplets, it being in verse. He wished now to have any thing else I could furnish him with, for his leisurely perusal at Nujibabad, where he usually resides.

Scenes at the fair.

Nov. 6th.—Great numbers attended to-day, as it is the day on which the fair begins to thicken: the applications for books were numerous, and some young bráhmans came for the express purpose of hearing prayer offered at the close of the labours of the day, they having been among the stated attendants of last year. The Gosáin of the Kabírís, by his report of the nature of our books, has prevailed on several to apply for themselves, and he has been daily coming with one or two persons himself. A bráhman of Alwar declared to-day, after attending and reading our books for some days, that he had read a great many of his own books and expounded some, but none of them had ever affected his mind so as our books had. I told him this was nothing strange, as others, equally read in the shástras as himself, had felt the same, and one who had been familiar with the Rámáyana of Válmiki, had followed up his conviction of the excellency of the Christian faith by a renunciation of Hinduism, and had lived and died a Christian. The man is desirous of understanding thoroughly one of our books, and with that view purposes attending at Delhi, and I hope he may persevere in his determination. A Hindu applied for an Urdú gospel, and I was sorry I had not one to give. He smiled and observed, " 'Tis well! I once took a book of yours home, and shortly after fell very ill. My family and friends told me it was in consequence of having brought your books into the house. Whether that was the case or not, I cannot tell: but I still desired to have one of your books, but I see I am not to have it: well, I must be satisfied!" A maulavi, on being asked why he desired to have the Testament, said it was in consequence of his attention having been directed to it by some learned men of Delhi, his friends. The directing of this man's attention to our scriptures by his friends, was not, I fear, with any intention that he should find there the evidence that Jesus is the Saviour, but rather for the purpose of torturing certain passages to make them bear testimony to Muhammad. I however gave this maulavi the Gospels and Acts, and he seemed thankful.

Nov. 7th.—The attendance to-day was great and encouraging, and numbers sat for a long time listening, reading, or asking questions, while a few from time to time appeared as champions of the Hindu faith, but frequently finding themselves unsupported, have left the ground. A goodly number, however, was not

wanting, who throughout the day showed a deep interest in all they heard or read. I was a little surprised to see a Muhammadan read the Nágrí character, and on questioning him, found he was a native doctor of Bulandshahar, in attendance on convicts working on the roads. He had on a former occasion received books and read and liked them, and now wished for a larger acquaintance with divine truths.

Signs of the times.

I think it may be reckoned among the pleasing signs of the times, that while the missionary, discoursing on a foreign faith or reading Christian tracts, is attended by a crowd of people with fixed attention for an hour or two together, the reader and expounder of the shástras, at the same fair, is attended by but a handful of the multitudes who flock to the fair professedly with a religious intention. There are three, if not four places where the Bhágavat is being read, and I have no where seen the attendance exceed twenty, and at two places less. Those who are least inclined to be sanguine will surely allow, that the paucity of attendance and flagging attention in the latter case, show a want of interest in the subjects under consideration; while the crowded attendance and fixed attention in the former, indicate a deep interest in the new, strange, and sometimes unwelcome truths advanced, and as if there was something at stake.

Nov. 9th.—From a thinly attended fair it has become a crowded one, and we had multitudes from time to time come to hear or take books. Many, I have been grieved to remark, have been led away with an idea that we furnish Hindus and Muhammadans with the books of their respective faiths, or that we sell them for money: but there are others who, from a knowledge that the books we distribute contain the doctrines of the Christian faith, are desirous of obtaining them, and receive them with thankfulness. Such persons are sometimes forced by their more bigoted friends to assign a reason for their wish to take and peruse Christian books in the face of much annoying opposition.

I am sorry to have to add, that, from the great multitudes at the fair this season, numbers have been sent away from my tent disappointed, although I had brought upwards of 3,000 tracts, gospels, and volumes of God's word. And is not this another pleasing sign of the times, that the ordinary supplies of the scriptures are not equal to the demand for them by the people, at this period of missionary labours? The excitement produced among them by former distributions and discussions is evidently increasing in extent and intensity in proportion as the books are carried into the interior not visited by any missionary.

It is another pleasing sign of the times, that some of the persons who take the books are ascetics of various religious orders, well pro-

vided for by the devotion of their disciples, and under no temptation to seek a subsistence from us, or to sell the tracts or books they take for a few paltry pice; and that when accepting of the books, such persons are particular not to take indiscriminately what I give, but select for themselves a small-sized book or a very few tracts, declining what would be a burden to them when they have to carry their stock of books slung over their backs. These people must have an innate desire for Christian books, from a conviction of finding in them what they have not in their own, viz. something that shall tend to the salvation of their souls. If this be not their motive for desiring to have our books, I can see no other, circumstanced as they are. The same remarks might apply to other classes of recipients of our books, but to none with more propriety, I think, than the well-fed, idolized mendicants.

Murádnagar, 13th Nov.

Thus have numbers heard of the Saviour once more, have seen that it is the aim of his followers to propagate and perpetuate his faith, and whether from curiosity or from conviction of the saving tendencies of his word, have eagerly and thankfully accepted of portions of it and of tracts, to the number of 3,000; i. e. of scriptures 995, and of tracts 2,005, in Hindí, Urdú, Persian, Panjábí, Bengálí, and Sanskrit: and from past experience of the results of such distributions and intercourse with the people, it is to be hoped that the labours of the season will not be in vain in the Lord, but issue in immediate inquiry in not a few instances, and, in some, in ultimate attachment to the Saviour and his hope-inspiring word.

A hopeful character.

In passing through Meerut, Mrs. Capt. W. informed me, that when at Sirsa last year, they met with a mendicant wearing the red ochre dress, who had several of our books in his possession, which he said he had obtained of me four years before. This man declared his conviction of the truth of all he read, and said he was striving to persuade others likewise of the same. For ten months he constantly visited our Christian friends, Capt. and Mrs. W., and joined in worship with them, and set himself to instruct such of their servants as were disposed to learn the Nágrí character, and to acquire a knowledge of Christian books. I think I understood that he had a Hindí hymn-book also, and used to sing from it. After having been supplied with some books he had not, he went away to the Biekann state. Finding there a Hindu anxious for a Testament, he wrote to Sirsa and sent a man for the volume, which Mrs. W. was happy in having it in her power to send. The man, Mrs. W. says, though he had been all the time reading Christian books, had, notwithstanding, twenty or thirty banyas to hear him daily; and these very men supported him. When asked by

Mrs. W. if he had been baptized, he said he had not, but hoped, on his first visit to Delhi, to desire baptism, as he had now, after due consideration, made up his mind on the subject.

Glad shall I be to meet with this man, and happier still, as you may conceive, to find him "taught of God." Amidst the hundreds and thousands of persons who have within the last four or six years taken books, I cannot call to mind any single individual whose reception of them has been attended with such results; if I had, I would have addressed a letter to him and invited him to come over and at once unite with us. For the development of even so much of a pleasing character formed under the influence of missionary labours, we should, I think, be thankful; and look, with humble hope, for still greater things, evidencing the progress, the internal progress, of the Redeemer's kingdom.

During Mr. Thompson's absence, he received from home the following communication, relating pleasing instances of

A strong desire after the word of God.

"A few days ago a Hindu Munshí came asking for some book in the Persian character, which might contain an account of the life and death of Jesus Christ, who, he said, was a prophet of ours, of whom he had heard much, and of whose religion there was much dispute among themselves. His mind, therefore, being disturbed, he much wished to examine the subject himself, and begged earnestly for a full history of that Nabí to be given him, and to be more explicit whom he meant, he said, "the Son of Maríam and of a great Auliyá named Yusuf." I took out a gospel of Matthew in Urdú, and read to him part of the second chapter, on which he exclaimed, "that is the very thing I want, but this is only a part of it, I have seen a larger work." I then handed to him the four gospels and Acts, in separate portions, but he did not seem satisfied with that, and requested that he might have a complete volume. I accordingly gave him a Testament with marginal references, with which he seemed much pleased, and said, "Now I shall have my doubts removed; I will read it with great attention, and examine it carefully. My mind has been much disturbed, and I have a great desire to examine into the truths of your religion, which now I shall do, with the help of this book."

"Next day a Sipáhi belonging to a detachment passing through this station to Ferozepore, whom his captain had taken great pains with and taught English, came and earnestly requested that an English Testament might be given him. He folded his hands and hung down his head, and said, "I am unworthy, unworthy, unworthy, to receive any thing of the word of God; I am not worthy to read, no, not even to hear about God, but

the truths of your religion have touched my heart, and it has approved itself to my conscience, therefore my mind desires to read your shástras, and I beg you to give me a Testament, though I am not worthy of it; and my soul will bless you, and God will do you great good for this act of kindness to a sinner." Seeing how much he desired an English Testament, we gave him one, and also one in Hindí,

of your translation, which, when he received and saw what they were, and found that the Hindí Testament was an exact translation of the English, he was so overjoyed that he knew not how to express himself, but only said, "I know I am a great sinner, and unworthy of anything, but God has been very merciful in directing me to this house."

DACCA.

Preaching in the Native Chapel.

Dec. 3rd.—Our congregation at the native chapel has a little revived, as you will see from the following hints.

On Sabbath morning, Nov. 8th, I preached from Psa. l. 21, 22. "These things hast thou done, and I kept silence," &c. At the commencement of the service not a heathen nor a Musalmán was near; and I began to fear, that a paucity of books would cause a paucity of hearers. A few however began to collect without, and before the second hymn was closed, they amounted to between twenty and thirty; some remained and were very attentive; but there were, as usual, many comers and goers. A few came in and took seats: among them there was one who entered when I began to speak, and appeared to listen with unrelaxed attention to the end.

Practical difficulties of Christianity.

When I had done, I went up to him, and asked him whether he had understood what I had been saying. "Yes," said he, "you tell us, that we must not lie, and steal, and so on; but without lying and deceit we cannot live. If I offer to sell a piece of cloth for a rupee, nobody will give me that sum for it. I must ask two rupees, and tell a number of lies, in order to get a remunerating price for the article." We told him what he ought to do, and referred him to the practice of Christian tradesmen. "I know all that," said he, "but that will not do here." There is no doubt that a native trader, who should endeavour to proceed on Christian principles, would, in the present depraved state of society, encounter great difficulties. I long to see a radical change in the whole fabric of native society. As matters now stand, a man sees that on his becoming a Christian there is nothing but starvation before him. This, I believe, is the true reason why many who think well of Christianity are afraid to own their convictions.

On Sabbath-day the 29th, we had a large congregation at the native chapel, and some very attentive hearers, who after the service very gladly accepted books. Seeing a man with four gospels in his hand, I said to him, "What will you do with so many books?" "I have," said he, "many persons about me, who

wish to read them." "Where do you live?" "At Náráyan-ganj." "We are going to that place next Tuesday with many books, and if you bring us people that want books, we will supply them with such as we have." At this the man seemed quite pleased. I hoped we should have seen him there, but we did not.

Preaching in the streets and market-places.

Our street preaching was carried on much as usual; but we felt the want of books and tracts for distribution. We went one evening to Farás-ganj, where my pulpit was a mound of earth. About sixty people come round us. I first addressed them, and then Chánd. They were very attentive; but when we had done, some began to dispute. One affirmed that if a man were to tell a hundred thousand lies, they would all be forgiven by once pronouncing the name of Krishna. Can we wonder that the Hindus are so notorious for falsehood? If pardon can be so easily obtained, who will fear to sin? We did not fail to show the pernicious tendency of such doctrines.

On another day, brother Leonard and I went to Jinjira, a place on the other side of the river, where we had an attentive little congregation. The villagers and poor people are generally the best hearers, but unhappily few of them can read.

On Friday, the 20th, Chánd and I went to Bábu Bazar, where we soon got a good number of people; but a noisy sarkár, with a pen behind his ear, would dispute. We were of course obliged to answer his objections, and were thus prevented from handling more important matters. He brought forward, among other things, the old assertion, that the debtás are God's vicegerents, and therefore ought to be regarded. "Thus," said he, "the Governor General acts by the orders of the Queen, and the Commissioners, Judges, Magistrates, &c. by the orders of the Governor General." "True," said I, "but where is the proof, that the debtas act by the command of God; and where is the order for us to obey them? God, so far from ordering us to obey the debtas, has forbidden us to pay them the least regard."

The next day brother Leonard and I went to the chok, where we distributed a number of

Hindustáni tracts and gospels. There was a great demand for Bengálí books, but we had none.

Distribution of the Scriptures.

On the 23rd, a box of books arrived. We divided the books into three parts, between Chánd, Nonez, and myself. We adopted this plan, to give them as wide a circulation as possible. Had they all remained with me, the people about the court would have endeavoured to obtain them all. I put 127 volumes, of different portions of scripture, into a box for Náráyan-ganj, and all the others, two or three Bengálí Testaments excepted, went off the next day. Many have since been for books, but I have been obliged to send them away empty. I had promised a Testament to a poor man who lives near the iron bridge, and one evening I walked over and gave it to him. He seemed pleased with it, but not in proportion to its real value. Who, alas! among these poor people, knows the value of the word of God! It will be a source of rejoicing, if any of them learn its value, after receiving it. I recommended the old man to read the book, and told him, that I earnestly desired his salvation. He looked at me with surprise. Few, if any of the natives think,

that we are seeking their good, and that there is any real benevolence either in the missionaries who labour among them, or in the Christian public which bears the expenses of our operations. Benevolence is a plant of Christian growth, not the production of a heathen soil.

On Saturday the 28th, brother Leonard and I went to Nárindiya. A few people were very attentive to some remarks on the rich man and Lazarus. They were, as usual, eager for books. A young man contended, that by reading the Rámáyana and Mahábhárat salvation might be obtained. "Do Hindus," I asked, "ever read these books in the presence of their wives?" "No," muttered several voices. No! you are afraid of corrupting their minds by the filthy stories which they contain. Can then such books as these guide you to salvation? "You say," replied the young man, "that your books contain the way of salvation; but we do not see that those who read them derive any benefit from them." If a sick man, said I, read a medical book, will he, by reading, obtain a cure? Must he not use the medicines recommended? Many read our books, we know, but as they do not believe and practise what they read, how can they be profited?"

JAMAICA.

Extract of a letter from Mr. Henderson to Mr. Angus, dated

Waldensia, May 26th, 1841.

It is with pleasure, and with gratitude to my heavenly Father, I inform you that my health, and that of my dear partner, continue good, and I have the greatest reason to hope that the climate will agree with us both. We are residing at a most beautiful and healthy spot, the thermometer seldom rising higher than 86 in the house. Our dwelling is placed in the centre of Hoby Town, which begins to assume a most interesting appearance, there being more than 100 cottages either erected or in the course of erection; they will be occupied, in most part, by members of my church, and living near me, I shall have many opportunities of doing them good. The town, you are aware, is about one mile from the chapel, so that the inhabitants, without much trouble, can enjoy the public means of grace. With my employment and my people I am much delighted, and consider that my charge reflects the highest credit on the late pastor, Mr. Knibb. The church at Waldensia is about four years old, during which time the chapel has been enlarged several times, once since I have been here; but notwithstanding this we are still crowded to excess, and must soon form a second station or enlarge again.

To this station I devote the greater part of my time; the remainder, about three days every alternate week, is spent at Falmouth, which arrangement affords brother Knibb an opportunity of preaching often at his interesting station, Refuge. I have been greatly pleased with the state of the church under the care of different brethren, and have reason to believe the greatest care is taken to prevent persons from entering them who are not scripturally qualified. I have not, of course, had so many opportunities of judging respecting the churches under the care of other brethren as I have of those which call Mr. Knibb pastor. At Falmouth, at Refuge, and at Waldensia, however, I have examined with a scrutinizing eye, and while I have found, as must always be found, in large churches where the people are just emerging from heathenism, some things that were not pleasing to the sight of a European Christian, I have, nevertheless, been completely astounded at the simple piety and consistent conduct of those who are united in the bonds of church fellowship. If we may judge of the state of the church at Corinth from the letters of Paul, it would bear no comparison with those churches under the care of Mr. Knibb, and it is to me

astonishing that others should see in them what the pastor and myself cannot by minute scrutiny discover. I have no reason to suppose that the deacons at Waldensia are better than those at Falmouth, or at Refuge, so that, when I tell you that at Waldensia I find in the deacons and leaders a band of devoted, pious men, who are willing to do any thing for the cause of God, I wish you to understand that I am not singular, but that my brethren are surrounded with those who are quite as devoted, and quite as well informed as those are who surround me, and without whom I could not do one third of that which I am now able to accomplish. There has been a

great deal said about leaders and deacons in Jamaica; and certainly, from accounts that are continually sent to England about them, a person would expect to find some description of labourers that he had never seen at home; but in this he would be disappointed, for he would recognize in them agents very similar to those employed by our City Mission and Christian Instruction Society; men who go where ministers could not, and who do what ministers could not do. God is evidently blessing the labours of Baptist missionaries in this island to a greater extent than he has blessed them elsewhere.

ANOTTA BAY.

It will be seen by the following interesting account from Mr. Dallewell, that he and Mrs. D. arrived in safety about a fortnight before its date, after a somewhat long voyage. Of the attention paid them by Capt. Leveque, Mr. Dallewell speaks highly, and the manner of his reception, so characteristic of these simple-hearted negro Christians, is calculated to amuse as well as to instruct.

*Bariffe Hall, in Oracabessa,
27th May, 1841.*

There being a packet to sail in a day or two, I embrace the opportunity to write you a few lines by her. I believe in my last hurried note which I wrote on the morning of the 12th inst., while sailing into Anotta Bay, and which was just in time to save a packet, I informed you that we had had a tolerably pleasant though rather long passage, and that we had arrived in perfect safety and in good health at the port of our destination. I ought also to have observed, that the accommodations on board the *Flora* are of a very excellent character; that Capt. Leveque treated us with great kindness and attention, and that, in my judgment, you cannot select a more suitable vessel for the passage of any other missionaries whom you may have to come to this part of Jamaica.

I had written a note to send to Mr. Day, to acquaint him with our arrival; but on the ship being brought up, and on my landing with Capt. Leveque, I found that this was unnecessary. I had scarcely set my foot upon the beach, when a negro, a member of the church at Anotta Bay, put a letter into my hands from Mr. Day, inviting me to make use of the rooms connected with the Anotta Bay chapel immediately on landing, and to come on as soon as convenient to his residence.

Whilst I was reading this letter, I was surrounded by a number of people, members of the church, who, as soon as I raised my eyes from the paper, broke out into the most extravagant expressions of joy and gratitude to God for the safe arrival of the "*new massa*." A walk of about 200 yards brought me to the chapel, where I was received by the deacons

(elderly, sober-looking men) with great kindness. After dining on board ship, and taking leave of our fellow-passengers, Mrs. D. and I landed, and were escorted to the chapel by a number of the people, beating their heads and breasts, and *tanking* God for "*new massa und misses*." While we took tea, the doors were guarded to keep out the anxious crowd; and after tea, the hall of the house was filled, and we held a prayer-meeting. During this meeting I could scarcely help being amused at the many singular prayers offered, and expressions used, by our sable fellow-worshippers. To give you a sample; they prayed that when new massa and misses eat Jamaica bread, it might strengthen their frame, and when they drink Jamaica water it might nourish their blood; that I might make strong massa Day, and that massa Day and I might love each other like David and Jonathan; that when I ride, the horse might never stumble; that never another wave might roll over the ship that brought us, and that the captain and all the crew might "hab good luck all the days of them libes." Their prayers were, however, though simple, characterized by fervent and apparently sincere devotion. I learnt from the deacons, much to my gratification, that Mr. Day had preached at Anotta Bay on the preceding sabbath, and that the church was rapidly passing from a state of division into one of harmony and peace.

The next morning Mrs. D. and I, accompanied by two members of the Anotta Bay church, rode to Port Maria, from which place I dispatched a messenger to Bariffe Hall, and in a short time we had the pleasure of seeing our dear brother Day. We have accepted his kind invitation to take up our resi-

dence at his house, which is one of the most pleasantly and healthily situated I have seen in Jamaica. Mr. and Mrs. Day are very kind and amiable people, and I have no doubt we shall all work well together.

Mr. Day and I immediately arranged to go round the whole of the stations together, and afterwards to separate and divide our labours equally amongst them. In pursuance of this arrangement, we have spent a Lord's day at Port Maria, and another at Anotta Bay. At Port Maria I preached to a large congregation in the morning, and in the afternoon we administered the Lord's Supper to about 600 members. At Anotta Bay I again preached in the morning to an overflowing congregation, and Mr. Day in the afternoon. The chapels, both at Port Maria and Anotta Bay, are quite inadequate to contain the numbers that attend; multitudes are compelled to remain outside, many of them out of hearing. This is especially the case at Anotta Bay, where I am convinced a chapel, double the dimensions of the present one, would be filled next Lord's day, if it could but be built. We have already a large, substantial, and well-situated chapel in a state of great forwardness at Port Maria, and I fervently hope the day is not far distant when we shall have a similar one at Anotta Bay.

On Lord's day next we shall be at Oracabessa. Early in the morning we shall have

a baptism of, we expect, about 30 persons. On the following Sabbath we shall visit Bagnal's Vale, and after that we separate.

On Saturday last we visited Buff Bay, where Mr. Day preached, and after service a great number of the members came forward and expressed their earnest desire still to be connected with the Baptist Missionary Society, and supplied by its agents; and we engaged to supply them to the utmost extent of our ability.

We have now the three principal stations of Oracabessa, Port Maria, and Anotta Bay, each of which we shall visit every other sabbath, and the two sub-stations of Bagnal's Vale and Buff Bay, each of which we shall visit once a month. Between travelling, preaching, and other business connected with the stations, our time will thus be very fully occupied. The Lord grant us long continued health and strength to labour in the widely-extended, populous, and interesting field thus spread before us. May I beg an interest in your prayers that we may be in labours abundant, and that the divine blessing may rest upon our exertions.

I am happy to be able to inform you that Mrs. D. and myself, as also Mr. and Mrs. Day are well. We suffer a good deal of annoyance from *prickly heat*, but this is said to be a healthy symptom.

BROWN'S TOWN.

In the early part of the month of May, some very interesting, and we trust, profitable services were held at the Baptist chapel, Brown's Town. On Monday the 10th of May, a sermon was preached by the pastor of the church, from Isaiah lxii. 1, on the necessity of ardent persevering prayer for the outpouring of the Spirit to sanctify the church, that the righteousness thereof might go forth as brightness, and the salvation thereof as a light that burneth. On the following evening, the Rev. William Knibb preached on the duty of members of the church to seek the salvation of sinners. On Wednesday evening, from forty to fifty special prayer meetings were held in the class-houses on the surrounding properties, to entreat of God to pour out his Spirit on the church, and to grant that those who were about to make a public profession of their love to Christ might not make shipwreck of faith. On Thursday another service was held in the chapel, when addresses were delivered by the Rev. Benjamin Millard and H. J. Dutton, on "the sinner's danger," and "the sinner's duty to flee, without delay, to Christ, as the only refuge from the wrath to come." On Friday evening, the members of the church were addressed by Mr. Millard on their duty to those about to be added to their number, and 105 candidates for baptism were addressed by the pastor, and urged to walk worthily of the gospel of Christ.

It may be proper to remark, that these are only half the number of persons who, since the commencement of the present year have professed to feel the power of the gospel on their hearts. They have been repeatedly and carefully examined—diligent inquiries have been made respecting them. Many of them are aged Africans, who in early life were torn from their native land, degraded nearly to the level of the brute by accursed slavery, and now, in the eleventh hour, have not only been put in possession of their birthright, but have been introduced into the glorious liberty of the children of God, and who, although they know little besides, know that they are sinners—that Jesus died for them—that there is salvation in no other;—they feel this love in their hearts—its influence is seen in their changed lives—they rejoice in hope of the glory of God. Who could forbid water that these should be baptized?

On Saturday, the ordinance of baptism was administered at Pear-Tree Bottom. After singing, reading, and prayer, Mr. Millard explained and defended the doctrine of believers' baptism. Mr. Dutton addressed the candidates and spectators. The ordinance was then administered by Messrs. Clark and Dutton. The service was one of deep solemnity. It was attended by about 1,500 persons.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, 19 April, 1841; Rev. W. W. Evans, 17 April; Rev. J. D. Ellis, 17 April.—Serampore, Rev. J. Williamson, 27 Jan.—Monghyr, Rev. J. Parsons, 7 April.—Agra, Rev. R. Williams, 20 April.

CEYLON.—Hanwella, Rev. E. Daniell, 9 Dec.—Kandy, Rev. Jos. Harris, 16 April.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. Tinson, 4 May; Rev. S. Oughton, 6 May.—Port Maria, 13 April, 4 May.—Spanish Town, Rev. J. M. Philippo, 1 April; Rev. J. Williams, 15 April.—Old Harbour, Rev. H. C. Taylor, 14 May.—Montego Bay, Rev. T. Burchell, 4

and 11 May.—Falmouth, Rev. W. Knibb, 16, 19, and 28 April, 3 and 7 May.—Manchester, Rev. J. Kingdon, 4 May.—Rio Bueno, Rev. P. H. Cornford, 5 and 15 April.—Lucea, Rev. E. J. Francies, 29 March, 16 April, 4 May.—Brown's Town, Rev. J. Clark, 16 April, 14 May.—Savanna-la-mar, Rev. J. Hutchins, 14 April.—St. Ann's Bay, Rev. B. Millard, 4 May.—Stewart Town, Rev. B. B. Dexter, 6 and 11 May.—Bethsalem, Rev. J. May, 4 May.

HONDURAS.—Belize, Rev. A. Henderson, 6 May.

WESTERN AFRICA.—Fernando Po, Rev. J. Clarke, 9 Feb., 3, 12, 15, and 17 March; Dr. Prince, 13 Feb.

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, during the month of June, 1841.

Donations.		£	s.	d.			£	s.	d.					
Cotton, Mr. F.	5	0	0	Missenden	7	15	6	<i>Omitted in last Report.</i>						
Friend a, absent from Annual Meeting	5	0	0	Swanbourne	0	13	3	Weston by Weedon collections						
Friend at C.	10	0	0	Weston Tarville	1	13	0	9		1	0			
Pines in Mr. Hadley's Shop	0	2	6	DEVONSHIRE.			West Haddon—							
Friend for Jamaica....	0	10	0	Tavistock—	Proceeds of Tea meeting				4	5	6			
M. E.	3	0	0	Miss Angas	10	0	0	Weekly contributions by Miss Hanbury				2	7	10
Rawlings, Miss, for Monghyr Schools....	5	0	0	HAMPSHIRE.			Vestry Missionary Box				0	18	1	
V. B.	10	0	0	Ashley	6	2	4	Missionary Boxes by Miss Horton				0	11	0
LONDON AND MIDDLESEX AUXILIARIES.				Romsey	22	3	6	Thomas Healey				0	3	6
Maze Pond, Ladies, by Mrs. Haighton, F. E.	15	15	0	HERTFORDSHIRE.			Mrs. Underwood				0	4	1	
Staines, Collection	3	0	0	Royston	10	7	0	8				10	0	
BUCKINGHAMSHIRE.				Rickmansworth	4	14	0	NORTHUMBERLAND.						
Aston Clinton	6	13	8	Market Street	10	0	0	North Shields				8	10	6
Aylebury	3	4	0	KENT.			SUFFOLK.							
Little King-hill	4	5	7	Dover, by Rev. J. P. Hewlett	10	0	0	Crowfield				2	12	0
Mursley	1	7	0	East Kent, Auxiliary	54	10	0	Clare				0	10	6
Quainton	3	6	4	MONMOUTHSHIRE.			A Suffolk Farmer, by Rev. J. Sprigg				3	0	0	
Olney	21	5	0	Tredegar	3	4	0	Ditto for Africa				2	0	0
Princes Ris-boro'	9	15	7	NORTHAMPTONSHIRE.			SURREY.							
Cuddington	0	18	1	Guilborough	7	5	6	Mitcham, by Mrs. Pratt				1	9	0
Speen	4	7	6	Long Buckby	8	0	0	SCOTLAND.						
Haddenham	10	0	0	Northamptonshire Auxiliary on Account	200	0	0	Huntley, Youth's Missionary Society, by Mr. Spence				1	10	0
Gold Hill, and West Hyde	4	8	6											

WESTERN AFRICA.

The map prefixed to our present number will illustrate the interesting communications of Mr. Clarke and Dr. Prince, and give a general view of the district in which it is most probable that our missionary operations in Western Africa will be carried on. It delineates a line of coast from the Volta to the Bight of Biafra, a distance of about six hundred miles, including the numerous mouths of the river Niger or Kawàra, many other streams of considerable magnitude, and the island of Fernando Po.

At the south-eastern angle of the map is the river Cameroons, whence letters were dated which appeared in our number for July, containing an account of the interviews of our brethren with king Bell and king Agua. In returning from that district they visited Bimbia, on the coast.

On the Saturday, (says Mr. Clarke,) we were ready to sail. We got down the river at night, and about midday anchored at Bimbia, where king William, another notorious slave-dealer, lives. Here we found the steamer again, on her way for Clarence Cove. We had a good meeting, and spoke until long after dark in the open yard to about 300 people. A Portuguese, said to be on the look out for a cargo of slaves, was living on shore; and king William did not ask us to sleep in his house for the night, so we returned to our hard bed in our little boat. We got under weigh, and by the light of the moon got with great difficulty out of the harbour. We had now a high swell, a stormy looking night, the helmsman crying out continually, "What matter wid de boat? heigh! boat won't answer helm," "Me don't know what de matter wid boat," some wishing to put back, our captain affirming it too dangerous an entrance to attempt at night without being dashed upon the rocks. The sea was wetting the deck, but we hoped to get off from the shore, and into smoother water. Amidst all this danger and turmoil I fell into a sound sleep, and obtained refreshment and repose; but too soon the rain poured down, and with few intermissions continued until morning. We sat up and drew around us our blankets, cloaks, and cots, and rested upon our pillows to keep us from the wet

deck; but ere morning all was insufficient; the rain ran in streams from each drop of our umbrellas, washed from side to side of the deck; blanket, cloak, all, were saturated, except the inner garments about the body. The rain abated towards break of day. It was cold and chilly; many a delightful thought I had had during the night, and a few of a more sombre description; but now, damp and cold, I thought the symptoms of ague were approaching, and I forced myself below to keep warm, if possible, until day-light enabled me to put aside my wet clothes, and supply their place with dry ones, if such could be found. Day-light came, and with it an approaching water-spout; a gun was fired, and it immediately gave way, the upper part for some time retaining its spiral form, ere it rose to be lost in its nimbus cloud; another appeared at a distance, but did not fully form itself, and gave us no concern for our safety. From the time the light of day broke forth our eyes were strained to catch a sight of the steamer; she appeared, but soon was again lost among the creeks and islands of the Amboises. About 8 o'clock a.m., she emerged from a cluster of these beauteous spots, and coming up took us in tow, and carried us rapidly onward through the deep. About noon we came to an anchor in the Cove.

Fernando Po has, however, occupied the greatest part of the attention of our brethren, it being, in their judgment, the spot on which it is desirable to commence operations. The situation of the island, in relation to the mouths of the Niger, and of other great rivers, the intercourse carried on between it and England, the readiness of the natives to listen to instruction, the facilities it affords for the acquisition of African languages, and the comparative salubrity of its climate, have recommended it to them as the spot where a station should first be formed, which may be a stepping-stone to other stations, and a general rendezvous from different parts of the main land. Here, they say, "the field is white already to harvest." They have made some essays, and the results are encouraging.

It appears to us (writes Mr. Clarke, March 3rd) to be no longer a doubtful question whether Africa be open to the preaching of the gospel. We think we have already had enough to convince us that the set time to favour her is come, and that the Baptist Missionary Society may, without fear, send forth its agents in as large numbers as its resources will admit.

They should be zealous, devoted, and energetic men of God. They should be married men, with prudent, pious partners, as full of love to Africa as are their husbands. Both should enter upon their work in the spirit of cheerful faith; not afraid of a speedy dismissal to glory, but willing to live, while God shall please, to promote his glory in the

salvation of souls. As many as can be obtained from Jamaica of our black and coloured brethren and sisters there should be cheerfully employed; but great care should be exercised in their selection by the missionary brethren on the spot.

As to learning, we want as much of it as we can get, along with the more indispensable qualifications of deep-toned piety, real humility, burning zeal, strong faith, persevering diligence, sound good sense, a knowledge of human nature, a good constitution, a preparedness to die, a willingness to live, to labour, to suffer hardship, privation, trial, and all that God may allow to come upon his servants in the prosecution of their arduous and self-denying work.

In our last communication from Mr. Clarke, dated April 29th, he writes as follows:—

Our engagements in this place are similar to what they have been since their commencement. The sabbath attendance is good, and much that encourages our hearts appears. Two evenings in the week we give our encouragement to a school for adults; Tuesday evenings we hold a prayer-meeting, and several of our inquirers engage in prayer in a manner deeply interesting; on Wednesdays we have the inquirers in two classes, and meet them for prayer, instruction, and examination; on Thursdays we have a lecture, and on each Saturday evening we hold a prayer-meeting. We do hope that a small church will be formed here before we leave the place, and we pray that the importance of watching over it, and feeding it, may appear so great, that, without delay, missionaries may be sent over to water what we have been privileged to see planted by the Spirit; and be the instruments of planting other churches among the interesting natives, and on the adjacent continent.

We have paid several visits to the interior of the island, and have purchased a large tract of land of, I should think, 50 acres at least, from one of the aboriginal inhabitants; we are assured by many of the old inhabitants of Clarence, that the Western African Company have no claim to this land; and being close to Clarence, separated only by a brook, it will answer well for all the purposes of the mission here. On the 27th we left our residence here at four o'clock, p. m., and proceeded through the woods to Bassipoo. The road was very bad, grown up with grass, slippery, and fatiguing; and over one of the three rivers we had to be carried on the backs of our guides, yet we reached the house of the king in two hours, and found a kind welcome. He said he was very glad to see us; if we came for trade we must tell him; if for hold palaver tell him. We reminded him of our former visit, and requested him to call his people on the morning that they might hear us speak about the great God who made them. He said he would call his people. He then said,

'I don't know what white man (Im-pot-to) eats, so that I do not know what to give you,' we said we had food for the night, but would thank him to sell us yams and a fowl on the coming day. We put on dry clothes, slung our coats, so that they might rest on the floor, for fear of bringing down the house: got into them as the only clean spot; got a little rice; held conversation with the natives; engaged in prayer, and lay down to sleep. But Dr. Prince, having put off his clothes, was tormented by the sand flies. I kept mine on, and did not suffer so much; indeed, I care nothing for these annoyances, their bites are only to me like the sting of a nettle, and soon the painful itching has gone; but with Dr. Prince it is far different; his hands are in the morning covered with inflamed spots, and his face is red and swollen. Music and dancing were kept up at a distance, until past midnight, but being tired, I slept soundly, and enjoyed a dream of home. On the morning we talked to the people at some length, but being badly suited with an interpreter, I fear they did not comprehend all we said to them. About eight o'clock a good interpreter from towa came, according to promise, to assist us in the purchase of land; we went with due authority and attendants from the king, an hour's walk up the mountain. The day was threatening, and the rain fell, but not heavily; we reached a delightful spot, I suppose from 2,000 feet to 3,000 above the level of the sea (for Bassipoo itself stands high, and overlooks Clarence and the sea). Here we were told to choose; I chose the highest and most open part; Dr. Prince thought a spot below, with bird's eye peeps of the sea, and included in the same lot, was more picturesque as a spot for a residence. In the town we chose a spot for a school-house, &c., and returned to the king. He sat down by the side of a road, with twelve of his counsellors of state; ourselves, our interpreter, and his two Adeeyah attendants, made the company eighteen. All who approached were directed over a fence to pass

by at a distance, and the conversation was long and interesting; we were directed to wait at the house of the king until a further palaver was held over a dinner made for the king by one of his head men. Our interpreter attended, being a person well known to them all.

About 3 o'clock, p. m., we sent to say we wished to go; the king soon came, and said all we wished for we should have, and he should make no charge; but we might give him what we thought good; we mentioned what "*Glorio*" had got for land at Clarence, and with a similar acknowledgment, he said he would be quite satisfied. But added, we should like you to build house in town first, then we send our children, and we look upon you, and see how you do; for we do not wish to have our children beaten, or ill-used in any way, but if you live beside us we will get acquainted with you, and then none will be afraid to send their children to learn to read book. I highly approved of this; and next week we hope to pitch our tent at Basipoo, if the weather will allow us, and remain there for some time. We left at half-past 4 o'clock, p. m., and, walking rather fast, and it being down hill, we reached home in one hour and three quarters: we both attended to the classes, and I feel all the better for the exercise. A little boy started off with us, and carried a small box all the way; and at Clarence, said he had come to stop with us to learn to read book! I found he had arranged all beforehand with his parents, that they approved of his going with us; so I have tied a cloth around his loins, and taught him some of his letters, and may keep him until we return, in order to get him acquainted at least with the alphabet, that he may help us

with his companions, and give them a good report of our usage of him. Adeeyahs cannot bear to be punished with the rod: the strange practice is, for the parent to take a knife, and give the child a cut; then, when this heals and the boy again acts offensively, the father points to the scar, and reminds the boy of that for which it was made, and the danger he is in of having made on his body another token of his naughtiness.

Now, my dear sir, we have been able to procure all the land we at present require on this side of the island, but when you send us missionaries and schoolmasters, we hope to have a chapel and school at every town; and that soon the Adeeyahs will wash off the oil, clay, and paint from their bodies, cover their nakedness, and sit at the feet of Jesus, to learn his word. Polygamy, and belief in Jujus, seem the greatest barriers in the way: the last will soon fall, but the first, with the kings and head men, has a firm hold; not too firm, however, for the gospel to destroy.

I advise that all missionaries sent here be married men; and that their wives be as much missionaries, and as devoted to the work, as they are themselves. They must be men of fine feeling, as to modesty. I tremble while I think of the mischief one imprudent man might do here to the cause of God. I advise too, that your missionaries should not be of a niggardly mind, the African is disgusted with this; and the trifle freely bestowed for any favour, or service done, is always repaid by the spirit it infuses into the person rewarded; and no loss arises to the society, from prudently following such a course.

Respecting the purchase at Clarence, Dr. Prince writes, April 23rd. :—

The eastern extremity of the lot terminates in Goderich Bay, between the smaller bays, in which the wrecks of the Quorra and Alburkah are respectively perishing. Towards the south west the land is bounded by a mountain stream that affords good water throughout the driest seasons, and directly south a beautiful little river, that empties into the sea where the Alburkah is stranded, hems that border of our newly effected purchase. The land is well covered with timber, which will serve various purposes; some of it is applicable to building. You need not be apprehensive of being called upon to honour a heavy bill for the payment. A boubie, called Cut-throat, or *Glorio Bo-lo-bo*, disposed of it, and has received a bonus *beyond* his demand; the total cost will be under 3l. sterling, the *specie* given in liquidation of *Glorio's* demand has been a musket, two pounds and a half of powder, six pounds of tobacco, and an I. O. U. for a ewe goat!!

By this measure we have secured ample space

for buildings, pasturage, provision and garden ground *without* the jurisdiction of the West African company's agent.

I have prepared a census of the inhabitants of Clarence by visiting and inquiring at every house for the number of inmates, and have grouped them into their several nations, &c. I beg to offer to your attention the following analytic summary :—number of houses, 178; of adult males, 460; adult females, 155; number of male children (i. e. of or under the age of 15), 149; of female children, 109: total, 873. There are 108 examples of avowed concubinage, or about one-third of the women thus disgraced; deduct from the men 152 Krous, who appear to live singly, and it will leave one in every five men guilty of open fornication. There are fourteen married black couples, of whom eight have been united by brother Clarke, only one twenty-fifth of the adults is married, thus there are nine examples of illicit to every one of lawful connexion. Of

the total inhabitants, 2 are from Atta or Iddah, 5 Appa, 18 Aku, or Eyeo, 3 British Accra, 25 Bimbia, 1 Bidjie, 1 Brass, 115 Boubies, 53 Cameroons, 46 Calabar, 26 Congo, 8 Cape Coast, 6 Cape Luhou, 5 England, 93 Eboe, 1 Gouru, 1 Germany, 18 Gaboon, 8 Houssa,

2 Jaloffe, 192 Krous, 4 Cape Palmas (Liberia), 1 Mandingo, 29 Moco, 1 Nyffe, 158 natives (not Boubies), 5 Otano, 1 Popo, 9 Princes' Isle, 6 River Danger, or Mooney, 2 Rio Pongo, 1 Scotland, 18 Sierra Leone, 2 St. Thomas' Isle, 6 United States, 1 Vy.

In a letter addressed to Dr. Murch, Dr. Prince continues his narrative to the 30th of April.

Three days since my colleague and I started in the afternoon for the Boubie village named Bassapou, where we had formerly been received with kindly encouragement, and had taken our first night's lodging in a Boubie hut. Our walk was fatiguing through woods and high grass which hides the narrow pathway and the holes in it, as well as the tree-roots and branches which frequently cross it; moreover the rains had made it very slippery, and the narrow ruts in it jammed our feet; however we arrived in two hours, just as the sun was setting, and, because of the lateness of the hour and of our fatigue, contented ourselves with an exchange of short compliments with Bo-e-de-ba, the Cook-ra-coo, or head man. He surrendered his house to us for the night, and we secured our hammocks so as not to bring it to the ground by our unsupported weight.

Before going away he promised to summon his people to hear us on the morning following. The sand-flies conspired with other vermin and insects to preclude me from the refreshment of repose, but the morning air, and the enterprise on which we had come, of purchasing from the king a portion of his land for the erection of missionary premises, and the promising manner in which the bare proposition was replied to, gave me a fresh impetus. Our interpreter, a respectable native of Nyffe, resident at Clarence, assured us that we might have our choice as to situation and extent; and, as conveying the declaration of our entertainer, he said, "Boubies are not greedy of ground, no occasion for any palaver about it, as it is God business you can go look upon what you want and it shall be yours." Perhaps this readiness of mind explains the disinclination Bo-e-de-ba manifested to take the trouble to accompany us through the survey of his village domain; he would not go, but gave us a conductor, one of his "gentlemen," as the noblesse are styled. After a gradual but considerable ascent continued from the upper part of the village, which is itself upon the highlands, for about three quarters of an hour, we reached a beautiful and extensive slope, bounded on either side by mountain streams, clear from underwood, bearing groups of the palm-tree, through which, and beneath their waving tops, the cool air was blowing from off the sea: of this we also had a view as well as of the town and sea-board of Clarence. It appeared to me a

most inviting spot, away from, but within an easy reach of the village, having good natural boundaries on two sides, sufficiently shaded from sun and screened from the blast of the tornado, and having excellent water within a very few minutes' command. As we were, however, at liberty to choose, we continued to climb; the way became rather more abruptly acclivous; in about twenty minutes we arrived at a height that commands a more extensive sea view, yet not so much to my taste because the reflected glare, which "a bird's-eye" position is always accompanied by in tropical scenery, distresses the senses and does not prove so cool and refreshing a location as where the sun's rays are mitigated by umbrageous trees, that are not growing so densely as to preclude the breezes: water is not so accessible from this, as at the lower site. Brother C.'s taste did not coincide with mine, so we agreed to ask for a grant that should comprehend the two preferred spots, and let the missionary who shall occupy the ground determine for himself whereabouts to erect his habitation.

We also selected a piece of ground prettily situate by a four-path-cross, and near to Bassapou, on which to construct a school-house, convenient for the children of that village, as well as of the villages Ribola and Bassilli, to and from which two of the cross paths conduct. We consider our more mountainous choice too remote for the school-house, and desired rather to be so near to the dwellings of the children as to admit of visits from their parents and neighbours, our motive being to inspire and extend that confidence these willing people seem to manifest.

Having descended we found the king and his gentlemen congregated and habited in their staterobes, that is, bedaubed all over with an unusual quantity of diverse coloured clays, mixed with palm oil, and ornamented with an extraordinary number of gre-gres, and filthy portions of the offals of wild animals. Like more accomplished and cultivated counsellors they retired to debate their subject over an ample repast. We becomingly retired after having made a full exposition through our interpreter, and by roughly tracing upon the ground the lots of our choosing, and we awaited the decision at the Cook-ra-coo house. In about two hours and a half Bo-e-de-ba reappeared with those who had climbed the hill with us, said we were welcome to his confirmation of

our measures, and though he would not *demand* any thing, he would take what we liked to offer, and was completely satisfied to receive such as we lately handed to his countryman, Cut-throat, or Glorio, on the occasion of a similar transaction.

We left Bassapou at 4 o'clock p.m., very thankful for the preventing and sustaining grace of God, which had evidently opened our intercourse with these interesting creatures, and had disposed them to receive us as the servants of a God whom they know not, yet are willing to learn of. I certainly expect that *our* God will have respect to this willing mind.

We hope his majesty Bo-e-de-ba will come to Clarence to-morrow for the stipulated price, and that we, together with a few of the more intelligent and promising of our inquirers, shall make an excursion in the course of the coming week to mark out the boundaries of the purchase, and to witness to the form of signing, sealing, and delivering, as we shall be instructed to prepare. We have not guessed at the admeasurement of the land—I shall not be surprised if it is thought to amount to that obtained from Glorio. These interesting arrangements concluded, there will then be secured to our successors lands whereupon to erect town and country premises, each advantageously situated for the purposes of their mission, and for their personal comfort, the one presenting a salubrious and refreshing retirement from the other lower field of labour.

When we go next week to Bassapou we intend to pitch our tent, and to open school: we have for sometime been giving a few of the villagers A B C lessons at our dwelling here, and find them to be ready learners.

P. S. *Saturday, 1st May.*—From all that we have noticed and heard amongst the inhabitants of this island, whether foreigners or aborigines, is afforded the clearest evidence to our judgments that no people uninformed of their obligations to the true God, and of the way of restoration to his favour, can be found more disposed to instruction, nor can any untried ground present fewer obstacles. This is saying too little, it should not be written

negatively, but the phrase should be, that the facilities presenting here for intercourse with the aborigines and for settlement amongst them, as manifested in the simplicity, sincerity, and kindness of their welcome, have seldom greeted and gladdened the Christian explorer of foreign realms of heathen darkness. There is nothing to fear from the natives of Fernando Po; they submit their judgments and wills with remarkable readiness to the white man whom they believe friendly; they have said of us "that we are not like other white man, they like us, we be friend to them, because when we talk to them they *see our teeth*," which being construed means, we look pleasantly and smile upon them. We are now generally known, and our errand also, to the Boubies living within a day's journey of Clarence; the consequences are, they seldom take to flight when we are approaching their towns, and numbers visiting this, come to call on us.

Of course we experience much inconvenience by our ignorance of their language. Mr. Clarke has been most diligent in preparatory measures for acquiring this desideratum, and our purpose is to apply ourselves to the acquisition: this will be most facilitated by our taking residence in the vicinity of the people. The steps we have lately taken to secure a footing adjoining this and the country town already quoted will, I trust, inspire the settlers of this with a confidence that the cause of God and of their blessed peace will not be deserted, though we should depart hence before any other heralds of the truth and shepherds of the flock shall arrive. Our convictions and feelings, however, are adverse to such a trial of their steadfastness; they have had to put up with sneers, threatenings, and unkindness on the occasion of deserting empty forms of godliness for a supply of more hallowed means, and they naturally dread a forsaking by their new teachers, the absence of whom would likely expose them to petty persecution, and favour the malice of their spiritual foe in his subtle ways of bringing to nothing the seed already scattered.

It cannot be necessary to apologise for the length of these extracts, or for the extent to which we have allowed Western Africa to occupy the pages of this number. The measures which our brethren have adopted will be approved, we doubt not, by the friends of the Society at large, as they are by the Committee; and the publication of these details may incline some readers whom God has qualified for the work, to consecrate themselves to the arduous but honourable enterprize. It is desirable that it should be known that applications from persons of piety and talent will now be cordially welcomed; and we beg to add that devoted Christians who have some acquaintance with agriculture, especially the agriculture of the tropics, and with the useful arts in general, would be deemed peculiarly suitable.

EAST INDIES.

CALCUTTA.

In a letter, dated May 8, 1841, Mr. Thomas communicates the following interesting information :—

You will be pleased to hear that brother Yates and Mrs. Pearce were last Tuesday afternoon, the 3rd instant, united in marriage by brother Evans, in the Circular Road Chapel. Thus, by amalgamation, the wrecks of two families have been absorbed, and one entire family is the result. May the union prove very lasting, and productive of much happiness and increased usefulness. Both of these dear friends have experienced the sadness of a state of widowhood in this country, and the remembrance of the past will increase

the joy of the present. A letter I received yesterday from our esteemed brother, John Parsons, mentions the health of his sister, Mrs. G. Parsons, as rather infirm. He also says that she proposes to return to England when the rains come on. She has had to drink of the bitter cup of affliction, but I think has been wonderfully supported. Still her widowed heart must often bleed, and I wonder not at her resolving to return, as Naomi did, to her native land.

Mr. W. W. Evans writes thus, April 17th :—

I am privileged again to address you from this land of disease and death, in the possession of a grateful degree of health and strength. My former communications would acquaint you with the circumstances of our arrival in Calcutta, and of our location in regard to missionary labour. I assure you I have been *most fully occupied* in the constant discharge of ministerial and pastoral duties, and the active and onerous duty of superintending the benevolent institution. The church in Lál Bazar is still united and happy. Some few additions have been made to our number, and others are now anticipated. I have much to encourage me in the activity and zeal of such of our number as have ability and opportunity in diffusing around the truth as it is in Jesus; and all the members are, I trust, walking together in the enjoyment of the ordinances of the Lord, and in affection to each other. After the present repairs and alterations in the chapel are completed a general and strenuous effort will be made to support their pastor to the fullest extent of their ability. I need not add that this will afford me real pleasure. The benevolent institution requires and has much of my attention. The numbers in attendance are constantly increasing. There are now 330 boys, and 110 girls, belonging to the institution. I wish I could write encouragingly of the state of the funds: I labour in hope, and God is my witness how ardently I desire to render myself useful in the religious education of those confided to

my care. There are eight teachers and assistants in both departments, exclusive of myself.

Dr. Yates is just returned from his tour. He looks better, and is again at his beloved work of translation. Mr. Thomas and Mr. Wenger are in tolerable health. Mr. W. now lives with brother Thomas at the mission house. Mr. Ellis, since the departure of his wife, has been often unwell. The state of his health will, we fear, render his return to Europe necessary. Mr. and Mrs. Small are pretty well. Mr. Morgan is actively engaged at Howrah, and is quite well. His constitution appears to agree with the climate, but poor Mrs. Morgan is a constant sufferer from this cause. I visited him a few weeks ago and preached to his people. He has recently baptized five. Our house is situated in Bow-Bazar, (No. 29,) three doors from the Benevolent Institution, and about forty or fifty from the Lál Bazar Chapel, but between them. This renders it a desirable abode for me, more particularly for the hot season, now commencing. Whilst I am writing the thermometer is at 92 in my study, and I am bathed in perspiration. To-morrow is the sabbath, and I have work before me. This must be my apology for not writing at greater length. Present our united regards to all our dear friends, and accept the same yourself. We often talk of you and them. Pray let us hear from some of you. Not a letter has reached us yet, except one from dear George Pearce, for which thank him heartily.

On the same day Mr. Ellis wrote thus from Entally:

Our dear friends Mr. and Mrs. Small reside here, or rather I reside with them here. He has taken charge of the Native Institution, while on myself devolves the care of the Native Christian Institution and Theological De-

partment, (as I fully feel conducted with much weakness and imperfection) both in its educational and domestic duties, since it is impossible without some knowledge of the language to attend to the latter. I am sorry also

to say that my own health is very infirm, and but little prospect of its being much improved. A chronic disease of the lungs, caused by a good deal of speaking labour and the impure atmosphere of Bengal, quite prevents my preaching; but I have voice enough for the class-room, and what God gives me I desire to use for his glory. Two medical men, our attendant and another I have consulted, give me no hope of its being better in this climate. Their fear is that it will change to acute inflammation, and whenever this may be I expect to be ordered immediately to leave. To God I commit myself; and if it be his will to spare my life and my health (poor as it now is), I am pledged to our dear native students of the senior theological class, not to leave at least for four years, the remaining time of a course of study which, with the Divine blessing, will

fit them for stations of important usefulness. To the Lord, however, I leave all future events and arrangements: I am his servant, and let him do with me as seemeth good in his sight. From these prospects I do trust the committee will feel the immediate necessity of strengthening the mission here. It is some two or three years before a brother can take up some departments of labour, and hence the urgent necessity of having brethren preparing for it. I am very sorry further to say, that the Native Christian Institution is now nearly 1,500 rupees in debt. And without help, bitterly reluctant as we are, nothing appears but a large reduction in the present number of boys and young men. On Thursday last we had the annual meeting of the Calcutta Auxiliary, Dr. Duff in the chair. It was an interesting and well attended meeting.

MONGHYR.

A letter addressed to Mr. Dyer, by Mr. John Parsons, who it will be remembered was his nephew, and the junior brother of the late Mr. George Parsons, dated April 7, contains the following passages:—

Our voyage up the river was a quick and on the whole a pleasant one. It was not attended with any remarkable events. Only once, viz. at Rajmahal, did dear Mr. Moore and myself distribute a few tracts. At Bhagulpore, which we reached on Christmas day, dear Sophia was too much affected to visit the scene of her lamented George's last illness, and dear Jane staid with her in the boat, but Mr. Moore and myself went to the judge's, the hospitable Christian friend with whom dearest George staid, and there I had my first interview with brother Leslie. After our arrival, Mr. Leslie soon made up his mind to leave. I am happy if my coming, by having afforded him this opportunity of leaving for a while, shall be the means of prolonging a life so truly useful. His sterling, decisive, prudent character has procured for him here, in every quarter, the highest esteem and almost unbounded influence, besides the love borne to him peculiarly as a pious and faithful minister. We have not heard of his progress since he embarked, but prayer is made of the church

for him continually. We earnestly hope his health may be permanently restored, and his soul greatly invigorated by this visit. Meanwhile, I think the church have reason to be especially grateful (I feel I have) that such a substitute as dear brother Lawrence has been sent to supply his place in his absence. He is a lovely, persevering labourer; and to us, as friends, both Mr. and Mrs. Lawrence have become very dear.

I desire to be truly grateful for the measure of health my dearest Jane and myself have enjoyed. I have been, I think, with no exception worth mentioning, as well as in England. I cannot say quite as much as this of my dear Jane. She has, perhaps, a greater tendency to bilious affections than at home, and her strength is somewhat less. Still she has suffered no alarming illness, and has had no fever. She has just recovered from a severe pinch of rheumatism in her face, which affected her general health considerably the week before last. She is now well.

Mr. Lawrence writes as follows:—

Monghyr, May 31st.

It will be a satisfaction to hear that we are pursuing our course here with the same unanimity, peace, and comfort, which have so long and so happily prevailed. God has graciously preserved all our little society here stedfast in their adherence to his word and doctrine, and in a constant attendance to the means of grace. Our congregations have kept

up remarkably well since dear brother Leslie's departure. We have lost some by removals from the station, but we have gained others, and all the regular residents continue to attend as formerly. And I do hope that the word is not preached in vain. One person who, when he came into the station two years ago, knew nothing more about religion than the name, has lately come forward and declared

that his mind has been deeply affected for a long time past with a sense of his own sinfulness; he can find no rest but in looking to Christ, and earnestly desires to cast in his lot with the people of God. We have great hopes that he is a true penitent.

There is, however, a disposition to listen to the preaching of the gospel. This is not a new thing here, and therefore cannot be supposed to proceed from mere curiosity with all, if it be the case with some. The fixed attention, and apparently great concern, with which not a few on some occasions listen to the preaching, would lead you to hope that their hearts are not unaffected with what they hear. Would that we could hear some of them crying out, "Men and brethren, what must we do?" Surely the time is not far distant when this anxious inquiry will greet our ears more frequently than has been the case hitherto. There are not wanting indications that the truth, though silently and slowly, yet is surely prevailing in this land of ancient and deep-

rooted idolatry. And every year brings fresh proofs that this idolatry is on the wane. Nothing can be more certain than that it must fall; and if the church of Christ awake to a sense of her responsibility, and put forth all her energies in a right spirit and with right aims, the kingdom of righteousness and peace must *speedily* be established upon its ruins.

About the close of last month the cholera prevailed much among the natives of the station, and many died. It visited our little band of native Christians, and took from them one of their number, who not long ago appeared the most healthy. The disorder seized him at first mildly, but afterwards very violently; and though the violence of the symptoms was arrested, yet he gradually sunk, till at last his spirit fled, we hope, to the presence of his Redeemer. The painful event has deeply affected our little church; they seem to regard it as a voice saying to them, "Be ye also ready." Oh, may the Spirit of God enable us all to profit by these solemn lessons.

CEYLON.

Our number for April will have prepared our readers for the return of Mr. Daniel from Hanwella to Colombo. He dates from Colombo, March 10th, a letter which contains the following paragraphs:—

Since Mr. Harris's removal to Kandy, I am come to Colombo to occupy this station, and superintend all the other missionary stations which are contiguous to us, viz. Hanwella, Byanville, Kottigabavatta, Hendela, and Calang. Mr. Harris takes Kandy, Matelle, and the other stations he may be the means of forming. We have agreed that he shall keep his pecuniary accounts with the society, and I will do the same, so that we shall not interfere with each other.

I visit Hanwella once a week, and send them help once a month; so that I hope things will not deteriorate there. I find the state of missionary labour, in and about Colombo, less

favourable than I had expected before my return. Some places have a favourable, and others a discouraging aspect. But we must go on through difficulties and discouragements till we are called home. I baptized and received to the church six natives on the last Lord's day. Mr. M'Carthy expects to receive four new Portuguese members next Lord's supper day. We have begun a new place of worship at Kottigabavatta; it will cost about 105*l*. I hope 60*l*. will be raised here; for the remainder we must look to friends in England, who I hope will aid us to erect a house of God as well as furnish a missionary.

Mr. Harris writes from Kandy, April 16th:—

The signs of success are becoming more and more apparent, and a wide field is extending to our view, about the duty of occupying which, there cannot, I conceive, be two opinions. Since I wrote to you last, I have received intelligence of a fresh interest having sprung up at Matura, almost at the southern extremity of the island, and distant from here about 200 miles. The circumstances are briefly these:—Mr. Silva, our native missionary at Matelle, having married from Matura, has had communications from time to time with different people there; and after repeated requests for help, at last sent down a person, previously employed by himself, to see what success might be obtained in further-

ance of the great object. As Matura was the man's native place, he entered upon his task with some energy; and the last report states, that twenty or thirty candidates are waiting to receive baptism; that about 50*l*. has already been subscribed towards building a place of worship, and that our presence is requested to establish this interest upon a solid and permanent foundation. I have, therefore, partially pledged myself, at the beginning of June, to go so far, if I can safely leave for a fortnight, relying upon your supposed conceptions and approval of my plans, and especially upon the arrival of another competent European missionary, to take this place into his charge. The plan I mentioned to you some months

ago seems to meet with the divine approbation, by the unexpected opening thus made. Galle, which is 25 miles from Matura, is the town of next importance after Kandy; and a location *there*, upon the same footing as that here and at Colombo, will tend to bring towards perfection a system which, I am persuaded, will multiply good to a mighty extent, and lead to the erection of such imperishable buildings as neither time nor eternity shall be able to shake. The arrival of Mr. Dawson, and the operations of the press, are only stronger inducements towards a completion of our organization, and I shall wait to receive some official recognition of the course I am adopting.

If your committee were to withhold this necessary link in the chain of operations, I design to establish here, yet it is the province and prerogative of Deity to say for how long! Momentarily, with the rod of his love, he could smite your hearts in the period of deliberation, and the tide of benevolence would bear down every opposition, and carry away, by its irresistible vehemence, every supposed difficulty. If, therefore, I should succeed in my ultimate arrangements, I shall adore that inscrutable Power as the energetic cause, and love *you* as the willing agents which he took delight in setting in motion. Where must be, then, the Christian's faith, if he can doubt under such circumstances? Great things will the Lord our God show unto us, if, without reservation, we cast ourselves, and *the whole world*, into his arms! The Christian's burden is no less than the intellectual universe! The whole creation of *men* groans and is in pain. Put forth your moral power, and I shall perhaps live to paint in glowing colours the loveliness of that spiritual transformation to which you will have been contributors.

Another point around which I have begun to move is, the foundation of an English school, irrespective of attaching the annual expenditure to the society. From intelligence conveyed to me, and deliberations held, unanimous opinions as to the expediency and success of such an establishment prevail. It would materially advance the literary and

moral culture of the colony, and strengthen the bands by which our society is now becoming more extensively and yet more closely united. The difficulties from superabundance in England, render this proposition rather favourable to the minds of impartial observers than otherwise. I do think it worth even an advertisement in the Baptist Magazine, or a public appeal of some kind. The academy should be fixed here, and for boarders, it is said, between 30*l.* and 40*l.* per annum will be paid.

We have got already a pleasing little church: about thirty communicants assembled the last time we broke bread. I was at Matelle last Lord's day, and baptized six persons. The marriage laws here are a great obstacle to our course: Mr. Oakley, the church missionary, refused to marry a person, because of his being baptized by us, calling him an anabaptist. We have no means of redress in this instance without lodging a complaint against him through the archdeacon to the "bishop" at Madras, and then it would all be labour in vain. The present system of ecclesiastical monopoly on this head, as on others, is a premium upon irregularity and disorder. Many pious people cannot any how get married. If unbaptized, marriage is refused, and this if it be the case with only one person out of the two. We are obliged, therefore, to point to the intrinsic sanctity of the marriage tie, apart from human laws of ratification, and on this footing admit our converts to the fellowship of the church. I have just drawn up a petition for signature, which will be signed by some hundreds, and shall publish our oppression in "The Investigator," to which we have got upwards of 200 subscribers already. We have to struggle through great difficulties. In consequence of the arbitrary proceedings about marriage, many are afraid to venture wholly upon us. It is a serious thing to reputable young men to have this obstacle to social happiness lying in the way. So again, a corpse, unless it obtain ecclesiastical favour, must be buried in the jungle. I have no other church-yard for my children should they die.

WEST INDIES.

JAMAICA.

From Mr. May, Falmouth, June 21.

For three weeks or a month past, I have been seeking for that invaluable blessing health, and have, I hope, through the blessing of God, succeeded in obtaining as large a measure of it as I enjoyed previous to the attack. My sickness, which was a bilious af-

fection, attended with great lassitude, was, I believe, the result of over-exertion, and exposure to the sun; but the Father of all mercies has blessed the means resorted to, and I hope to return to my dear people by the latter end of next week; nor could I have absented my-

self so long from them, but for kind and brotherly assistance. My health upon the whole is I think, in general, quite equal to that which fell to my lot in my native land, notwithstanding my work here is far more arduous than it was there; but multiplied labours are calling for greater demands upon my strength, which threaten, if assistance be not procured, to undermine my constitution and lay me prostrate; God, however, can give strength equal to the day, and hitherto I have been wonderfully supported. Nor is the preaching

of the gospel unattended with a blessing; almost every week persons recently awakened come enquiring about the things of heaven; whilst those who have put on Christ by baptism are, as far as we can ascertain, walking consistently. In visiting the stations of my honoured brethren I have been much pleased and edified by the faithfulness they evince in the discharge of their numerous and important duties, and by the piety, and zeal, and increasing intelligence of the people committed to their care.

From Mr. Williams, Mandeville, June 28.

It affords me much pleasure from this distant country to bear testimony of the progress of the gospel, and the triumphs of the Saviour. I can scarcely imagine a more interesting sphere of labour than the one in which I have the honour to be employed. Such is the prospect of the mission in the parish of Manchester, as to afford abundant encouragement for laborious effort; and I gratefully acknowledge the kind providence which has directed and conducted me hither. People every where are desirous of receiving Christian instruction, and great anxiety is manifested by multitudes for the salvation of their souls. Sorry I am that I am not able fully to answer every call for help. Both our stations, Vale Lionel and Mandeville, are of so interesting a character as wholly to engage my sabbaths at present. Both the congregations are very large, and require particular attention. I hope after a little time, when I am well supplied with schoolmasters to be able to divide my time more equally between the various stations in the parish. But well can it be said that in Manchester, "The harvest truly is plenteous, but the labourers are few." O that the Lord would send more labourers into this harvest. You will be delighted no doubt to receive an account of our first baptism in the parish of Manchester, by a Baptist missionary. On Lord's-day, June 20th, 1841, I had the pleasure of baptizing 123 persons in the river at Vale Lionel, on a profession of their repentance towards God and faith in Christ Jesus our Lord. The place chosen for the administration of the ordinance was very suitable, beautifully shaded by trees; and the stillness of the morning gave peculiar solemnity to the event. The whole of the Saturday night previous was spent by a great number of people in prayer and praise; and as the day broke an immense

crowd of people assembled at the river's side. At a quarter past five o'clock, we commenced service; and, including the singing, prayer, address, and baptizing the 123 persons, the whole was closed in three quarters of an hour. Oh, it was a solemn service. Many shed tears on the occasion, and some who had never before witnessed such a service left the spot, saying they had never seen such a solemn scene before. I feared that, as it would be a novelty to many, we should have interruption, but I was happily disappointed. All were serious, while some seemed astonished. Some, that were strangers to these sights, said their ministers told them immersion could not be the right mode, for the 3,000 on the day of Pentecost could not have been immersed in so short a time as one day, but at the rate the minister baptized this morning they saw no difficulty in it. During the previous week, numbers of men and women were busily employed in enlarging the class house, in which we purpose worshipping till our new chapel is finished. In this place, immediately after baptism, a great number assembled for prayer. At eleven, I preached from Luke xv. 10, to a very large congregation, after which I gave the right hand of fellowship to the newly baptized, and administered the Lord's supper. Happy day! A day never to be forgotten by numbers in the parish of Manchester. You may think me premature perhaps in baptizing these persons, as I have not been long settled amongst them; but it must be remembered they have long been under instruction; a schoolmaster has been with them for some time, and members from other churches, who have settled in the township, have taken the lead amongst them; and I have carefully examined them all previous to baptizing them.

TABULAR VIEW OF SCHOOLS IN CONNEXION WITH THE "JAMAICA EDUCATION SOCIETY," FOR 1840.

SCHOOLS. In what Parish and County situate.	When commenced, No. admitted, since D. S. com.	DAY SCHOOLS.				Evening.	Sunday.	Names of Masters and Teachers.	Inspectors.
		Boys.	Girls.	Infants.	Total.				
COUNTY OF SURREY.									
Rede Castle, St. Thomas in the East	1834	35	40	15	90	4	126	Mrs. Kingdon, and Miss Davis	Rev. J. Kingdon
Kingston, East Queen Street	1816				393		641	Mr. G. Rouse, and Miss Simpson	Rev. S. Oughton
Stanley Hill, St. Andrew's					42		67	Mr. W. Spraggs	Ditto
Kingston, Hanover Street	1838	194	66		56		60	Mrs. Nicholson, and Miss Nicholson	Rev. J. Tinson
Knight's Ville St. David	1838	229	67	30	168		92	Mr. and Mrs. Rae	Ditto
COUNTY OF MIDDLESEX.									
St. Ann's Bay, St. Ann's	1840		27		27		450	Miss Clack	Rev. T. F. Abbott, and B. Millard
Ocho Rios, ditto	1838						200		
Coullart Grove, ditto	1837				80		100	Mr. J. Higgin	Ditto
Nichols' Mount, ditto	1837							Mr. J. Ellis	Ditto
Stacey Ville, Clarendon	1838				36		50	Mr. H. Beckford	Ditto
Brown's Town, St. Ann's	1836				230		750	Mr. and Mrs. Armstrong, and Miss Drayton	Rev. J. Clark
Sturge Town, ditto	1839				130		473	Mr. and Mrs. Gabbidon	Ditto
Buxton, ditto	1838				134		320	Mr. R. Brown, and Mrs. McInnes	Rev. H. J. Dutton
Bethany, ditto	1838						468	Mr. J. Johnson	Ditto
Clarkson Ville, ditto	1839				180				Ditto
Stepney, ditto						40	100	Mr. T. Henry	Ditto
Mount Zion, Clarendon	1838						70	Mr. B. C. Barrett, & Mrs. Williams	Rev. D. Day
Port Maria, St. Mary's	1838	165					60	Mr. W. Higgins	Ditto
Oracabessa, ditto	1839						64	J. O'Meally, E. Carr, M. M'Vicar, and E. Robinson	Rev. J. M. Phillippe
Spanish Town, St. Catherine's	1825	2100	160	176	104	442	38		
Passage Fort, ditto	1836	620	53	62	105	32	135	Mr. and Mrs. Harriot	Ditto
Sligo Town, St. Thomas in the Vale	1836	235	59	68	127	16	165	Mr. and Mrs. Ogborne	Ditto
Sturge Town, St. Catherine's	1837	231	32	49	81	9		Margaret Lawrence	Ditto
Kitson Town, St. John's	1838	55	20	22	42	4	20	Mr. and Mrs. Ennes	Ditto
Rock River, St. Thomas in the Vale	1838	16	6	3	9	3	12	Agnes Anderson	Ditto
Dawkin's Caymanas, St. Catherine's	1838	123	65	31	86	22	16	Mr. and Mrs. Archer	Ditto
Clarkson Town, ditto	1838						7	Edward O'Meally and others	Ditto
Vale Royal, Manchester	1840	120	62	68	120	6	135	Mr. and Mrs. P. O'Meally	Ditto
Victoria Township, ditto								Mr. and Mrs. Roden	Ditto
Old Harbour, St. Dorothy	1835		76	68	133		133	Mr. J. Walker	Rev. H. C. Taylor
New Lionel, Vere	1840							Vacant	Ditto
Mount Freedom, Clarendon	1840	2	12	6	20			Mr. J. Weston and Sons	
Jericho, St. Thomas in the Vale	1834		59	51	110		110	Messrs. S. and D. Merrick	Rev. J. Merrick
Mount Hermon, ditto	1838	176	76	69	145		172	Miss C. M' Tavish	Ditto
Lucker Valley, ditto	1837		21	62	60		120	O'Meally	Ditto
Mount Nebo, ditto	1840		11	6	19		91	R. Watson	Ditto
Smyrna, St. Ann	1839		67	24	91		90	C. Lewin	Ditto
COUNTY OF CORNWALL.									
Rio Bueno, Trelawny	1837		62	65	127		165	Mr. and Mrs. Innes	Rev. P. H. Cornford
Stewart Town, ditto	1837		73	37	110		240	Rev. B. B. Dexter (pro tem.)	B. B. Dexter
New Birmingham, ditto	1839		3	20	50		150	Miss Thomas	Ditto
Falmouth, ditto	1836	577	71	38	165		448	Misses Troop, and Johnson	Rev. W. Knibb
Refuge, ditto	1835		114	96	116	326	252	T. Knibb, Misses Poplewell, and Clark	Ditto
Camberwell, ditto	1837		74	63	127		220	J. Wallace	Ditto
Tharp's ditto	1838		27	26	63		63	A. Stephenson	Ditto
Green Park, ditto	1839		30	22	52		52	J. Whittaker	Ditto
Waldensia, ditto	1837		65	47	112		150	T. M'Laughlin	Rev. J. E. Henderson
Montego Bay, St. James's	1835				271		610	Mr. J. Tunley	Rev. T. Burchell
Shiertwood, ditto	1836				101		225	B. Smith	Ditto
Mount Carey, ditto	1836				309		780	J. C. Hayes, and Mary Morris	Ditto
Bethel Hill, Westmoreland	1837				159		270	Misses Reid and Plummer	Ditto
Jottenham, St. James's	1838				90		124	Mr. and Mrs. Vaughan	Ditto
Ryland's Vale, ditto					17		410	Mr. J. Scott	Ditto
Salters' Hill, St. James's	1837	368	132	68	198		235	Mr. T. Fickton	Rev. W. Dendy
Betterhill, ditto	1837	290	70	66	136		235	Mrs. Baylis	Ditto
Maiden	1837	79	25	30	65		71	James Lovemore	Ditto
Sudbur, ditto	1840	93	62	33	85			W. P. Russell	Ditto
Bethlehem, St. Elizabeth's	1840	38	26	5	31		61	James Aljor	Rev. J. May
Savanna-la-Mar, Westmoreland	1838				63		62	Miss Hutchins, Miss Vanhorne, and Miss Lake	J. Hutchins
Fuller's Field, ditto	1838		76	64	130		106	Mr. James Valentine	Ditto
Bayan's Mount, ditto	1840				32		43	Mr. R. L. M'Murdoch	Ditto
Luca, Hanover	1840	40		40	40		170		Rev. E. J. Francis
Green Island, ditto	1838		45	45	93		150		Ditto
Gurney's Mount, ditto	1837		52	45	97		105	A. D. Campbell, & Miss Chambers	Rev. E. Woolley
Bamboe, ditto	1840	30			30			Edward Mirey	Ditto
County of Cornwall					3059		5248		
County of Middlesex					3170	403	5667		
County of Surrey					734	4	960		
Total					6961	407	11,875		

The fourth report of the "Jamaica Education Society," of which Mr. Tinson is Treasurer, and Mr. Knibb, Secretary, has just been received. In addition to the tabular view on the preceding page, we subjoin an extract illustrative of the state and prospects of this useful auxiliary to direct missionary operations.

The committee of this society in presenting its fourth annual report has to rejoice in the increase to the number of children in their schools, and the additional support they have received from England; though, at the same time, it is to them a matter of deep regret to know that the scanty nature of their means prevents them from enlarging, as they wish, the field of their operations.

By reference to the tabular view it will be seen that there are between 17 and 18,000 children under instruction, but the committee feel confident that the present numbers could be easily doubled if they were furnished with the means to set in operation more extensive machinery.

The instruction of youth is now considered of the greatest importance by all parties, but if there be one part of the world where its importance is felt, and where it is needed more than another it is the interesting field of mission labour—Jamaica.

From causes well known to our friends in England, the mass here, though evidently paying attention to religion, is unable to read, and, consequently, cannot appreciate the advantages of education; it is not therefore surprising to find children who ought to be in the school-room, in the field or provision ground. While, however, this evil is daily decreasing, we feel that it will not be *entirely* destroyed, unless the access to the school-room is made easy, both as it regards terms and distance. The children of the peasantry of Jamaica must, at present, have all difficulties taken out of their way—they are not yet in a condition to surmount them.

Your committee would not, however, have you suppose that the children under their care are not progressing—their progress is, indeed, surprising, and their anxiety to improve, in many instances, exceedingly pleasing. Your committee are not willing to allow, that the attainments of the children here are at all inferior to those at home who enjoy treble the advantages. Nor is that disposition on the part of the parents, of which we have spoken,

to keep their children at work and therefore from school, at all on the increase, but most visibly on the decline, and as the results of instruction display themselves will be entirely destroyed.

It is a matter for deep consideration that the prosperity and final success of the African mission must depend, in a great measure, upon the instructions imparted to the children of Jamaica. Those who feel most, and who will ever take the deepest interest in Africa, are her sons and daughters here. Those whose constitutions are most fitted for her climate are to be found here. But they require other qualifications besides sympathy and physical fitness; they must be brought under instruction—mental and religious cultivation, before they will be properly qualified to enter the field of superstition, of treachery, and blood—Africa. Let the children of Jamaica be *well* educated and their minds early stored with the truths of the gospel of Jesus Christ and, with God's blessing, men will always be found ready to carry the glad tidings of mercy to that land which has so long been deluged with the blood of its inhabitants, but whose woes and lamentations could never reach the iron-hearted manstealer, which tidings shall not merely overthrow the infernal system of slavery, but impart unto the children of Ham that freedom which has been purchased by the blood of the Son of God.

Your committee in closing this report beg leave to state that their treasurer the Rev. J. Tinson, and the Rev. W. Dendy, one of the members of the committee, are about to visit England, and have been requested to state the claims of, and press for additional support to this society. We trust that their statements and appeals will be attended to. Let the blessings which must accrue to the people *here*, from education—let the blessings which must flow from there to Africa—let the overthrow of the accursed slave-trade—let the salvation of souls—the promotion of God's glory, force upon you the claim of this Institution.

PASSAGE FORT.

The ordinance of baptism was administered at Passage Fort by the Rev. James M. Phillippo, on the 13th ult. to 28 individuals who had, for some time previously, given evidence of "repentance towards God, and faith in our Lord Jesus Christ."

Among the number was Mrs. Hume, (wife of the Rev. William Hume, of Spanish-Town) whose views, with regard to the subjects and mode of baptism, underwent the change which she now publicly avowed, for a considerable time before she devoted herself to missionary

work, but owing to circumstances, it was thus delayed until after her arrival in Jamaica.

The solemn ceremony was performed in the sea, near the mouth of the River Cobre, in the midst of a great number of spectators. Some hundreds crowded the beach, and multitudes were in canoes, which formed a semicircle by the place of baptism.

The candidates were at the water's edge at the early hour of five. The morning was beautifully fine; the sea calm and peaceful; reflecting, as it were, in its glassy bosom, the mountains rising in all their grandeur before us, whilst the behaviour of the spectators was solemn, in unison with the feelings of the candidates, and suited to the occasion.

In a subsequent part of the day our friends were received into fellowship with the church, and partook of the sacrament of the Lord's Supper. All the services of the day were

deeply interesting. May they prove highly profitable to all who attended them, and to God shall be all the glory.

BAZAAR.

The sale of useful and fancy articles at Passage Fort, took place on the 27th of April last, under the active superintendence of the Rev. J. M. Phillippo, Mrs. Phillippo, and friends. The commodities, which were chiefly of the useful kind, were furnished by benevolent ladies in England, in aid of the schools under the direction of Mr. Phillippo. On the present occasion, all circumstances considered, the proceeds were considerably greater than was anticipated, amounting to full 59*l.* sterling; thus reflecting the highest credit upon the inhabitants of the district in general.

HONDURAS.

Mr. and Mrs. Hosken, who arrived at Belize on the 20th of March, have removed thence to New York. They had both been ill, and Mr. Hosken considered it to be their duty to remove to a climate more congenial with their constitutions.

HOME PROCEEDINGS.

DEATH OF THE REV. JOHN DYER.

The last Missionary Herald was prepared for the press by the diligent and amiable servant of Christ with whom the publication originated, and who occasionally referred with pleasure to the fact that he had been enabled to attend to the editing of every successive number. The work, however, now devolves on other hands, Mr. Dyer having ceased from his labours on the 22nd of July.

At a full meeting of the committee, which was held on the 29th, the following resolution was passed unanimously:—

“Resolved,

“That this committee, in recording on their minutes the decease of their invaluable coadjutor and beloved friend, the Rev. John Dyer, desire, with humility and profound submission to the will of God, to bow to the inscrutable and heart-rending providence by which the society has been deprived of its senior secretary, and his family bereft of an affectionate and revered parent. They call to mind, with feelings of mournful satisfaction, the numerous and important services which

he was enabled to render in the promotion of the Redeemer's kingdom, both at home and abroad, by the singular abilities and endowments which it had pleased God to confer upon him; and, with devout thankfulness, they reflect upon the Christian virtues which adorned his blameless life, and on the unimpaired integrity and uniform consistency of his personal character and official conduct down to the period of his deeply lamented affliction and death. Under the distressing circumstances amidst which that event has taken

place, they feel it a duty which they owe to his memory, to his sorrowing widow and family, and to the constituents of the society, to pay their public and unanimous tribute of respect and Christian love, to his moral worth, his dignified and amiable deportment, his entire consecration to God; and to the accuracy, punctuality, and uprightness, which characterized to the last, and through the preceding period of twenty-three years, the performance of the onerous and responsible duties of his office."

It was thought desirable that, before the management of the accounts was transferred to other hands, they should be investigated by the official auditors. The auditors therefore met, and having examined them to the 13th of July, the last day on which they were under Mr. Dyer's care, they reported that they found them correct; and that there was at that date cash in the Bank, 41*l.* 5*s.* 8*d.*, and in the cash-box, 541*l.* 8*s.* 9*d.*, making together 955*l.* 14*s.* 5*d.*, there being a balance due to Mr. Dyer of 7*l.* 2*s.* 3*d.*

This proof of the accuracy with which the pecuniary concerns of the society were conducted by our late revered secretary to the last, is gratifying; but while it is published, in justice to his memory, it is necessary to add, that the balance in hand must not be taken as a criterion of our financial state, as the committee has been compelled, during the last few months, to borrow considerable sums, which are at present unpaid.

ARRIVAL AND DEPARTURE OF MISSIONARIES.

Mr. and Mrs. Leslie, with their two children, and Mrs. Ellis and family arrived from Calcutta on the 23rd of July. The voyage has been so beneficial to Mr. Leslie that he is now in perfect health; we regret to have to add that Mrs. Ellis continues to be in a very debilitated state.

Mr. Tinson and family arrived from Jamaica on the 14th ultimo. Mr. Tinson's health is partially recruited.

A letter has been received from Mr. Bon-tem's, announcing that he and Mr. and Mrs. Littlewood had arrived safely at the island of St. Thomas, on their way to the Bahamas. It is dated July 1st. They expected to remain on the island about a week, and hoped that in about a week more they should reach Nassau.

Mr. Gibson, whose designation took place at Watford on the 6th ult., has left London for Portsmouth, there to embark for Calcutta in the Vernon, Captain Gimblet.

Mr. Dendy requests us to state that as he expects to leave England for Jamaica, either

at the latter part of October or the beginning of November, he will feel thankful to any friends who may have boxes of articles prepared for Jamaica, to be sold for the benefit of the schools, to forward them in good time to the Mission House, at Fen-court, specifying the particular schools for which they are intended. He adds, that several teachers are ready to accompany him to Jamaica, to occupy important stations in that highly interesting island, but the number must depend upon the contributions of friends for their outfit and passage. He therefore appeals to those who feel an interest in the welfare of the children of the negro race, to assist in this undertaking, the future condition of the island depending upon the means that are now employed to educate and train the rising generation. Friends desirous of assisting in this work will oblige Mr. Dendy by giving him an early notice of their intention, that time may be given to those who are willing to embark in this important enterprise to secure a passage, and prepare for their voyage.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. A. Leslie, 3 March, 1841; Rev. J. Thomas, 8 May; Rev. J. Lawrence, 31 May.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. Tinson, 25

May; Rev. J. Kingdon, 17 June; Rev. S. Oughton, 17 June.—Port Maria, Rev. D. Day, 15 June.—Mandeville, Rev. J. Williams, 28 June.—Anotta Bay, Rev. J. Dalwell, 12 and 27 May.—Montego Bay, Rev. T. Burchell, 25 May, 8 June.—Falmouth, Rev. W.

Knibb, 4, 21, and 29 June; Rev. J. May, 21 June; Rev. J. E. Henderson, 20 May.—Manchioneel, Rev. J. Kingdon, 28 May.—Lucea, Rev. E. J. Francies, 12 June.—Brown's Town, Rev. J. Clark, 28 May.—St. Ann's Bay, Rev. T. F. Abbott, 2 June.—Stewart Town, Rev. B. B. Dexter, 10, 14, and 19 May.

passage out at St. Thomas's, 1 July.—Nassau, Rev. H. Capern, 7 June.

HONDURAS.—Rev. C. H. Hosken, 13 May; at New York, 2 July.

WESTERN AFRICA.—Fernando Po, Rev. J. Clarke, 26 April; Dr. Prince, 23 April.

BAHAMAS.—Mr. W. Bontems, on his

ACKNOWLEDGMENTS.

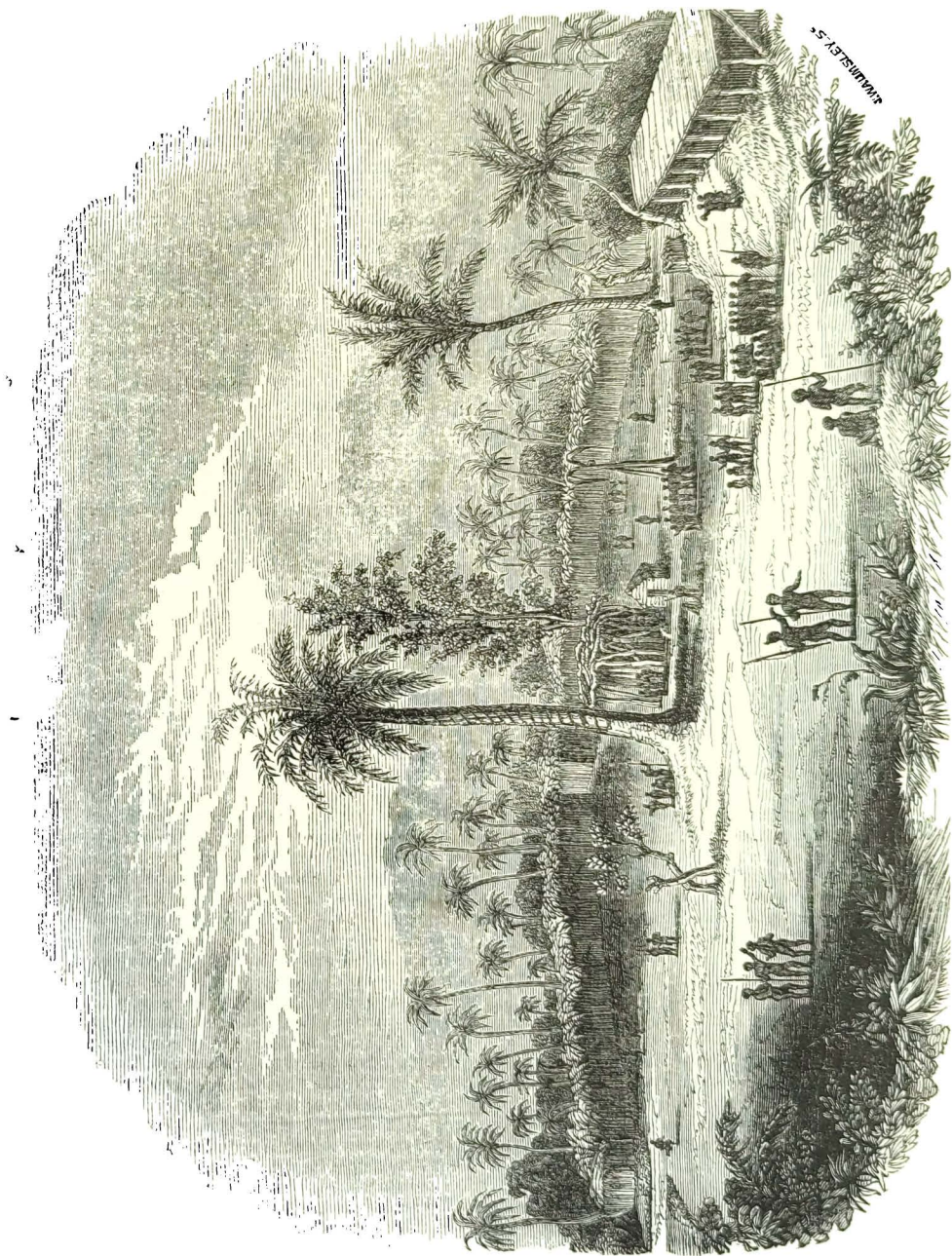
The Committee beg thankfully to acknowledge the following:—a box of useful articles for Mr. Henderson, of Belize, from Mrs. Clements and Miss Sargent, of Laytonstone; two parcels of magazines, &c., from Mr. Lomax, of Nottingham; a small paper parcel for Mr. Dawson, of Ceylon; two boxes of clothing and haberdashery from Watford, for Mr. Burchell; a box of fancy articles for Mr. Phillippo, from Mrs. Grey, Jersey; a parcel from Mrs. Nelham, for Africa; a large case of magazines and pamphlets from the Misses Keene, of Hampton; a box for Mr. Dallewell, from Sunderland; a box for Mr. Henderson, Belize, from Waterford.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of July, 1841.

Subscriptions.	£ s. d.	Essex.	£ s. d.	Earl's Barton	£ s. d.
Allen, J. H. Esq.	2 2 0	Langham, collection ..	6 10 0	Hackleton	5 2 10
Blackmore, W. Esq. ..	5 0 0	Bures	7 0 0	Harleston	24 2 3
Lindop, Mr. T.	1 1 0	HERTFORDSHIRE.		Harpole	3 13 6
Martez, Mrs. R. G. ...	1 1 0	St. Albans, on account	40 0 0	Kingshorpe	15 10 4
<i>Donations.</i>		Tring, subscriptions ..	3 3 0	Kislingbury	2 12 6
Dunt, Mr. Thomas, for		KENT.		Lampport	20 14 3
Africa	2 2 0	Bessels Green	9 0 0	Milton	0 7 2
Dyer, Mr. S. collected		Boro' Green	1 2 0	Morton	17 11 4
by	5 0 0	Chatham, Brook	5 13 8	Moulton	2 4 0
Elliott, Mrs. Clapton	50 0 0	Dover, per Rev. Mr.			8 0 0
Fletcher, J. T. Esq.,		Hewlett	2 12 0	Northampton—	
Limehouse	1 2 0	Eynsford	7 6 5	College Street	77 11 8
Friend, at New Mill ..	1 0 0	Foots Cray	2 0 0	Grey Friars' Street..	2 16 6
Friend, for Africa ..	1 0 0	Tenterden—		Patchall	4 1 1
Manfield, W. Esq., per		Friend	8 0 0	Ravensthorpe	6 2 0
Jos. Gutteridge, Esq.	10 0 6	LANCASHIRE.		Roads	10 10 0
Marsh, Miss Ann	2 0 0	Liverpool, on account	70 0 0	Rushden	12 10 2
X. Y. Z.	5 0 0	Manchester	20 0 0	Spratton	5 0 0
LONDON AND MIDDLESEX		Spark Bridge—		Stulgrove	1 13 6
AUXILIARIES.		John Fell, Esq.	5 0 0	Towcester	16 6 2
Istington, William-St.,		NORFOLK.		West Haddon	12 11 2
collected at, by Mr.		Kenninghall, per Rev.		Weston by Weedon ..	13 19 6
Miller	1 0 0	W. Roper	8 0 0	Yardley Chase	1 0 0
John Street, by Mr.		Aylsham	3 10 0	RUTLANDSHIRE.	
Cozens	45 0 0	Dereham	12 2 6	Oakham	11 0 0
Meard's Court, by Mr.		Claxton	8 0 7	SOMERSETSHIRE.	
Hatchard, for Africa	10 5 5	Fakenham	14 11 10	Chard—	
Walworth, Horsley-St.,		Foulsham	22 5 10	Sunday School, by Rev.	
collection	7 0 0	Ingham	25 0 2	T. Clarke	0 17 6
BEDFORDSHIRE.		Lynn	10 11 2	SUFFOLK.	
Steventon, by Rev. E.		Neatishead	4 19 10	Sudbury, Collection..	3 10 0
Carey	5 0 0	Norwich—		WARWICKSHIRE.	
BERKSHIRE.		St. Mary's	133 12 7	Birmingham, on ac-	
Wallingford	29 18 9	St. Clement's	9 19 0	count	105 0 0
BUCKINGHAMSHIRE.		Orford Hill	43 2 8	YORKSHIRE.	
Ivinghoe, by Rev. E.		Salehouse	7 0 0	Bradford—	
Carey	1 12 6	Stoke Holy Cross	7 7 6	Juvenile Society	8 0 0
Amersham, by Mr. West	60 15 2	Swaffham	6 12 0	Goole—	
Buckingham—		Worstead	16 0 0	F. F., Donation	25 0 0
Mrs. Priestley	10 0 0	Yarmouth	7 8 0	SCOTLAND.	
CAMBRIDGESHIRE.		NORTHAMPTONSHIRE.		Montrose—	
Cambridge, by Mr. Nut-		Blisworth	0 18 8	A Friend	1 0 0
ter, on account	163 10 3	Brayfield	3 4 2	FOREIGN.	
DEVONSHIRE.		Brighton	11 0 0	Guaudenfeld on the Me-	
Plymouth on account..	40 0 0	Bugbrook	18 13 3	loshna, by Rev. C. C.	
Devonport	10 13 1	Burton Latimer	7 3 4	Tauchnitz	14 17 0
Tavistock—		Clipstone	25 0 0	Netherlands	125 0 0
Rev. W. Rooker ...	1 0 0				

MISSIONARY HERALD.



WESTERN AFRICA.

THE engraving on the other side of this page is taken from a sketch drawn by Dr. Prince, of the scene of some of the missionary essays in which he and his colleague have engaged. It represents the "Play-place" where dances and festivals are held by the inhabitants of Bassilli, a native village in the interior of Fernando Po. This Play-place is about one hundred and thirty paces in circumference; and is surrounded by palm-trees, wild canes, and a variety of shrubs. The open shed upon a bank of earth at the right hand of the spectator is the Palaver House, a place for discussing grievances, deciding disputes, and settling other social business. It was from the uprights of this shed that our friends suspended their hammocks for the night of the 28th of January. A little beyond this is the stump of a tree and a small shed of dried sticks, constituting a charm for the cure of diseases. The low building on the left-hand side is a kind of cage, intended in like manner to deter the rats in the neighbourhood from destroying yams; and, somewhat nearer, is a tree supporting two stakes united at their tops so as to uphold a cluster of palm-oil nuts, another charm prescribed for the prevention of personal injuries to the players when handling or hurling their spears. In the central part of the back-ground is an arbour of living trees, originally planted as stakes, by order of the Dotter, or magician, to avert sundry evils. Within this arbour the king, with some of his elder subjects, takes his place on public occasions; and here he sat, when, on the 29th of January, the missionaries first addressed him and his subjects respecting the Great Salvation. Our readers will peruse with much interest the following account of what took place, written by Dr. Prince.

We passed a night of broken slumbers, but awoke refreshed at grey twilight, and our ears were almost at the same moment saluted by the proclamation shouted by the king (according to promise), from before his hut to the awakening inmates of his village. The call was made in a peculiar metrical tone, agreeable to the ear, and in short harmonious sentences from a stentorian throat. An immediate and general response was given, just as if the whole population had simultaneously started into life at the first sound of their ruler's voice, and as if all were in the attitude of attention without their huts. Silent as death till his royal pleasure was fully declared, they then, as with one tongue, sounded their consent in tones like the gay and cheerful crow of a number of chanticleers. The king replied, and there was a short pause, till presently I heard a sound as of the rustling of leaves and shrubs, and forthwith started from the thicket that surrounded the play-place a ready company of expectant hearers. The sweet morning air, the music of the little songsters in the tree before us, the faithful voice of the heathen king, and the ready compliance of his simple subjects, the novelty and sublimity of the purpose for which they were

assembling, altogether originated in my breast an inexpressible delight, and opened the day with unusual cheerfulness. About 130 collected, dividing themselves into sections nearly corresponding with their ages.

Here and elsewhere the women are the most tardy in giving attendance; the larger proportion who do come bring infants or children; their backwardness is partly referable to the custom of excluding them from palavers. When we have signified a desire for their presence and have stated that our palaver is for women also, and good for all, surprise has been manifested, and the women seem amazed and timid; they also betray a shame to appear in their naked condition before us, and crouch down and attempt to cover themselves as they approach or retire; they commonly shrink from our proffered hands at first interviews, and few take them with apparent confidence. Whenever too the subject of polygamy is named, or either of us kneels at prayer, or, what is still more offensive, when Jesus is named, a laugh is excited; but I am disposed to believe that it is an expression of a vacant mind, surprised into something quite new to it, rather than indicative of contempt or repugnance. In the midst of my

first address to them, and after I had striven to show them the fallaciousness of their superstitions, and to shake their confidence in their dotter, this man went on one side, and in a moment a great number gathered round him; I wondered what was to come, especially when thirty or forty ran off at great speed, as people pursued or giving chase, Our interpreter, however, made an agreeable solution of the riddle, by telling us that by command of the king, the runaways were gone to bring fowls to present to us as a thankoffering; five were handed to us, besides bread-kind, and tope (palm-wine), and we were told they were very thankful, wished to hear more, and would gladly welcome a teacher. They say "they must believe what white man say." We disbursed a few beads to the piccanniny mammas, and gave his majesty a likeness of Queen Victoria that graced the bowl of a tobacco-pipe, and also delighted him in a present of some of the weed.

I shall add to the interest of this tale by a short account of a second visit we paid to them yesterday. We set forth at half-past five, A. M., on foot, to see the people of Banapa, a village a little nearer than Bassilli. As we approached, those we first espied ran away from us, bolting into the bush as usual; but as soon as we conveyed to them what is our errand, to talk to them about "Dupée" (God), and that we were their friends come all across "the great salt water" to teach them his book, they peep out of their lurking places, and ere long are pleased more than they can express; and frequently after we have thus been fied from at our entrance, the contrast of conduct at our sortie from the villages has been very striking; they then laugh and gambol around us, and vie with each other who shall have most of our regard. We had not succeeded in apprising Banapa of our intended visit, and therefore had a very scanty attendance, the more so as they are preparing for a festival to be holden on Tuesday next, to provide for which many are in the woods, hunting. We had the satisfaction, after speaking to about forty people, to sit with the king, and a few others, for the best part of an hour upon the flooring of his hut, getting some acquaintance with their *natural religion* by a series of catechetical questions. Our interpreter dwelt eleven years amongst the Boobies or Adeeghas, is conversant with their language and manners, and personally known in most of the villages in this quarter of Fernando Po. We have some intention of returning to Banapa on the day of their festivity, as we are sure to have a large company then, and before their rejoicings begin. Thence we went to our better acquaintance the Bassillians, who no sooner saw us passing by their scattered huts than out they came to welcome us as old friends, and as a matter of course, and unbidden, accompanied us to the play-place. This was in the forenoon, and our ar-

range ment was to defer till the evening our preaching, as a time most suitable to them, for the convenient hours are in the first of the morning before they go to their farms or provision grounds, and in the evening after their return. We had come prepared for another night in the Palaver House, but seeing so goodly a number of volunteers, and finding the chief would enlist many others, we quickly agreed to meet them as soon as we had cooked and ate breakfast, during which operations we had about us a crowd of spectators, with whom we endeavoured to cultivate an intimacy. It was with great difficulty one or two could be persuaded to taste of our food; success was obtained with these by urging that we should take it as a token of their confidence that we were their friends. With another, that after great reluctance and hesitation tasted some sugar, we had a hearty laugh, and exchanged a significant merriment with the by-standers. We handed him some powdered coffee, this he used as snuff, when he took a second pinch with an evident gout.

Upwards of two hundred assembled: a more attentive auditory could not be given: sobriety and concern were depicted upon their countenances; and during the three quarters of an hour which I engaged them, by illustrations familiar to them, and calculated to convince of the depravity of their hearts, and the alienation of them from God,—of his right to them, and of the only way they could become friends with him, and pointed out, by such parabolical figures as they could understand, their helpless state and need of a heavenly friend, they seemed not to tire, and showed the same respectful, earnest interest when brother C. followed and gave a concise exposition of the ten commandments. We have great pleasure in visiting the aborigines; though so dark in their minds, disgusting in habits, and so truly a distinct and neglected race, yet there is a simplicity, a harmlessness, and a childish good-nature belonging to them, which engages both the compassion and confidence of an observer: and though our ministrations amongst them are impeded by unacquaintance with their language, and by the difficulty of descending to the scale of their intelligence, yet I experience in these difficulties, and by the grace of God, a profitable humbling of a vain mind, and have that word most seasonably impressed, which says, "Without me ye can do nothing."

Before we separated we put a few questions, with a view to ascertain whether any effect had been produced upon them, and requested that if any one had felt the risings of sorrow for having lived so long a stranger and enemy to God, such a one would declare it; the general reply was, "Nobody's heart broke." I attach a value to this ingenuous response, and do not faint because of it, for the Holy Spirit works in man ere the subject can discern his operations, and the fact of these people having been two or three times summoned by the

king in the interval of our visits, to be reminded by him, and by his grey-beard chiefs, of what the white men had said, may be the first beginnings of a heaven-born struggle, it may be the kindling of a flame destined to consume the stubble of superstition and to light the way for these heathen people to the mansions of peace and purity.

The most recent intelligence from these brethren with which we are acquainted, is contained in a letter from Mr. Clarke to Dr. Hoby, dated, Fernando Po, June 25, 1841.

God is in much mercy favouring me with health; and the valuable life of my beloved colleague has been graciously spared, and soon I hope to see him again at his important work, with his accustomed diligence and zeal.

We have heard so little from home, that we are greatly in the dark in reference to your intentions and proceedings in regard to this most important and interesting mission. But we cannot suppose that you have sent us here, and gone forward so far, and been favoured with such encouraging prospects, only to raise a hope to be blighted, or a cause to be neglected. It is vastly important that, without a day's unnecessary delay, men should be sought for and sent, to follow out what God has most propitiously begun.

After a residence of nearly six months here, I certainly think, and so does Dr. Prince, that the island of Fernando Po is the most healthy part to be found on the coast of Western Africa. Here there is much rain, and we are now in the midst of the rainy season, and travelling is unadvisable, if not impossible, at this time of the year; yet in a town of nearly 1,000 inhabitants, your missionaries will find work; and the work of acquiring languages

may be carried on by means of natives from nearly all parts of the coast and the interior to which they may wish to go in the dry season.

The natives are a quiet race, amounting, I suppose, to full 12,000. I have got the names of forty towns or upwards; and of those on the south side I have not yet been able to obtain the names of all. Those we have visited have readily brought about 300 to their playground to hear an address; so that, reckoning fifty towns, and only an average of 250 to each, we should have 12,500 souls. Several of these natives appear very willing to hear of God, and 115 are living in the town of Clarence as servants and canoe men. Some few of these, who understand English, attend upon the preaching of the word, and one has joined our class as a catechumen, or inquirer.

I shall now draw these imperfect lines to a close; and do so in the hope that soon we shall be able to enter Africa by the Niger; and at Adda Kuddu, or some other place near the confluence of Ishadda, plant the banner of the cross, and find a resting place, or rather a starting point, for the servants of the God of heaven.

EAST INDIES.

CALCUTTA.

In a letter dated June 9th, 1841, Mr. Thomas writes thus:

Many, many thanks to you, Mr. Beeby, and our American friends, for the draft to which your letter gave cover. The amount has been fully anticipated by the works which have already left the press. I have written to our good friends in America, thanking them for this renewed token of their kind attention to our wants, and earnestly pleading for further contributions. I also intended to write either to Mr. Beeby or Mr. Steane, to solicit further help from the Bible Translation Society, of which we are in urgent need. I find, however, I cannot possibly write to either of those

kind friends by this opportunity. Kindly convey to the committee of the Translation Society the heartfelt thanks of the Calcutta Brethren for the contribution already received, and tell them our eyes almost fail in looking for the further aid their published documents have encouraged us to expect. When we heard of the formation of the society, we felt confident of support; and in, I hope, humble but firm dependence on God and his people, we went forward in our work, exerting ourselves to the utmost to meet the demands of the country, which came pouring in upon us from many

quarters. We are still going on, but with very much subdued feelings, and sometimes with considerable hesitation. We have printed portions of the Old Testament, but are at a loss to know how the cost is to be provided for, unless from hoped-for supplies from America. A reprint of Genesis is called for, but we dare not undertake it until we get replies to the letters which we sent some three or four months ago. I earnestly hope the committee will not lay any embargo on our labours in either the Old or New Testament, but allow us to act as the necessities of the mission and of the country may mark out the path of duty.

I forgot to state in my last that a son of the late Capt. Page, of Monghyr, trained up in a great measure under our worthy brother Leslie, had offered himself for missionary labour, and been unanimously accepted by the brethren,

for the present on probation. He appears a most eligible person, and promises to make a very good and devoted missionary. He is at present at Serampore employed in Mr. Mack's school, but I believe he has given Mr. M. to understand that he will leave him in about a month from this time. We have proposed that he should reside with brother Evans, and labour under his direction. Brother Leslie will no doubt bear a willing testimony to the character of the young man, and the propriety of his being engaged. Indeed, he strongly recommended him to our notice, and encouraged him to offer his services.

With the exception of brother Ellis, who is very ailing, the mission families are in pretty good health. All worked almost to death, but kept alive.

On the 2nd of July, Mr. Thomas writes again:—

It is my painful duty to inform you, that our little band has been again reduced by the return to England, in consequence of ill-health, of our esteemed brother Ellis. You will no doubt remember that I have in former letters repeatedly referred to his health as being very precarious, and intimated that, in my opinion, his return to England would at an early period become absolutely necessary, unless prevented by death. The circumstances, however, in which we have for so long a time been placed, rendered it imperative for him to remain at his post as long as possible; while his own ardent attachment to the institution under his management made him unwilling to leave, while any prospect of continued usefulness remained. Hence, though very ailing when Mrs. Ellis and their children left in the beginning of March, he was fully resolved to remain if possible until further help could be obtained from England. Such was the desire of his heart, but his constitution proved unequal to the task, and after struggling for a season to carry out the measures he had proposed to himself, he has been under the necessity of resigning his charge, and returning to England. It is very probable that the crisis has been hastened by his change of circumstances after his wife left. Be that as it may, the decline of his health soon became apparent, and latterly proved fearfully rapid, so much so, that only a week elapsed from the time he made up his mind to leave us and his actual embarkation, and within that interval our fears were greatly excited lest his death should take place before he could get on board. He embarked on the evening of the 21st. ult. We heard from him two or three days after by one of the youths of the Institution who accompanied him part of the way down the river; when the young man left, he was no worse, but apparently no

better. Since then we have not heard. We pray that his life may be spared for further usefulness, but our hopes are far from sanguine, and we shall not be surprised to hear of his being called to his eternal reward before the "Ariadne," in which he sails, can reach her destination. For the satisfaction of the committee, our afflicted brother obtained the certificate of his medical attendant as to the necessity of the step he had taken: a copy I enclose on a separate sheet.

On Mrs. Ellis's leaving, our dear friends Mr. and Mrs. Small removed to the Entally premises. Mr. S. took charge of the Native Institution, while Mr. Ellis retained that of the Native Christian Institution, together with the domestic concerns connected with it; but on his health so failing as to render his immediate return to England necessary, Mr. and Mrs. Small were requested to take charge of these concerns also, with the general superintendance of the Institution. Our arrangements for the conduct of the Institution are not yet complete; indeed we are in such a state of weakness, and have so many important duties to discharge, that we feel very much at a loss to determine what course to pursue. To add to our perplexity, brother Small is just now very unwell, with fever. I much fear his constitution will not stand the climate; thus far he has often been very ailing. What with deaths and removals through ill-health, our mission has been severely tried, and may be said to be in a precarious state, but the Lord reigneth and he will provide. He will yet show the path of life, and carry on his own cause, and glorify himself. Oh that those who remain may be found faithful to their trust, and successful in their work! We are willing to abide by our posts to the last. You will, however, permit us to urge you to send us out help with as little delay as possible.

Can you not find some tried men,—men who have had some three or four years' experience as pastors of churches? Do, my dear friend and brother, think of us and see if something cannot be done.

Mr. Evans, who has charge both of the Benevolent Institution and of the church meeting in the Bow Bazar, writes thus, July 4th:—

You may rest assured that it is not a desire to appear frequently before you as a correspondent that prompts me to write. I have, in fact, *no leisure*: and besides, I earnestly wish to fulfil my course here, and do my utmost to promote the great ends of our society whilst health and strength are mercifully continued. Whilst so many, more robust than myself, fail, in a climate so enervating it becomes my duty to labour diligently as long as favourable opportunities are afforded. I am very happy, and I hope useful in my work; and I feel it an honour to serve the mission abroad after having given some humble proof of my interest in its welfare at home. That your remaining brethren here have much to do, amidst fearful responsibilities and Christian anxiety of no common order, you can easily conceive. God grant us all strength "equal to our day," and make us "faithful even unto death." Do remember us constantly in prayer. 2 Thess. iii. 1; Heb. xiii. 18.

You will well remember my frequently expressed desire to endeavour by all means to become independent of the society as to my pecuniary support. The principal object which I have, indeed, in this present hasty communication is to inform you that with much economy and self-denial in the management of the Benevolent Institution, I can now draw from its funds fifty rupees per mensem, and that after the 1st of July the church under my pastoral care will contribute fifty rupees per mensem for the same purpose. Accordingly you will find from the statement of the agents here that I shall consequently draw one hundred rupees per mensem less from the funds of the society. I shall hail the day when more can be realized from the church and the institution also. My purpose is fixed, and I shall not be easily diverted from it, believing, as I do, that it should be the object of every one of our missionaries to free himself as soon as possible from entire *pecuniary* dependence on the funds of the society.

It will grieve you much to be informed by this mail that brother Ellis is also compelled to return home. To us it is a source of sorrow, alleviated, indeed, by the information that additional labourers are preparing to leave you for India; but we do earnestly hope that you sympathize with us in our existing depressed condition, and that, as an evidence of this, you will endeavour to be more full and consolatory in your letters. Our brethren complain much of your brevity. I have done all I can to convince them that you are most fully occupied, but still they think that your

chief affectionate anxieties travel westward; and a very natural desire is expressed by all to know you more as a friend and brother, common to us all, in Calcutta. I love you too cordially for you to be permitted to attribute this to any other cause than a desire to honour you. As a long-trying and faithful servant of the society you ought to be entitled to respect and affectionate regard to all who wish well to Zion, and I shall be the last on your list of correspondents to find fault with you.

The trials of faith and patience (all doubtless sanctified of our God for good) which your brethren here are compelled to endure, certainly claim the sympathy of the entire committee. Whilst there is so much in the people of India to urge them forward in their course of Christian devotedness, it is very affecting to us, and it must be so to you, that so many labourers, from whom so much was anticipated, are mysteriously removed. We can but recur to the pleasing commission of our Lord, and rest confidently in his gracious promise, "Lo! I am with you always." Brethren Yates, Thomas, Wenger, Small, and myself, every one of us absolutely overwhelmed with missionary engagements of the most arduous character, are all that are left to conduct the affairs of the society, and promote its objects in Calcutta. Surely this simple fact, apart from all other considerations which it suggests, must tend to excite and bring into practical operation the zeal of our Christian friends in Great Britain.

The Benevolent Institution still continues to prosper, and engages much of my time and attention. The church in Bow Bazar is united and zealous, and I am not permitted to labour there without many indications and assurances of the divine presence and blessing. I hope to baptize several shortly in addition to fifteen already received since January. The church and congregation have recently contributed upwards of 800 rupees towards the erection of a new pulpit, and some necessary alterations and repairs to the chapel. One hundred rupees twelve annas have been collected after a sermon for the Tract Society here, and now an effort is being made to enable us to establish a library. If any friend in England would cheerfully contribute 5*l.* toward this latter object, many spiritual and permanent benefits would be the result. Blessed are they who are prompt in giving, where help is so urgently required.

My dear wife unites with me in affectionate regards to you, and to all dear to us. She is

in pretty good health. Indeed we have much cause of gratitude in this respect, and our confidence is in our heavenly Father and friend, for days to come. I have never relaxed from my labours since I came here, and my health has never been much affected, except after visiting the villages. We have had

a very trying season, and like all "new comers," we have had our share of suffering, but of this I am not disposed to speak, except in terms of gratitude to God for support and consolation, when earthly sources were all dried up. "Let God be magnified."

The Twentieth Annual Report of the Calcutta Auxiliary Baptist Missionary Society has been recently received. Like the Report of the preceding year it includes an account of the Baptist Mission in India, and gives a brief survey of the Parent Society's operations in other parts of the world.

The report of missionary labour in India is, as last year, divided into three parts: the 1st detailing the operations in or near Calcutta carried on in immediate connexion with the Auxiliary Society; the 2nd the other operations of the Baptist missionaries in Calcutta; and the 3rd those conducted by missionaries of the Parent Society at the other stations.

I. Under the first head are mentioned :

1. *Preaching to the heathen, &c.*

The report states: the committee should have rejoiced, had the circumstances of the mission allowed of its being carried on with greater vigour and to a greater extent. Mr. Aratoon, Shujáat Ali and Gangá Nárayan Sil, have been constantly engaged in this good work, aided by Mr. W. Thomas and Mr. De Monte, when in Calcutta. Several of the senior students in the Theological Seminary also have been more or less employed in making known the gospel to their countrymen.

2. *Native Churches.*

1. The church in South Kalingá—formerly under the pastoral care of the late Rev. W. H. Pearce. Present pastor: *Shujáat Ali*. Number of members, 40: of whom a considerable proportion are East Indians.

2. The church in Intally. Pastor, the Rev. *J. D. Ellis*. Members, 19.

3. *Stations near Calcutta.*

1. Haurah and Salkiyá.—Pastor and missionary, Rev. *T. Morgan*. Members, 18.

2. Narsingdarchok.—Assistant missionary, Mr. *W. Thomas*. Members, 69.

3, 4. Lakhyántipur and Khárf.—Assistant missionary, Mr. *F. De Monte*. Members at the close of the year—at Lakhyántipur, 69: at Khárf, 42.

II. Under the second head, comprising the operations carried on in or near Calcutta, but not at the cost of the Auxiliary Society, we find mentioned :

1. *The Churches in Circular Road and Lál Bazár.*

The former of these continues to be severely

tried by the want of a regular pastor. Present number of members, 78.

The latter is now under the pastoral oversight of the Rev. *W. W. Evans*. Number of members, 75.

2. *Schools.*

1. The Benevolent Institution, under the superintendence of the Rev. *W. W. Evans*.

2. The Native Institution at Intally, established last year,—under the superintendence of the Rev. Messrs. *Ellis* and *Small*.

3. The Native Christian Institution: the male department of which, including the theological seminary, is superintended by the Rev. *J. D. Ellis*, at Intally; whilst Mrs. *Penney* continues to take charge of the female department, which occupies separate premises in Kalingá.

3. *Biblical Translations.*

In this department of labour, to which the Rev. *Dr. Yates* continues to devote his time and talents, the following works have been completed during the year.

In *Sanskrit*: The New Testament.

In *Hindustáni*: A large edition of the New Testament, and of the Gospels and Acts, in the Arabic,—and of single gospels in the Persian character.

In *Persian*: An edition of single gospels and of the Gospels and Acts.

In *Bengáli*: The Pentateuch and the Proverbs,—also a new edition of the Psalms, and editions of single gospels.—

Comprehending in all a number of 104,000 copies of various portions of scripture completed during the period embraced in the report: whilst the issues from the depository during the same period have amounted to the number of 57,000 copies. The total of receipts on behalf of translations has been Rs. 20,578.

III. The third part of the report contains a summary of the Parent Society's operations at the other stations of continental India. These are *thirteen* in number.

1. *Cutwa*.—

2. *Súri* in Birbhum.—Rev. *J. Williamson*. Number of members, 45.

3. *Monghir*.—Rev. Messrs. *Leslie* (Europe), *Lawrence* and *Parsons*—members, 48.
 4. *Patna*.—Rev. *H. Beddy*—members, 16.
 5. *Banaras*.—Rev. *W. Smith*—members, 10.—Church at *Chunar*, 8.
 6. *Allahábád*.—Rev. *L. Mackintosh*—members, 17.
 7. *Agrá*.—Rev. Messrs. *Williams* and *Phillips*—members, 51.
 8. *Dilhi*.—Rev. *J. T. Thompson*—members, 10.
 9. *Jessore*.—Rev. *J. Parry*—members, 99—of whom 31 were baptized during the past year.
 10. *Barisál*.—Rev. *S. Bareiro*—members 8.
 11. *Dacca*.—Rev. Messrs. *Robinson* and *Leonard*—members, 19.
 12. *Dináppur*.—Rev. *H. Smylie*—members 11.—Church at *Sádámahl*, 22.
 13. *Chittagong*.—Rev. Messrs. *Fink* and *Johannes*—members, 13.

Among the most interesting features of the work described in this report may be mentioned the comparatively large accession to the church in *Jessore*,—the eagerness after scriptures and tracts, manifested at *Dacca* and *Chittagong*, and the murder of the native preacher *Buda* at *Sádámahl*.

We conclude our notice by extracting a part of the *Summary subjoined to the tabular statement of the Mission*:—

“The present missionary strength is 17 European missionaries, 11 East Indians, and about 40 natives, total 68. There are 23

churches, of which 1 is English, 10 are native, and 12 mixed. The additions to the churches during the period embraced in the report were, by baptism 112 [80 of whom were natives], by restoration 24, by dismissal from other churches 95, total 231. The decrease during the same period, by death 22, dismission 67, exclusion 52, withdrawn 4, total 145: clear increase 86. The present number of members in all the churches is 787, of whom 266 may be reckoned as English, and 521 as natives. For the edification of the members of the churches and of others who meet with them, there are held on the sabbath, 21 regular services in the English language, at which the average attendance is about 1,340; and in the native languages 60 services, with an average attendance of about 2,400 persons. These services are exclusive of prayer-meetings and preaching to the hearthen. The tracts distributed during the past year must have been upwards of 80,000, and the scriptures not less, it is believed, than 40,000.”

Every annual report is an *Ebenezer* encouraging the people of the Lord to proceed in their work,—but likewise calling upon them to give praise and honour and glory unto him, whose name shall be great among the gentiles even from the rising to the setting sun. Let our constant prayer be: Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven.

We observe the following respectful notice of the Sanskrit version of the New Testament, recently completed by Dr. Yates, in the *Calcutta Christian Observer* for March last:—

We have been favoured with a copy of the translation of the New Testament into *Sanskrit*, by the *Calcutta Baptist missionaries*. The typography, binding, &c. of the volume reflects the highest credit on the Baptist brethren, while the work itself, independent of its value as the word of God, translated into this most sacred of all the languages of India, is one of no small literary merit. We congratulate our Baptist friends on this new accession to our stores of translations into the primary lan-

guages of the east. May the Spirit of God rest upon this, and every version of God's truth in India. We have now the New Testament, and the *Psalms* translated by the same brethren, ready for distribution amongst the pandits and bráhmans of India. To those interested in the spiritual welfare of such, we would recommend that they forward a copy of this most excellent work to the learned pandits and bráhmans in the circle of their acquaintance.

HAURAH AND SALKIYA.

Mr. Morgan gives the following account of his engagements, and of occurrences at these stations.

I have lately baptized five individuals at our chapel, three of whom were natives, one an East Indian, and one a Portuguese. These persons had been for some time on probation, and had given fair evidence of repentance towards God and faith in the Lord Jesus Christ.

Some of them endured much reproach, opposition, and persecution from relatives and friends, but the gospel, which is the power of God, has enabled them to take up the cross. May they continue faithful to the end.

Local Missionary Society.

The missionary society which was established here a few years ago, through unavoidable circumstances, had ceased to exist, but lately, finding a small increase in our English congregation, I determined to make an effort to revive it. The friends and members entered cheerfully into the work,—and now I am happy to inform you that we have hitherto succeeded even beyond our expectation. At the last committee meeting we passed a resolution to the effect, that we would take upon ourselves the whole pecuniary charge of the station, including two native preachers, one of whom is Harish Chandra, the young bráhmán that was baptized about a year ago. He has entered upon the work of preaching the glad tidings to his countrymen, and we find him very useful in many respects. He is supported by the auxiliary society, and has a small salary just to provide him with necessaries. While he is daily acquiring knowledge, he is at the same time applying it to practical purposes.

Excursions in the neighbourhood.

During the continuance of the cold season we made short excursions up and down the river, and thereby had an opportunity of seeing many persons and places, and of ascertaining the views, feelings, and spiritual condition of the people. A few particulars may not prove out of place. At Báli, a large village about eight miles from here, mostly inhabited by bráhmáns, we experienced a considerable degree of opposition. As a specimen, a respectable bráhmán took a tract from my hand, tore it to pieces, and then deliberately threw it in my face. Upon my asking the reason, he answered he only wished to know whether or not I was perfect, and his standard of perfection was freedom from anger. The people at last became noisy and clamorous, and we apprehended that there was some *design*. We therefore thought it prudent to sound a retreat, and went to our boat, to which the mob followed us.

On another occasion we went to Baranagar, nearly opposite. Having entered the enclosure of a number of temples, we were soon surrounded by the bráhmáns who were in charge of the temples; they placed us at a considerable distance from the idols. I then said to one of the bráhmáns, "Why do you treat me so badly? I am a pádrí." He answered, I did not know that, and immediately placed me near the idol, procured me a chair, and we entered into conversation. The bráhmán contended that they were emanations from Brahma, and that good and bad actions are not to be attributed to them, but to God. As this assertion is so very common, I should like to see a good tract on the subject: it may be attended with much good. Before departing we gave them some books; they seemed much pleased with Genesis and the Psalms.

Scene by the river side.

The Bárani Pujá was celebrated on the 20th of March, on which day we went to Bándá ghát. The native preachers remained at the chapel the greater part of the day, preaching and distributing tracts to large bands. I remained about three hours to give tracts at the river side, and was then obliged to return and prepare for the pulpit.

I was astonished to find such an immense concourse of people; thousands from a considerable distance had left their homes, exposed themselves to many privations to come for salvation by bathing in the Ganges; and in the number there were a great many females with children in their arms and hands. Among others I saw two carriages of a peculiar construction. Upon inquiry I learned from the driver that he had brought two females from Orissa, sixteen days' journey. How many Christians neglect the means of grace at their very doors! Oh! how shall they escape, if they neglect so great salvation!

Oh that the daughters of Britain could realize the scene at Bándá ghát on that day; the misery, the crimes, and the privations attending it! They would weep and exert themselves more to send the gospel to those who are without hope and without God in the world.

Ghat murders.

I occasionally visit the gháts on this side in order to distribute tracts, and I am sorry to say that ghát murders continue to be perpetrated, as the following instance will prove. Having gone down Bándá ghát one evening, I saw a man immersed in the river to the ankles. The tide was coming in fast. I requested a relative of the man to remove him from the water. He hesitated to do so. I then said, If this man be drowned, I shall charge you with murder. The man was then removed: he died however shortly afterwards. It appears that he had come a distance of three days' journey and was taken ill the night before of cholera. No medicine was given to him, but during the greatest agony he was kept in the water. I endeavoured to reason with the people. The answer was, This is our custom, and it is so commanded in the shástras.

There are also found at the gháts a number of females, whose relations are all dead; and who consequently come to the banks of the Ganges to die, and while remaining there are exposed to many privations and wants.

I am not aware that there are any efforts made either to alleviate the miseries of these poor creatures, or to prevent murders. Are these evils beneath the reach of Christian benevolence? May the Sun of righteousness soon rise with healing in its wings on these regions of superstition, darkness, and cruelty.

The Charak Pujá.

During the charak pujá this year, I am sorry to say that there was no apparent diminution of cruelty or of spectators. The richest bábus on this side had poles erected in their gardens as usual. We divided ourselves into two parties in order to distribute tracts; the noise was so great that preaching was out of the question. I saw one devotee fixed to the transverse pole, and in an instant he was whirling round in the air with fearful rapidity, smoking his huká very deliberately. After he was lowered, a drum was put in his hand, and he continued for some time to beat the drum and to dance, whilst other men were put to the rope, when the circular motion being increased, the blood was streaming down his

back, and the people shouting in such a manner that I was forcibly reminded of Mr. John Thomas's quaint saying, "Do not send men of feeling to India, or they will soon die." I distributed my tracts and left the scene, sad and sorrowful; but, I trust, with renewed motives to greater exertions to make known to them the way of salvation.

We continue our bazar and road preaching. The common people hear us gladly, but the bráhmans oppose as usual. Last week a bráhman told me the sáhiblog were great drunkards. I took the opportunity to tell him, that *Kulins* are now employed in making rum, contrary to the shástras, which produced a roar of laughter from the people, whilst he went away evidently displeased with the reply which he had provoked.

DELHI.

Mr. Thompson writes as follows, dating from The Fair at Hardwár, Bhárápur, April 12, 1841.

Being now on my way home, I sit down to give you an account of some of the incidents of the season. In the first place, the fair was not an overflowing one, in consequence of a very crowded one having recently taken place at Hardwár on the occasion of the Vá-rani, and which attracted a similar crowd to Garhmuktेश्वar. Still the attendance was such that four American brethren with their native assistant, and Devigir, Mannirám, and myself, had ample employment through most hours of the day among the thousands that did assemble; and truly thankful and joyful we are at having had such an opportunity of making known the Saviour, and disseminating his word among tribes and people ordinarily beyond the reach of missionary labours, and the bulk of whom we may never again meet in this life. It is true that curiosity alone may have prompted a great many people to take our books; but as that curiosity has led to beneficial results in some instances, it may in others; and the utter stranger to revelation may become an inquirer after divine truth, a believer in Jesus, and a follower of the reproached faith of the gospel.

Different reception of the Scriptures.

The course of divine truth, however, is not uniform. Some of our hearers dispute every inch of ground, and canvass the truths of the gospel and the absurdities of their faith with the frenzy of men who seem to have every thing at stake. They oppose every thing advanced, deny the conclusions drawn, and yet feel a strange interest in the books which condemn them, and finally take them. This has

been an almost every-day scene for the last twelve days, and acted frequently through each day. But numbers of ascetics of various orders asked for our books and took them without contention, apparently under an impression of the nature of their contents, and a persuasion that the books are what they are represented to be, *the word of God*. Some of these men belonged to no particular province, but the greater part came from the Panjáb, and were of the class called Udásí. For them and for the Panjábís in general, our American brethren were well provided with tracts and the gospel of John in Panjábí; for having a press at their command, they can perform wonders. Tracts, and a gospel that had no existence last year, have since been compiled or translated, printed and disseminated. How thankful must they be for their privileges. I know that I largely partook of their joy in availing myself of their supplies, especially in Panjábí, to meet the wishes of numerous applicants in that language, whom I must otherwise have disappointed.

Destruction of Tracts.

Amidst all our liberal distributions this season, it has been matter of deep regret to us to see many more tracts destroyed this year than had ever been done before. This I am inclined to ascribe to the influence of the bráhmans of the place, who appear now to have a trembling apprehension of the downfall of their craft by the diffusion of gospel knowledge. In a conversation with Mannirám they evidently gloried in having effected the destruction of some tracts whose scattered

fragments were shown to him, and they threatened still further to show their rage against our books when an occasion should offer. Yet these men never offer to destroy their almanacks, which unhesitatingly affirm that their adored Gangámái has but fifty-eight years to flow, or that space only for the continuance of her fame! and the conclusion is, that with the ceasing of her *mahutam* her worship will be extinct; and yet none of the craft quarrel with the almanack-makers for these unqualified assertions.

Even among this class of people I am happy to say there are some who possess our books and read them, and time will show whether they do so altogether unprofitably. One Pandá did leave the fraternity some years ago, though not under the influence of the divine word, so that the body is capable of infraction. Mulá is the name of a bráhmán who first professed himself a Christian under Mr. R., and then became a Mussulmán.

Traces of former distribution.

The numerous applications for Christian books and the almost universal desire to become acquainted with the chief points of our faith, I would consider as the effects of previous distributions of the sacred word and gospel tracts; for had these been utterly destroyed or inefficacious, to what are we to ascribe the above indications? Books have evidently been read, their tendency perceived, and they have either led to right conclusions, or induced discussions and doubts which may have ended in the above results among persons who had previously not possessed the word. It is not unfrequently the case that a man mentions the express gospel or the particular tract he requires, and alludes to some discourse of our Saviour's or some striking passage of a tract.

A young Muhammadan

interested me not a little in this way. He requested a tract he had not, and, not remembering the titles of those he had, *he repeated perfectly the hymns* at their end, and thus distinguished those he had. This was both pleasing and promised well, and I rewarded his diligence by giving him the volume of the gospels and acts in Urdu. When will you give me the Psalms, Genesis, and Exodus in Urdu for such diligent readers, and I may say lovers, of sacred compositions? But your hands are too full as yet.

A Brahman of Lahore

appeared to take a deep interest in our books, which he now saw for the first time. This interest arose not so much from a previous acquaintance with those books, as from having, for two or three years past, doubted of the efficacy of his own shástras, the reading and expounding of which formed his chief employment. Besides the disuse into which his

shástras had fallen with himself, he noticed an increasing languor in the attention of his hearers, and both these circumstances prepared him to listen with peculiar interest to the claims set forth in behalf of the Christian revelation. He has now departed to his country with the treasure of God's word in Sanskrit and Hindí, and with suitable tracts, under an engagement to see and consult me when he shall have thoroughly examined them.

A Brahman of Ambarsar

also showed more than a common interest in the Christian scriptures, though not as novelties, for he has been acquainted with them in a great measure these thirteen or fourteen years: time has not lessened his esteem for them, but on the contrary, if I may believe his assertion, his conviction of their divine origin has received a strong confirmation by the political events of that period.

A Panjabi Musician,

whose is the odious employment of attending bands of *nats* or nautch girls, surprised me not a little by his acquaintance with the gospels. He had read them, knew in general the separate contents of each, and desired to know why there was a difference in their statements of the same events. It was very evident he had obtained his views from a personal examination of the books, and not from acquaintance with Muhammadans who bring these matters forward in a different way and in a different spirit. The books he obtained, he carried away and put into the hands of two Panjabi females, who were seen reading them.

A peculiar class of readers.

Another description of persons rather surprised me by asking for our books, and, when knowing their tendency, accepting of them. These are certain bráhmans or pandits, deputed to Hardwár by Shir-Singh, the ruler of the Panjáb, for the reciting of the praises of Chandi a certain number of times each day, for fifty-one days; in which service, called Varni, and Práyog, 140 pandits are engaged at Hardwár, who receive one rupee four annas a-day each, or 25,000 rupees in all for the service. At Lahore, Ambarsar, Cashmere, and Jwálá, also, there is a similar service being performed, but by a smaller number of readers: and the object of the whole is Shir Singh's quiet settlement on the throne, and the destruction of his enemies. Even if the British should lend him their aid, Chandi devi would still have the credit of having influenced that measure, say the Chandi páthaks! These men, at least some of them, with their shástras in one hand, took Christian books with the other, and so far as their intentions could be penetrated, appeared determined at least to give them a reading, if they did not mean

to follow it up by an examination of the subject-matter of the books. The sight, however, was pleasing; and the fact that such men of their own accord take our scriptures to read, is an indication of what the millions of the heathen world beyond the company's provinces may do, when "the wonderful works of God" recorded in their own particular language, are once within their reach.

One of these men asked me how I could prove the Lord Jesus to be God. I replied, by the testimony of prophets before the incar-

nation, by the evidence of the miracles and declarations of our Saviour to that effect, and by supernatural change wrought in the minds of sinners at their conversion, and their progressive sanctification, and ultimate meetness to dwell with God in glory. He asked what were the names of the prophets who had so expressed themselves with reference to Jesus being God. I handed him the tract, "The Testimonies of the Prophets," and the volume of the prophets, and he carried them away to examine them.

WEST INDIES.

JAMAICA.

MONTEGO BAY.

The arrival of Mr. and Mrs. Lloyd at Montego Bay is announced in a letter written July 23rd, by Mr. Burchell, who has been long anxiously looking for that assistance which we trust Mr. Lloyd will be able to render him in his extensive sphere of labour. It will be seen with regret that Mr. Burchell was labouring under bodily indisposition at the time:—

I am happy to say that Mr. and Mrs. Lloyd arrived in safety last evening at 6 o'clock, terribly fatigued; still they are well, and I hope will be spared and prove a blessing to this portion of the church of Christ.

Since I last wrote you, I have been again brought low by sickness, fever, and severe bilious attack. I am however getting over it, at least I hope so, but am not able to attend to business, or go from my house as yet. I am the more thankful that Mr. Lloyd is come, as I could not have conducted the services on

Sunday coming (the 25th); and though I might regain a good degree of health I could scarcely have ventured alone on the approaching August meetings.

My child Estheranna is also unwell; indeed the season is very oppressive just now, much sickness, and many cases of yellow fever in the town. I trust that our new friends will not suffer from the severity of the season. I introduced them to our medical men this morning when they called upon me, who I am sure will do their best for them.

RIO BUENO.

The following pleasing extract is from a letter written by Mr. Cornford, August 4th:—

I have the pleasure to forward you, on this occasion, the information that on the 26th of June, eighty-one persons were baptized in the sea at Dry Harbour, and on the following day received as members of the church under my care. But as these were far from comprising the number who were judged fit subjects for communion with the church, the ordinance of baptism was again administered at Rio Bueno, on the 31st of July, when sixty-eight individuals received the rite, who were on the following day admitted to the Lord's table. Other persons who applied to be thus numbered with the followers of the Redeemer I have been compelled, for a time, to refuse, simply because I had not sufficient

leisure to examine them fully. Some of them had walked ten or eleven miles before seven o'clock in the morning, and it was with sincere regret that I refused to converse with them until another opportunity should present itself. In conversing with those who were approved, I could not help feeling the force of the scripture "I sent you to reap that whereon ye bestowed no labour," for of all those hitherto examined by me, only one has professed to have received real good from my instructions. From her case I have gathered some encouragement, as she feelingly said, "At Dry Harbour me hear de words dat *break my heart*," whilst from what I have already known, there is certainly a hope that when

I have finished my course, if not before, fruits will appear of which I can now know nothing.

It is now my object, dear sir, to entreat you if possible to induce the committee to send me out a schoolmaster. I would keep the school myself if I could; but I cannot. I would obtain the money from the church if I could; but that I cannot do. I will forward my accounts for the half year as soon as I can, and from them you will plainly see that the 500 people I have under my care have done their best. The house at Calabar is undergoing very extensive repairs, rendered

necessary by the rotting away of much of the wood work; and for these repairs we have paid our way. Horses and chaise have also been bought and paid for. Thirty pounds sterling is contributed for the African mission, &c. &c. And for three months the children formerly attending the school have been, to the grief of their parents, mere idle vagrants. What can I do? the supplications for a school are repeated every week; but when I ask for more money they reply they do cheerfully give as much as they can. Will you be so kind as to do what you can to obtain assistance for me?

BAHAMAS.

ARRIVAL OF MISSIONARIES AT NASSAU.

The following letter from Mr. Bontems is dated Baptist Mission House, Nassau, New Providence, July 21:—

Through the good providence of God we have arrived in health and safety at the port of our destination. We entered the harbour at Nassau on Friday the 16th of July, after having about five days' calm within a hundred miles of the place; during which the heat was excessive. Mr. Capern came to meet us in a boat, and was very glad to welcome us to his home. He looks thinner than when I saw him in England, and his voice has been weak for some time. Lately, I think he has had too much exertion for his strength in this warm climate. People are coming in for some advice or other nearly all day. He has many come from the out islands to ask for his assistance amongst them. He has also evidently done much for the improvement of the premises, including both chapel and house, though much more is needed. The inside of the chapel is in good order, but the stone of which it is built is so porous and soft, that it wants a coat of cement. I preached in both the chapels on Sunday, and they were very much crowded; there could not have been less than 700 people in the evening, and

scarcely a white person among them. They seemed to pay very great attention, and to be very anxious to learn.

At the prayer-meeting on Monday evening there were nearly 400 people, and the propriety with which they expressed themselves surprised and delighted me. Their appearance was particularly clean and neat, and their conduct in the house of God very becoming. Upon the whole the station appears to be in a much more flourishing state than I expected to find it. Between sixty and seventy were added to the church on the first Sunday in this month, and there are still left several inquirers. The people very much need mental as well as moral culture; and any apparatus for schools, either for infants or larger children, might be made good use of here. The black people seem to be in a very improving state, and though they want a great deal of looking after, their willingness to attend, and gratitude for what they receive, are very encouraging. Mr. and Mrs. Littlewood are gone on to Turk's Island.

SHIPWRECK OF MR. AND MRS. LITTLEWOOD.

The sympathy of the reader will be excited on learning that Mr. and Mrs. Littlewood, having escaped the perils of the longer voyage from this country to New Providence, were shipwrecked in proceeding from thence towards Turk's Island; and that, though their lives were spared, nearly every thing which they took with them from England was lost. The following is Mr. Littlewood's account of the event:—

On Tuesday, July 21st, as we were beating our way, the vessel was carried by a strong current to the windward of the Southampton reefs, and the captain expected that he was on

the lee side of them. Mrs. L. and myself were very ill, and not being comfortable, as our fears had been much excited, we took only a part of our clothes off. We were just

dozing when the vessel struck the rocks ; we were sensible of what it was, and put our things on immediately and went on deck, and found every one engaged in trying to get the vessel back, but she still forced herself further into them. The long-boat was soon put off, and the mate tried to find the deepest water ; we were then pained to learn that we were on a complete bed of rocks, and it was impossible to get the ship off ; and even if she could be got off, we could not get clear of the reef, as we were surrounded by rocks, some standing out of the water, others two or three feet under it, and besides the reef extended for miles. Every hope of saving the vessel was gone. When the captain saw this, with a broken heart he said, "The ship is lost, and we must see to the saving of ourselves:" we brought all our boxes and things on deck, and thought that we might have an opportunity of saving them, but the mate, who had been out with the logg-boat, said that it was impossible to be saved, unless we derived assistance from land, as we should not be able to clear the rocks ourselves. We gave a signal of distress by a light, and early in the morning by a flag, but it was all in vain. Never was the morning watched for with greater anxiety ; but as every prospect of being saved died away, we calmly resigned ourselves into the hands of the Lord. I had not an overflow of joy, but still was happy. I felt the Lord's presence to be sweet ; it did indeed comfort our hearts. As we could get no assistance, it was planned to send the mate and a few others to Conception Island, to see if any help could be afforded from thence ; but just as he was leaving, we found that the vessel was turning much on the lee-side ; this was fortunate, for if she had gone on the other, we must have been lost, as there was deep water on that side for ten or twenty yards. In a moment she gave a tremendous crash, and sank immediately about ten or twelve feet lower. There was then a general rush for the boats ; Mrs. L. fell from the top of some boxes, that were piled up with the hope of saving them, into one of the boats, or rather she was caught by two men, and thus mercifully saved. When every hand was safe in the boats, we thought it the better way to make for land as soon as possible, as we were afraid the vessel would fall on her side and turn us over. We tried for a long time, but could not clear the rocks ; we

again returned to the vessel and soon made the second and third attempt without success ; at length the mate, after striking four times, cleared them, when the captain, myself, Mrs. L., and two sailors also succeeded. The sea was very rough, and every moment we expected to be turned over, but, through God's assistance, we were landed safely on Conception Island about nine o'clock on Wednesday morning, and though there was not a single individual to receive us and make us welcome, we spent three of the happiest days in our lives there. We shaded ourselves by an awning that was saved ; the only thing we wanted was water. We saved two guns, powder, and shot, so by this means we supplied ourselves with sea birds, and also had plenty of fish. The next day the captain went to Cat Island, and obtained assistance. On Saturday, at three, we left Conception Island for Nassau. Though the accommodations were bad, we felt happy in obtaining such. We arrived here on Monday morning a little before five, quite exhausted, not having our clothes off to sleep for a week. We went immediately to the Mission-house, where we received the greatest kindness, and were enabled to reflect on the goodness and mercy of God. I am satisfied that the Lord has done all this in love ; he has some wise end in it ; I pray that it may be sanctified to me and to all. I will give myself afresh to him ; I am not my own, and with his assistance will glorify him in my soul and body which are his. Dear sir, pray that I may be supported, and may be willing to comply with God's will in any shape. I am anxious to proceed to Turk's Island, but as the friends generally think that it would be unwise until the hurricane months are over, I suppose I had better remain here for a time. Should the society be inclined to send Mrs. L. and myself another outfit, including a medicine chest, we should feel obliged, and should prefer the linen and clothes got up in Halstead. We will leave this to you. The cause in Nassau is in a good state ; brother Lyall alive, and is very much beloved, and exceedingly useful. This evening I attended a prayer-meeting at the old chapel ; there were at least five hundred present. The Lord is about to do great things for this people. If the Baptist missionaries will work whilst it is called day, they will soon reap a glorious harvest.

Mr. CAPERN writes, July 28th :—

Mr. and Mrs. Littlewood and Mr. Bontems arrived in safety at Nassau on the 16th instant. We hailed their coming as a token for good. When we saw them we thanked God and took courage, believing that they were designed to be instruments in the divine hand of turning back the captivity of Zion here. To myself it was indeed seasonable help ; as for the last month I have too sensibly felt that the

excessive heat, and my numerous pressing engagements, were beginning to tell upon my strength. My voice has failed me in the evening, so that I have been compelled to close the sabbath evenings' services rather abruptly. To travel all day under an almost vertical sun, which I have been under the necessity of doing when going to Adelaide and Good Hope Hill, and to be working every day as

hard as on the sabbath, impaired my physical energies, and brought on a relaxation of the throat. But I desire with gratitude to God to say, that by remitting a little my labours, which my brother Bontems' arrival has enabled me to do, I am fast recruiting my strength.

After adverting to the painful dispensation which had occasioned their return to Nassau, Mr. CAPERN adds :—

It is now the opinion of all our friends here, and those well acquainted with these seas, that they ought not to go until the hurricane months are over, which are August, September, and October. They are to be with us during the day; in other words, they will board with us, and Mr. and Mrs. Maclure have kindly offered them the loan of a bed-room; this I trust will be far more comfortable for them, and I am assured far less expensive, than if they were to take lodgings, or go to house-keeping. Whatever things they require for their immediate use they must endeavour to procure here; other things you perhaps will send him from England.

Mr. Bontems lodges in the Mission-house, and seems quite disposed to put up with the little annoyances which must be felt where there are small children.

HOME PROCEEDINGS.

EXEMPLARY CONTRIBUTIONS.

An effort to assist the mission of a peculiar character has been recently made, which it is expedient to publish as an example which may be advantageously imitated.

Mr. Harris, of Ceylon, who received some time ago a handsome present of paper from Messrs. James Smith and Co., of Hamper Mills, Watford, wrote lately to the head of the firm soliciting a further supply. On reading the letter, it occurred to Mr. Smith, that the depressed state of trade, however unpropitious in one aspect, might in another be favourable to Mr. Harris's object. He therefore communicated to his workpeople the facts, and informed them that he and his partners would furnish the materials for fifty reams, if they were inclined to fill up some unemployed time in the manufacture. The proposition was acceded to promptly. Men, women, and children devoted themselves cheerfully to the labour, which consequently is their free offering, the other expenses being met by their generous employers.

In a letter to a member of the committee Mr. Smith makes a suggestion which we will take the liberty to echo. It is—that it is probable that the present year will prove unproductive of the usual amounts to all our institutions, owing to the severe losses which most commercial men are suffering under, unless it should occur to them that a grant of goods would in many instances save the mission fund from the charge of purchases, and in others might be converted into money at a trifling loss.

A letter has just been received from a friend in the north of England, of which the following is an extract :—

“In the hope of doing something towards meeting the increased claims now pressing upon the Baptist Mission, and with the full expectation that others in the denomination that have it in their power will this year come forward with increased subscriptions, I shall double the sum which I have usually contributed. It is humbling as well as cheering to see how our mission is being sustained and blessed. Who are we that the work of our hands should be so honoured! But works undertaken and carried on in a right spirit never fail of success; and we all know that the patriarchs of this cause were men eminent for holiness, soundness of understanding, simplicity and vigour in their undertakings, and their works do follow them. May we of this generation not dishonour their names and works.

“I enclose a cheque for £100, and pray that all the offerings to this increasingly important cause may receive the sanction and blessing of him who gave himself for us.”

DESIGNATION OF MR. GIBSON.

The Rev. Robert Gibson, B.A., late of Stepney College and University College, London, was publicly set apart to the work of a missionary at the Baptist Chapel, Watford, on Friday, August 6th. The Rev. Mr. Cones began the service by reading the 72nd psalm, and offering prayer; Mr. Hinton delivered an introductory discourse, in which he adverted to the labours in which Mr. Gibson would probably be engaged in Bengal; Mr. Steane asked the usual questions, to which Mr. Gibson replied; Mr. Hull offered the designation prayer, and Dr. Murch gave the charge. The interesting service was concluded with prayer by Mr. Elvey. Though the weather was unfavourable, the attendance was very good; and those who were present appeared to feel a sacred pleasure in the engagements of the evening.

Mr. Gibson's departure for Calcutta was announced in last Herald.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Salisbury, for a box of useful articles for Mr. Reid's school in Jamaica; to friends at St. Peter's, for a box of useful articles for Mr. Knibb; and to Mrs. Lawden, of Birmingham, and to Mr. Young, of Ryde, for magazines, &c.

Parcels have also been received for Mr. Taylor, of Old Harbour; Mr. Phillips, of Agra; Miss Anstie, of Jamaica; and Mr. Daniel, of Ceylon.

Mrs. Capern desires gratefully to acknowledge the receipt of a parcel of needlebooks, pin-cushions, &c., from the Misses Bates, of Buckby, and the Misses Bumpus and Richards, of Northampton, for the infant school at Nassau.

Mr. Phillippo desires to acknowledge, with sincere thanks to the kind donors, the receipt of boxes of useful and fancy articles, for the school bazaar, from Mrs. Phillippo, and friends of different denominations, at Dereham; from Mr. Phillippo, and friends of different denominations, at Norwich; from Miss Harvey, and friends at Aylsham; and from Mrs. Williams, and friends at Reading.

CONTRIBUTIONS

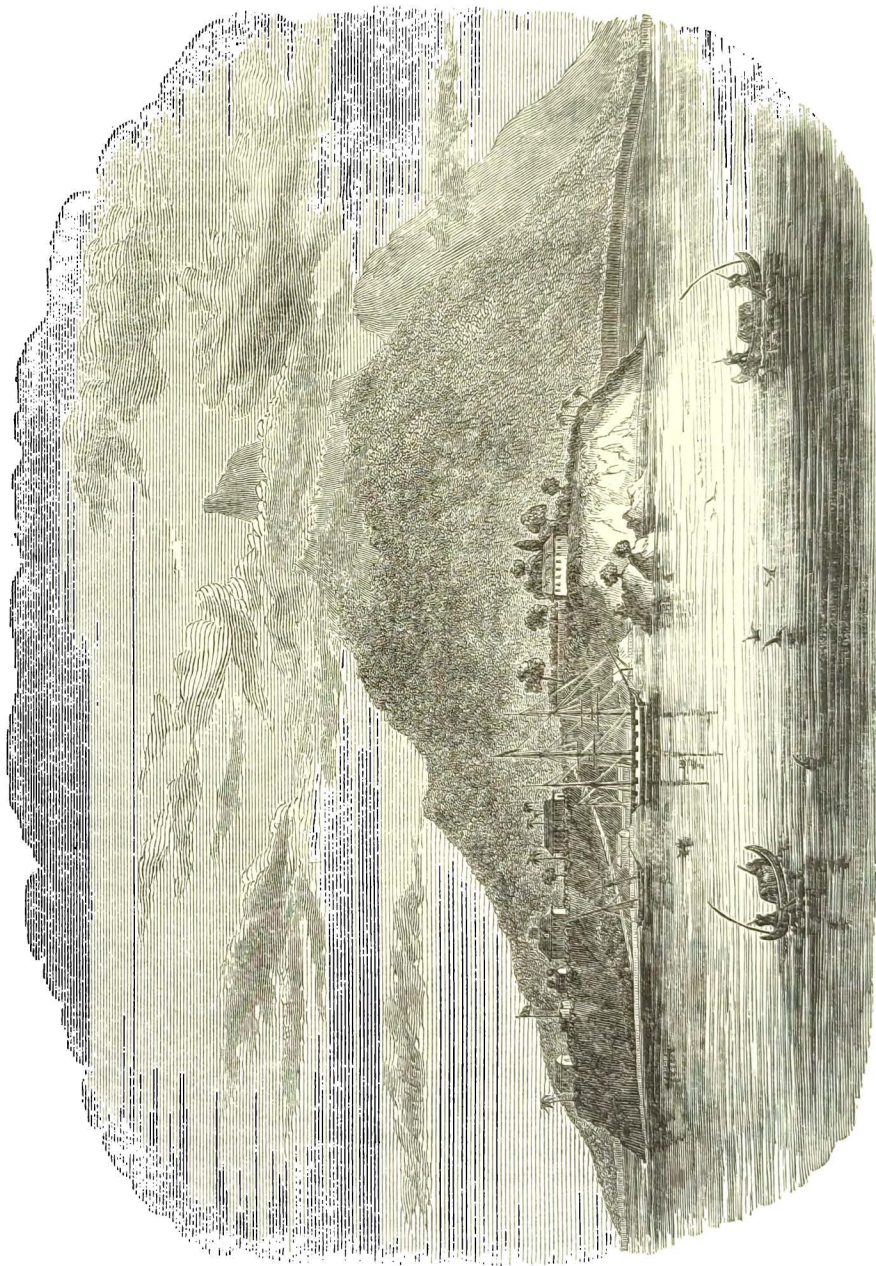
Received on account of the Baptist Missionary Society, during the month of August, 1841.

Subscription.		£ s. d.		£ s. d.		£ s. d.	
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on account	20 0 0	Welsh ditto	17 2 3				
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Paignon.....	12 1 1	Pontrhydrynn	10 12 9				
		Sirhowy.....	3 2 2				
DORSETSHIRE.		Tredegar—					
Bridport	1 0 0	Welsh Church	15 5 0				
Dorchester—		English ditto	12 11 8				
Mr. Froud.....	1 0 0						

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, United States, by W. Colgate, Esq.

THE

MISSIONARY HERALD.



FERNANDO PO.

WESTERN AFRICA.

FERNANDO PO.

A few government buildings near the town of Clarence are visible in the annexed engraving; but the town itself lies on lower ground, between them and the mountainous region beyond them. It is not necessary to describe the island, as letters recently published in these pages have made our readers acquainted with its general character, and its advantages as an experimental station. Further information will be found in the subjoined letters from Mr. Clarke.

Fernando Po, June 24, 1841.

An opportunity offers of sending you a few lines by Ascension Island, or by Sierra Leone, through her Majesty's steamer "Pluto," and I gladly embrace it to inform you of the merciful recovery of my dear brother, Dr. Prince, from a sharp attack of ague and fever, and of my own good health at this rainy and sickly season of the year. Last month I had a sharp attack of ague, after a cold of a few days' continuance, and on recovery rapidly regained strength, so that before the sailing of the Napoleon on the 5th inst., I was able to attend fully to all the usual engagements here. Dr. Prince on that day left me for Bimbia; on the 6th he reached the opposite coast, and called upon King William, who rejected his message, and refused him accommodation in his house. In consequence the Doctor was compelled to sleep in the small schooner, and the weather being rainy, and the coast unhealthy, it was no wonder that on the following Thursday he fell sick. Before his sickness he tried another town, and was listened to by about 300 people. It was a merciful providence that the vessel sailed the day after his sickness commenced: she was to have remained a full month, but there being no trade in palm oil, it was deemed useless by the captain and supercargo to remain longer in the place. Glad was I to learn on the following Monday that the schooner had reached the island at a part called Bas-n-ella, not far distant; and on the following Wednesday she came in sight; on the Thursday early I went to the wharf to welcome my colleague on shore, but it was some time before he appeared on deck, which made me fear all was not right. He was able to walk to our lodgings from the wharf, and had the advice of Dr. Hensman without delay. His case was of a more serious description than it had been in any previous attack, but the agreeable change, from a confined vessel and indifferent attendance to a comfortable bed, with judicious medical treatment and tender sympathy, has been blessed by God to his almost perfect restoration. He was in fine health and spirits on leaving this place, and went sin-

cerely desiring to benefit benighted souls. Bimbia is a place notorious for the slave-trade; and the schooner was taken for a slaver, with topmasts down, not to be seen at too great a distance; perhaps the disappointment helped to sour the minds of these degraded and miserable people. Bimbia must not, however, be lost sight of; there are eight or ten towns within a short distance of each other, and among these there are some, I doubt not, prepared by God to hear and receive the gospel. Their misery calls for pity; their nearness to Fernando Po will enable missionaries frequently to visit them. I need not ask for a good little sloop to sail to those places before you send missionaries, but when missionaries are stationed here this will be required; and in it, at a small expense, missionaries will go at proper seasons to Bimbia, Cameroons, Callebars, Bonny, and other parts within easy reach of this island. In the dry season the sea is smooth and safe, and a few hours take you into any of these rivers I have mentioned.

Our work here still bears a favourable aspect, and we hope several have been changed in heart by the power of the Spirit of God. Last sabbath I preached as usual early in the morning; the attendance was particularly good and attentive. At half-past ten o'clock, A.M., I attended to the sabbath-school, and had sixty-seven in attendance, some of whom can now read in the word of God. Among those making steady progress is a man from Cameroons, belonging to the town at which Dr. Prince and I were offered land for the use of our society. This man is often with me for half an hour before a prayer-meeting or lecture, and spends as long time after as I can think of keeping him from his rest. From him I have obtained most of my Cameroons vocabulary, and his attendance on the preaching of the word is pleasing and encouraging. Dr. Prince began to teach this man and some others; but none stand it out so well, or make such progress, as does this individual. After dinner I went to Kru Town; on the way I passed a house where several Cameroons were dancing and making a great noise. Im-

mediately as they saw me the dancing ceased; and the chief man came out to apologize for their conduct. I told him he was doing very wrong; that he knew it was God's day, and that such things ought not to be done. I passed on, but found afterwards that there was no more dancing carried on in that house for the day. It was however kept up at Mr. Scott's to a late hour in the evening by a party of his people. At Kri Town I found the people very indifferent, but obtained an interpreter, and twenty-five persons to listen to the word of life. I caught their attention, and remained with them as long as my other duties would allow. I walked back along with some of the people going to worship, and had immediately to commence the evening service, when I had again a goodly number to hear.

Our hands are full of labour, and we are very happy in it, and soon we hope to see Fernando Po a land of freedom and happiness. Fear not to send missionaries; wise, judicious men have here a noble field for their wisdom and zeal.

Clarence, Fernando Po, July 10, 1841.

My health continues good; and Dr. Prince is again quite well. Our prospects for this island are cheering; but all is darkness with regard to the vast continent, the interior of which we wish to penetrate. Thirty-two persons from different nations have joined our Wednesday evening classes. The sabbath and week-night meetings are well attended. Twenty-four couples have been united in marriage; five couples more have had the bans proclaimed; and several more are preparing for a similar union. All these, before we came, were living in open concubinage. Night brawls and drummings have ceased; except an occasional noise at Krü Town, or among the Dewallas from Cameroons. All agree, even those not very friendly to us, that a great change has been effected.

Fernando Po, July 27, 1841.

As a vessel is to sail from this port in a few days, I prepare a letter for you, to inform the committee of the continued health of Dr. Prince and myself, thus far through the cool, rainy months, in which we are almost entirely shut up to labour in the town of Clarence. The change produced here is great; and the number of those disposed, I trust, by the Spirit of God, to forsake their old, long-tried, and miserable course of open sin, is gradually increasing. We have, as might be expected, from time to time, to mourn over those, who, in a season of temptation, fall back, as it were, into their old course of quarrelling, fornication, and drunkenness. But we are also privileged to rejoice over many who stand in the strength of God; and over the few who have fallen, on their rising again,

to sorrow for sin, and deep penitence before the Lord. None have yet entirely gone away from us; all who have professed a desire to serve God go forward and increase in knowledge, or else show, that now in sin's hateful ways they can find no rest; and these seek forgiveness of God, and reunion with our private classes, with an appearance of sincerity, which, except in one or two cases, we dare not doubt. Although there is no direct connection between marriage and joining with us; yet most of those who become united in matrimonial bonds afterwards give their names as catechumens, and attend diligently on our public and private instructions.

The people here are not impatient for baptism; but appear to have among them a fear lest they should get baptized, be left by their religious instructors, and fall again into sin. We point out their error in looking too much to us, instead of looking to God for strength to resist every temptation, teach them their duty plainly, but do not press too much upon those we hope are converted to God their duty to be baptized; we wish it to come from their own convictions of duty; but the duty, thus to confess Christ, we fully teach in public, and in private, when proper seasons for it occur. We earnestly hope no time will be lost in sending out help, and pray that no trifling considerations may deter the committee from doing all in their power for Africa.

This island will, I hope, be the first starting point for our society; and at no distant day we may hope to see a line of missionary stations stretching from the regions of Mahometan darkness on the borders of the great "Suhara," to the same thick night at Timbuctoo, Houssa, Bornou, the Nubian desert, and the Egyptian sea. The unknown interior will open before the peaceful messengers of the Lord. The wild inhabitants of the islets of Lake Tchad, the warlike Bergharmians, the dwellers on the tops of the mountains of Donga and Jebel Kimra, shall hear, and will receive the tidings of great joy. The missionaries who shall penetrate by the desert plains behind Congo and Angola, will ultimately join with those who have entered by Mozambique and Zanguebar; and again unite with those already making silent progress among the mountains of Abyssinia, and to the north of the deserts of Lattakoo. It is a delightful prospect; and while from heaven we look down, or descend as ministering spirits, to behold the triumphs of Immanuel, we shall rejoice that, during our short sojourn in the body, we were privileged to labour in extending the dominion of the Prince of Peace, whose right it is to reign over earth, as well as heaven. Though I have omitted Mohammedan Africa, and other dark parts of the earth, I feel for them all, and know that the day shall come when the strongest bars of superstition will be burst asunder, and the

whole earth see and experience the salvation of the Lord.

I hope God will bless the present attempt made by government, and others, to introduce a system of justice and humanity into Africa. If I had never resided in Jamaica, I should have been surprised at the falsehoods unblushingly told, and the tyranny openly perpetrated, by men much more like captains of slavers, or overseers of slaves, than like superintendents or masters of freemen. Let nothing of this sort prevent our society from securing Fernando Po as an outpost; and let no words be spoken, *in the way of advice*, calculated to tempt a timid young missionary to stop his ears to the cries of the oppressed, and so much as appear, for the sake of quiet or of favour, to take the side of the oppressor.

I have spent many hours with two Mohammedans, who are natives of Houssa, and wait-

ing here an opportunity to return to Saccatoo. They both read and write their language; and one of them employs most of his time in writing from memory passages of the Koran. Nearly forty years ago they were stolen and sold into slavery; they were taken to Trinidad, and became soldiers. After obtaining their discharge they got a passage to London; next to Sierra Leone, then to Cape Coast Castle; and three years ago they reached Fernando Po; here they have waited, and now hope to be taken up as far as Rabbah, in one of the vessels of the Niger expedition. You will not be surprised at our being now very anxious to hear from you respecting the steps taken for the welfare of Africa. We hope soon to have this pleasure, and when you once know the way to forward letters to this coast, your missionaries may expect a regular supply of intelligence and favours to strengthen their hands, and encourage their hearts.

In a letter to Dr. Cox, dated July 13th, Mr. Clarke furnishes specimens of African languages which have come under his notice, referring also to the districts in which they are spoken. As suitable illustrations of the similarity of some, and the great dissimilarity of others, and of the labour which will be necessary to be performed by translators before Africa can be enabled to read the scriptures of truth, he gives the words "fire" and "water" in ninety-seven different languages. He adds—

We are now in the midst of the rainy season, and are much shut up in consequence of it. We cannot venture into the bush to visit the native villages; but by November the rains will cease; and if spared until then, and no opportunity presents for entering the interior of Africa, we mean to employ much time in visiting every part of this interesting island. I have felt very anxious respecting the government steamers, and now begin to fear that that noble expedition has been detained in England for the present. This is the time to ascend the Niger; and the field

that might have thus been opened for the dispensing of blessings temporal and spiritual, to the natives of Africa, has often, when viewed by the eye of hope and faith, cheered my soul.

Dr. Prince is fully restored to health. I suffer daily from a rheumatic affection in the teeth and face, but my general health is also good. I believe we are never forgotten by you; we have an interest in your prayers; and we have surely reaped the benefit of the many prayers offered to God for us.

EAST INDIES.

CALCUTTA.

The last overland mail brought letters from Mr. Thomas and from Mr. Wenger, dated August 17, 1841. Mr. Thomas writes as follows:—

Blessed be God we are all alive, and on the whole have much reason for thankfulness on the score of health. Brother and sister Yates are well; brother Wenger is well; the Smalls are in pretty good health; brother Evans has had a severe turn of fever, but is now, I trust, in a fair way of being soon able to resume his accustomed and very important, as well as arduous duties. Mrs. Evans is in tolerable health; Mr. and Mrs. Morgan have

both been unwell, but I believe are now improving. A short time ago my health was to some extent interrupted, and it was with difficulty I got through my accustomed duties; I am now, through mercy, in my usual health; several of my children have been unwell, and two are still under the doctor's hands; but at this season, when very many around us are suffering, I consider that I have abundant cause for thankfulness for the comparative

lightness of the affliction with which I have been exercised; and when we reflect on the smallness of our number, and the variety, extent, and importance of the labours in which we are called to engage, there does appear great mercy in the general health enjoyed by

the mission in Calcutta. It is thus the Lord accommodates his dispensations to our circumstances and necessities. Oh, for thankful hearts and faithful hands, that suitable returns may be made for favours so vast and varied!

Mr. Wenger says,

The stations to the south stand much in need of more active and regular superintendence than can be given to them by me. The present plan would be unsatisfactory under any circumstances; it is much more so now that the missionaries of the Propagation Society, who occupy the neighbouring station of Baripur, are endeavouring to ruin our work. Three of our native preachers, discharged for bad conduct, are employed by them, and left in their former localities, where before the Baripur missionaries had no converts. These native preachers are, Gour, of Morapay, discharged for using incantations; Rajbullab, of Dankhata, discharged for an attempt of adultery; and Bhim, of Khari, discharged for glaring covetousness and acts of oppression. In addition to this, about thirty rupees for certain, and probably much more, are paid every month by them to people who have left us. They hold out a kind of premium to deserters from our denomination. In the last two numbers of the "Friend of India," you will see some remarks of Mr. J. Marshman's on the subject. The London Society's missionaries are much more vexed than we are, though their causes of complaint unfortunately are less tangible. It is Puseyism that does all this mischief.

The station at Musigdarchoke, where, a few weeks ago, some of our people had to suffer persecution,—alas! not from the heathen, but

from Episcopalian converts,—is, upon the whole, in a flourishing condition. Several families have, during the last two or three months, given up caste, and there is more steadiness to be discerned in the body of professing Christians than formerly.

On translations I will write to Mr. Steane, as soon as I shall have heard from him. I only mention now that our bible has advanced as far as 2 Sam. vii.

But can nothing be done to obtain additional help for us? Thus far God has led us on; but whether it will be physically possible to some of us (I allude more especially to brother Thomas) to hold out much longer, is a very doubtful question. When brother G. Pearce comes out it will be a source of great pleasure to us; but it is a question whether we shall be materially relieved, because he will only do well and properly what is at present barely kept from falling to the ground. But how great will, nevertheless, be the joy to behold his countenance once more!

Amidst our numerous trials, and we have lately had many, especially in connexion with our native churches, we know and experience that God is a faithful God and a merciful Father. I for one have no feelings of disappointment or discouragement as to the final result, although some details may not always afford much hope. Are we often prayed for by the churches?

In their fourth annual report, just published, the Board of Managers of the American and Foreign Bible Society, who have rendered important assistance at various times in support of our eastern translations, and who keep up a distinct correspondence with the translators, refer to some of the Calcutta versions, and especially to those of Dr. Yates, in a manner which will afford our readers pleasure. Speaking of India they say,

From the Baptist translators in this country, the Board have received the most gratifying information. Steady progress has been made in the important work of translating, printing, and distributing the word of God; and the brethren employed in this department have enjoyed special evidence of divine approbation.

Since the last annual meeting, large editions of the New Testament, and of the Psalms, have been completed in the Hindustani, the Sanskrit, the Bengali, the Armenian, and the gospel of Matthew, in Hindi, Nagri character, amounting in all to about 40,000 volumes.

The excellency of these translations has been attested by many of the best judges in

India. In the Calcutta Christian Observer, for December, 1839, Cinsurensis, who is regarded as a very intelligent critic, gives his unqualified testimony to the faithfulness and elegance of Dr. Yates' Sanskrit version of the Psalms.

An officer of learning and distinction says concerning the Hindustani New Testament: "I have had several chapters read over by several Munshis here, and asked their opinion concerning the style in which it is written; and they all agree in stating that it is plainly and carefully translated, according to the idiom of the Hindustani language."

In these versions, say the translators, "it has been our constant object to present the word of God in simple, but pure language,

and in an idiomatic style, so that the sacred volume might be readily understood by the poor and unlearned; and at the same time be not unacceptable to the educated part of the community."

Another writer at Monghyr, upon the same subject, remarks:

"Independently of the translation of every term, which is not done in any other translation into Hindustani with which I am acquainted, there appears to me a transparency, and clearness, and definiteness about Mr. Yates' Hindustani translation which I see in no other. 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 definite idea from the reading, are not left thus in Mr. Yates' translation, but have a clear defined sense enstamped on them.

"If it be so great a fault in a translator to put a sense on scripture, I think it is a far greater one to write that as a 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' singularly eminent qualifications as a translator begin to be known and appreciated. His noble works in the translation department will live after him, and be a radiant and imperishable crown around his memory."

At the last dates, a new edition of the Testament in Sanskrit, with extra copies of the Gospels, had just left the press, and a new edition of the Testament in Hindustani was in progress. It is expected that this volume will be so reduced in size as to comprise only 550 small 12mo. pages. These several editions will make an aggregate of 19,000 volumes.

For the convenience of those who read the Hindustani, but are not familiar with the Arabic character, used in other editions of the scriptures in this language, the Calcutta brethren have commenced an edition of 19,000 copies of the Gospels and Acts, in the Hindustani Persian character.

Five thousand copies of the Psalms of David in Bengali, and an edition of 3000 copies of the Proverbs of Solomon, with new editions of the Gospels and Acts in the same language, have probably ere this been completed; the whole making together 48,000 volumes.

It has long been the anxious desire of our brethren to carry through the press an edition of the *whole Bible in Bengali*. To engage in this great work, they have been frequently urged by their Christian brethren of all denominations. We are happy to learn, that the task has been undertaken, and at the last dates the book of Genesis was already in type. They propose to print simultaneously two editions of the whole Bible; one in quarto, for use as pulpit and family Bibles; the other in large 8vo., making together 3000

copies; and both to contain marginal references, and literal renderings of Hebrew or Greek idioms.

The Board have received a neat 12mo. volume of 200 pages, comprising a "list of proper names occurring in the scriptures; designed to form the basis of a uniform method of spelling the proper names of scripture in the languages of India." The importance of this work will be appreciated by all who have heard of the constant perplexity to which the readers of nearly every edition of the Bible have been subjected, especially in India, owing to the irregular manner in which the proper names of scripture have hitherto been spelt. Uniformity in this respect is truly a desideratum in every language: and the literary labours of the Calcutta Baptist Missionaries have in the present volume accomplished a work which will, it is believed, go far towards settling an important question; in relation to new and improved versions of the Bible.

To illustrate the utility of the present work, let any man examine but a few names in the English authorized version, and he will be surprised to find that different forms are often employed for expressing the same proper name: as Lucas and Luke, Noah and Noe, Timotheus and Timothy. Several chapters in the Old Testament, it is well known, consist almost entirely of proper names, and it is to be lamented that the translators who lived in the time of Elizabeth and King James seem to have paid but little attention to the orthography of proper names. This is particularly observable in the books of Chronicles.

The reader of the authorized version is often astonished to find the name of Elijah and Elisha, in the Old Testament, changed into Elias and Eliseus in the New Testament. So too Isaiah and Jeremiah are transformed into Esaias and Jeremy! In the forthcoming edition of the Bible in Bengali, we are happy to say, that for the first time in the whole history of Biblical translation, the name of the same person or place will be spelt uniformly, both in the Old and New Testaments. If the same care had been employed by those upon whom devolved the immense responsibility of preparing our common English version, then, the first chapter of Matthew, the third of Luke, and the seventh of the Acts of the Apostles, would have been more easily understood by the readers of the English New Testament, who, as the case now stands, are left to find out that Phalec is the same person as Peleg, and Ragau is no other than Reu.

The whole amount contributed by this Society to aid the Calcutta translators in publishing faithful versions of the scriptures, is 23,062 dollars 43 cents. It must be peculiarly gratifying to contributors to learn, that this amount has been faithfully appropriated to Bible dis-

tribution among the millions of India. Kutwa, Birbhun, Monghir and Patna, as well as Benaras, Allahabad, Agra, Delhi, and many other parts of continental India, have been supplied with scriptures from this fountain of truth.

The scriptures in Sanskrit, Bengali, Hindui, Hindustani, Armenian, Orya, and other Oriental languages, are constantly for sale at the Calcutta Depository; thousands of copies of which have, like good seed, been broad-cast over the moral fields of India.

Let not American Christians forget, that within the British Indian possessions and neighbouring states there is a heathen population of not less than *one hundred and thirty millions*, among whom the scriptures might now be circulated, if adequate means could be obtained. Unless, therefore, the efforts of the churches to carry forward the work of Bible translation shall be put forth on a scale, and sustained by an energy, to which the most devoted of the followers of Christ have hitherto been utter strangers, hundreds of millions of idolaters must perish for lack of that knowledge and happiness which the scriptures alone communicate.

In a recent letter to your corresponding secretary, we find the following impassioned appeal to the sympathies of American Baptists. "My dear Brother—You have set us to work:—the providence of God, and the spiritual wants of more than a hundred millions of immortal souls, in a state of dreadful destitution, urge us to strain every nerve in its prosecution, and will you blame us for doing too much? and having set us to work, will you withhold the requisite support? No, you will not. You will spread the case before the God you serve, you will lay it before the managers of your society, you will state it in its fulness to the churches, and I cannot, I dare not doubt the result. You will not say in reply to our entreaty for further aid, 'Brethren, you go on too fast, we will aid you no longer; suspend your translation, silence your presses, and let the millions of immortal beings for whom you have been toiling, perish in the ignorance in which they were born!' No, you will not write thus; but will, I am confident, give thanks for the great things God has wrought, and be encouraged thereby to renewed exertion in the glorious enterprise; will immediately adopt measures to provide us with the means of prosecuting the work to which we are called. Our main dependence under God is on the American and Foreign Bible Society." Brother Thomas further remarks—"The amount we shall actually need for the current year *cannot be less than 20,000 rupees*. Indeed, my impression is, that the increasing opportunities for judicious distribution will call for much more, and that the demand will more than keep pace with the means of supply."

An appeal to the American churches, from

the lamented William H. Pearce, was commenced the day before he was called to his eternal reward. The document, though finished only in part, was forwarded by brother Thomas of Calcutta, and is printed in our last Quarterly Paper. It was his last work, and is, in a manner, a voice from the grave—a voice from the heaven he now inherits, saying on behalf of the myriads of India, Give them the words of eternal truth translated into their own language.

If any thing could add force to that appeal, it is the fact that "the demand for books is constantly increasing." Says a missionary under date of 26th of November: "Of all the Testaments and Gospels which you sent me, there is not one left—many come every day for books, but alas! I have none to give them. A man from Backerganj came a few days ago for a Testament, and many respectable persons whose business brings them to court, near which I live, come and ask for books. A young man called and begged that when I got the long-expected English Testament, I would send one to him." "On the 4th of March," says another missionary, "a scene commenced, to which I had never witnessed a parallel. Respectable people began to come for books, and I determined to keep an account of the number of applicants. I put down 2, 4, 8, 13, 19, but here my arithmetic failed; a large crowd had collected, all anxious for books. I was obliged to stand in the doorway, for had they got into the house, and got sight of the books, no order could have been preserved. My children brought the books to me, and I distributed them until I felt exhausted. I then begged the people to retire for a time. I shut myself up in my room and began to reflect. In the morning I had a book case filled—now every shelf is nearly empty. What will our friends in England and America say? Tell them, 'the kingdom of heaven suffereth violence, and the violent take it by force.' The books have gone into the hands of Bramans, Sarkars, persons of the writer caste, officers of the civil government, persons living in distant parts of the Zillah—all of them, as far as I can judge, have been given to persons who can read well. But I felt that so much seed sown in one day ought to be watered with much prayer." "On Wednesday," says the same brother, "the crowd of applicants was greater than before. Many came early in the morning. Chand was with me at the table distributing books, but my poor table having got a fracture in one of its legs, we dispensed with its services. I now sent for Gaunganarayan, and we were all three engaged in distributing for about two hours, when we were quite exhausted. The crowd had become very great—by three o'clock nearly all my books were gone; then I determined to stop for the day. I am afraid this extravagance will produce a famine, but what can I do?"

On Thursday great numbers came again, and by two o'clock all the Gospels in Bengali were gone; those in Sanskrit, and a few in Hindustani, only remained—I had to refuse many who came to beg parts of the scriptures. Sorrow and disappointment were depicted on their countenances. More than eleven hundred copies of scriptures, besides tracts, have been

distributed in four days, and that at the earnest solicitation of idolaters who can read. Many Mussulmans have of late become eager for books. Every Hindustani gospel is gone—cannot you send another stock immediately? Let us have a good number of Gospels and Testaments in Hindustani.”

CEYLON.

The following extract of a letter from Mr. Dawson, dated Kandy, August 14, 1841, will be read with pleasure:—

You will unite with me, I am sure, in gratitude to the Father of mercies, when I tell you that my dear wife and I, with Mr. and Mrs. Harris and family, are all in the enjoyment of good health. The rainy season has just passed, during which it has been cooler than usual. It is now getting very hot.

I can never sufficiently express my gratitude to God for placing me in my present situation. My most earnest prayers for several years past are hereby answered, and I still fervently pray that this may be the beginning of a life of extended and laborious usefulness. I have much pleasure in devoting the whole of my time to the mission. Never was I so busy before. The printing office engrosses nearly the whole of my time and attention during the day; in the evening I have had frequent opportunities of preaching by interpretation to the interesting natives. Occasionally I have penetrated into the jungle, and preached to the secluded villagers, many of whom, I have good reason to believe, have heard to profit, and indeed experienced a change of heart. Kandy, owing to its elevation, is a salubrious part of the island, and the scenery is romantic in the extreme. Cocoa-nut trees are not so plentiful as at Colombo, but the lofty mountains, which appear on every side, are densely covered with various kinds of timber. Coffee is cultivated to a great extent; and the sugar-cane is found to thrive remarkably well. Mr. H. and I have several times preached to the coolies upon the coffee plantations; and we think that as the importation of Tamuls from the coast is every day becoming greater, a wide field of labour is opening to the view. A few of the coffee planters are favourable to the preaching of the gospel among their coolies; but many who have come here from Jamaica have no disposition to encourage the labours of the Baptist missionaries. However, this is a land of freedom, and obstacles which once existed in Jamaica are not to be met with here, though I fear the thralldom in which the minds of many of the inhabitants are held will not so easily be broken. There appears to me to be a great difference between the condition of some and that of others. In some parts, the influence of superstition and idolatry is such

as to form an adamant barrier to the rays of gospel light: in others, the fields are white unto the harvest: the fulness of time seems to have arrived, and the gospel has only to be preached to be believed and to produce a saving change upon the heart. Of the latter kind I could instance several villages, one in particular, almost inaccessible from its situation in the midst of thick jungle; the approach to which is only made by ascending lofty mountains, and descending almost perpendicular declivities, where a false would be a fatal step, crossing paddy fields, through watercourses, borne on the shoulders of natives, and over rugged rocks which seem to claim the tenantry of ages. Here I found a large village, or rather several smaller ones, many of whose inhabitants met together, and I preached to them the good news of salvation. The head man of this district, several years since, being on a visit to a distant place where Mr. Daniel was passing through, received of him a tract. This he perused attentively, and immediately perceived the folly and impiety of Buddhism; he accordingly gave it up, and from that time earnestly desired that a teacher of the Christian religion might be sent to the benighted people of his village. The overruling providence of God, I doubt not, directed me to the spot. After preaching to about a hundred persons who seemed thirsting for the water of eternal life, I left with them a native teacher, for whom they soon erected a substantial bungalow, in which he teaches their children during the week; and on the Lord's-day they meet together for Christian instruction. I am persuaded that many of them are not far from the kingdom of heaven. Oh that this were the general spirit manifested throughout the island! Here, at Kandy, Buddhism prevails to a fearful extent; it is seen here in awful splendour and magnificence: processions are almost daily seen parading the streets, and the sound of tom-toms is continually in our ears. The parahara, or grand annual ceremony, has just been performed. It is impossible to convey an adequate idea of the procession, which, for seven successive nights, paraded the city, and drew its thousands in its train. Elephants magnificently decorated, on the foremost of

which was the sacred relic, said to be the tooth of Buddha, imbedded in a box of gold, with seven coverings, studded with precious stones and gems, enclosed in a miniature pagoda, and covered with a canopy which was raised to a great height, and supported by men who walked on either side the ponderous animal. Hundreds of flags and canopies; tom-toms, and other music; palanquins, laden with costly offerings; and torches in abundance, carried by men, and whirled round with such rapidity as to look like blazing circles, gave the procession, which was said to be a mile and a quarter in length, a most imposing—though, to a contemplative mind, a truly awful—appearance. Pilgrims, from all parts of the island, visit the Malagawa here, and venerate it as the most sacred spot upon the globe. Nevertheless there has been much good done among the people here by the various agencies employed. The Singhalese services are well attended, and many have been baptized.

The press is the universal object of admira-

tion here; and some are so utterly degraded as to say it could not have a maker, it must have made itself! However, it affords an excellent opportunity of pointing them from the wisdom of man to the wisdom of God. I think the press will effect wonders here. The spirit-stirring compositions of Mr. Harris have already gone throughout the length and breadth of the land; and I think it requires no great share of discernment to perceive that the downfall of Buddhism is near at hand. Hasten it, O Lord, and thine shall be the glory.

Mrs. D. and Mrs. H. daily visit the native girls' school, and, as many of the children speak Portuguese, they are applying themselves diligently to the study of that language, in hopes of being more useful among the many Portuguese inhabitants. At the earnest wish of Mr. Daniell and Mr. H., I am also studying it as well as Singhalese, and long for the time to come when I shall be able to communicate to the teeming population, "in their own tongue, the wonderful works of God."

JAMAICA.

DEATH OF THE REV. J. DALLEWELL.

Afflictive intelligence was brought to us by the last mail from Jamaica. Sickness was unusually prevalent, and death was reaping a copious harvest. Among others, our brother Dallewell, who had arrived at Annotta Bay only three months previously, has been called from the labours on which he was entering, and to which he was apparently well adapted. Mr. Day describes the circumstances attending his removal, in the following communication, dated Port Maria, August 18, 1840:—

On former occasions, at this season of the year, I have felt great pleasure in transmitting to you an account of the services held in connexion with the 1st of August. I do not feel the same pleasure this year, although our services have been of a very interesting character, and much good we hope has been effected through their means; but with the termination of our August services I have to communicate the painful intelligence of brother Dallewell's death. This event took place here at 8 o'clock on Wednesday evening the 11th inst.; on the following day his remains were interred in the chapel-yard at Oracabessa, by my esteemed brethren Abbott and Millard, who kindly came from St. Ann's for that purpose, I being too ill to leave the house.

My dear brother who has departed took an active part in several services held in connexion with our various stations, until Thursday the 5th inst. As we were travelling to Annotta Bay, he complained of an ageish sensation, which increased upon him, and when we reached Annotta Bay in the evening, he complained of slight fever. As we both felt unusually fatigued, we took a little me-

dicine and retired to rest quite early; on the following day I felt better, and brother Dallewell not much worse, but still the subject of slow fever and constant thirst, to allay which he drank a large quantity of cold water. On the Saturday he got up and left his room for some time, and took more medicine. On that day I was exceedingly busy with the affairs of the church, and felt no uneasiness respecting him, as many kind friends volunteered their services to attend him: as his sickness increased, I found it absolutely necessary to abandon my intention of going to Buff Bay to preach on the Lord's day, and as the ordinance of baptism was to be administered at Annotta Bay, I determined on remaining there. Early in the morning I administered the ordinance to fifty-nine persons, after which I was seized with fever, and obliged to go to bed for two hours, after which I ventured to the chapel and preached. This exertion relieved me from fever until the close of the service, when it returned again, and I returned to bed; but as the newly baptized members were not yet received into the church, I made another effort and administered the Lord's supper: this

I had not quite concluded when fever returned with increased violence, and I was again carried to bed; with the divine blessing on the means employed, I was better next morning, but brother Dallewell continued to grow worse. I now began to feel alarmed about him, and determined on getting him home as soon as possible; we were both too weak to ride, and the only means by which we could reach Oracabessa was by boat. About mid-day, on Tuesday, we sailed down twenty-two miles in little more than two hours: I was very sea-sick, but felt much better for the trip. Brother Dallewell bore the passage much better than myself, but it did him no good. We had a chaise waiting for us in which we both drove home; our emaciated appearance greatly alarmed our wives, who were anxiously looking for us. I dispatched a messenger for our medical attendant, who, however, arrived too late to render any service to brother Dallewell. He began to cast up black vomit (which is a certain prelude of dissolution), and continued to do so until Wednesday evening, when he expired.

My fever has abated, but I am very weak and am ordered to take rest; my wife and son have both been very ill, the latter of whom is now sick. The shock to us and to our churches has been very great, but we hope that he who orders all things well will promote his own glory by this painful event. Our bereaved sister bears this afflictive dispensation in a truly Christian manner; her faith and confidence in God delightfully triumph over the weaker feelings of nature.

It is proper that I should further inform you that prior to this distressing event, brother Dallewell and myself had mutually agreed to separate, believing that the efficiency of our labours would be thereby increased. I had,

therefore, intimated to the friends at Annotta Bay my wish to resign the charge of them to brother Dallewell, and he had signified his readiness to become their pastor: this was the last thing he did on the Saturday preceeding his death. This arrangement was satisfactory to us all; but now the Annotta Bay church is bereaved again. In her widowed state she looks to me, and my hands are already too full to afford her any aid. I am thankful that God has made me the instrument of healing a wide and threatening breach, although it has been at the expense of my health, and as the rainy weather will soon commence, I shall not be able to visit it as before.

My heart tremblingly asks, "What will our committee do with the Annotta Bay station?" and my faith endeavours to supply an answer, "They will send out another missionary to occupy it;" but reason says, they have done much for Jamaica lately, as well as for many previous years, and they are encumbered with a heavy debt, which they see no immediate prospect of paying. Will, then, the Christian public, by means of whose benevolence a church has been planted at Annotta Bay, and in whose service valuable lives have been sacrificed, allow the kingdom of Christ to recede from that position to which it has already attained, when they daily pray "Thy kingdom come?" Surely if their prayers be sincere they will accompany them with their efforts, and then, while one says, "Here am I, send me," many will offer their silver and their gold, laying it down at the feet of him who has redeemed them, cheerfully saying, "Of thine own have we given thee." Had I another life I would cheerfully give it to the service of God, but I have not. May God raise up more labourers, and send them into his harvest!

DEATH OF MRS. CORNFORD.

The following affecting communication from Mr. Cornford was written at Kettering, Jamaica, August 21st.

Since transmitting my last very hasty communication to you, my heavenly Father has seen fit to remove the brightness of comfort and joy with which I was favoured whilst pursuing my work; to bring down my life to the verge of the tomb; to take away the desire of my eyes with a stroke; and thus to leave me a poor, lonely widower in a foreign land! This has pierced my very soul with the keenest woe; and left me, for a time at least, a prey to sorrow and despair. My dear wife was, indeed, almost the soul of my labours; not merely as supplying me with all the comforts her affection could devise, whilst pursuing my delightful toil, nor as immediately assisting me in my exertions, but as supplying to the full extent of her power the means of instruction to many who otherwise would not have had them. She had gathered her class of females, with whom she would

often spend three or four hours at a time, because no one else was near who could teach them. She had undertaken the superintendance of the sabbath school, for we had no one else capable of doing so; and I was often cheered by its manifest improvement. Various were the plans of usefulness she loved to work, but, alas! she is called away; and now I feel that the hand of God is heavy upon me. My affliction seems more than I can bear. I would not, and dare not repine, but when I say I believe that the Lord has inflicted the stroke in love, it is all that I can say. My extreme weakness of body, resulting from the fever with which I was afflicted at the same time as my beloved wife, has left me almost incapable of sustaining the awful stroke, so that I sometimes think my very youth will be borne down with sorrow to the grave. But though "my spirit is overwhelmed within

me," I rejoice to find that "there is a rock that is higher than I." God is still my portion, and with him nigh,

"Cheerful I live, or joyful die."

The future is to me all shrouded in gloom. The house where we have dwelt is large, and to me now awfully desolate, so that I can hardly bear the thought of returning thither, whilst to be residing elsewhere would be almost equal to relinquishing my charge. What I am to do my heavenly Father only knows. May he who has, by this affliction, withered my every comfort, and blasted all my hope, filling my cup of sorrow to the brim, at least bring glory to himself thereby, and then from me the loudest praise shall ascend, even for the severest pang I have felt.

I cannot, however, close this letter without acknowledging the extreme kindness we have received from Mr. and Mrs. Knibb. Not a sacrifice has seemed too great for them to make, to administer to our comfort, and to save our lives. They came to us at midnight, when first they heard of our woe. They tried every means to supply our wants; they closed the eyes and smoothed the pillow of my dying wife; they took me from the awful scene to their own house, where I have since been cared for as an only child; and here now, suffering much from the effects of calomel, and oppressed with weakness and with grief, I am supplied with all that affection could suggest or heart desire. May the Lord reward their kindness in that day!

ARRIVAL OF MR. AND MRS. LLOYD.

A letter has arrived from Mr. Lloyd, dated Montego Bay, August 27, 1841, in which he says:—

It is my happiness to inform you that, through the kind mercy of God, we have arrived safe, and are as well as can be expected at this trying season, which is the most oppressive part of the year, and mortality is unusually great. You will have heard of the death of Mr. Dallelwell and Mrs. Cornford.

May the great Head of the church comfort and support the bereaved, and sanctify this afflictive dispensation to us all. I am much gratified at the anxiety of the great congregations for hearing the word of life. May I be made a blessing to them. They are a truly interesting people.

HOME PROCEEDINGS.

A special meeting has recently been held at Fen Court, the results of which we trust will be permanently beneficial to the Society.

It had appeared to the Central Committee, that, under existing circumstances, the enlarged operations of the Society having occasioned an expenditure exceeding its income, and the decease of the late lamented Secretary having rendered it necessary that some measures should be taken to provide for the performance of those duties which he had been accustomed to discharge, it was desirable that a meeting of the General Committee should be obtained. A circular was therefore issued inviting their counsel and co-operation, and in consequence fifty ministers and members of Committee assembled.

The proceedings began on the evening of Tuesday, October 5th, when a meeting for prayer was held, at which Messrs. Trestrail of Cork, Roff of Cambridge, Yates of Stroud, Edwards of Nottingham, Lewis of Chatham, and Pritchard of London, implored the guidance and blessing of God. On the following morning, at 10 o'clock, the Committee re-assembled, when, after prayer by Mr. Gray of Northampton, the Treasurer opened the meeting, and called on the Secretary to give a general view of the objects for which it had been convened.

The state of the finances engaged the attention of the Committee in the first instance. It appeared from the statement of the Secretary that the expenditure of the Society for the current year could not be estimated at less than 24,000*l.* (every item having undergone the careful examination of a sub-committee, and the whole having been found incapable of further reduction without curtailing the foreign operations of the Society), with a certain necessity of future augmentation; while the available receipts of the year could hardly be rated at more

than 18,000*l.* Full and anxious inquiries were made into the manner in which this large expenditure had been incurred, and the frugality and wisdom with which so much money is disbursed; and it became evident to the Committee that the outlay was occasioned by most important foreign labours, which had been gradually extended amidst loud providential calls and many gracious encouragements.

Such labours they could not for a moment think of abandoning, at least until every practicable effort had been made for their support; and they came unanimously to a resolution that measures be immediately adopted for the purpose of raising the income to the necessary amount. A Sub-Committee was appointed to consider the best means for effecting this purpose. The following report was made by them at a subsequent stage of the proceedings, and unanimously adopted.

The Sub-Committee entered upon the consideration of the subject under a deep sense of its importance and difficulty.

The increase in the operations of the Society must be regarded as an answer to prayer, and a cause of joy and gratitude, as it is connected with the glory of God, the conversion of souls, and the improvement of the nations of the earth; but it is with sorrow the Sub-Committee notice that the income of the Society has not advanced in proportion to the enlargement of its operations, and they feel regret, mingled with some apprehension, at the present state of the finances, the income for the year being likely to realize not more than £18,000, while the expenditure, to continue the various stations and for necessary purposes, it is expected will not be less than £24,000.

The Sub-Committee feel however assured, that they express the sentiments of all their brethren while they declare their humble reliance upon "the Father of Lights, with whom is no variableness nor shadow of turning," that having opened doors of usefulness to the Society, in accordance with the promises of his truth and mercy, he will not now forsake his servants. Let us pursue our course with faith, and prayer, and effort, and though we may have to pass through trials and difficulties, we shall be gladdened with the consciousness of his approbation, and shall witness the still wider triumphs of his kingdom.

Neither can the Sub-Committee allow themselves to believe that the churches at home which have, through this Society, been the honoured instruments of diffusing the gospel abroad with so much success, will suffer that success to be lost or impeded by withholding the necessary funds.

The Sub-Committee, after inquiry and deliberation, have unanimously agreed upon the following recommendations:—

That all the churches of our denomination in England, Wales, Scotland, and Ireland, which have not made any collection for the mission, have its claims laid before them, and be earnestly requested to come forward to its help.

That in all towns and cities throughout the country, in which there are no churches of our denomination, attempts be made to hold public meetings, or, if that be impracticable, to collect subscriptions and donations on behalf of our Society. The Sub-Committee believe that, in many of these towns, there are friends of Baptist sentiments, and that others will be found there willing to render aid to our Society.

That all the subscribers to our Society in town and country be reminded of its success and necessities, and how much the doubling or other increase of their subscriptions will tend to remove its difficulties and confirm its usefulness, and that they be therefore earnestly entreated to increase their annual contributions.

That affluent individuals be applied to for extra donations, that the wealth which God has bestowed on them may, in proportionate degree, be consecrated to the very highest and noblest purposes of Christian benevolence.

That the subscribers be reminded of the desirableness of their children becoming subscribers also ; and that attention be directed to Boarding and Sunday Schools, that the efficient aid of the teachers may be secured, and that the young persons there instructed may have the opportunity of contributing, and thus in early life forming habits of generosity to the Missionary cause.

That application be extensively made to obtain new subscribers, especially to the members of our churches and attendants with us on divine worship, and to persons able to give and known to be friendly to the improvement of mankind in piety and happiness.

With respect to the means by which the suggestions thus given may be carried into effect, your Sub-Committee, after mature consideration, have come to the conclusion that application by circular letter, for increased or new subscriptions or donations, will be productive of little effect ; that it is essential to the very existence of the Society in its integrity and usefulness, that something be speedily and efficiently done ; that the incurring of some expense in the way of agency seems to them indispensable, though they think it need not be much ; and that no way appears to them so likely to secure beneficial results as to divide England and Wales into districts, and to engage the best and most suitable agents that can be found, not permanently, but for a limited time, one for each district ; to wait on all the subscribers within its limits, and personally solicit an increase of their subscriptions, and to obtain donations and new subscriptions ; to co-operate with the friends of the Society in efforts on its behalf in places where no Baptist churches exist ; and in any other way in his power, and approved by the friends in the respective neighbourhoods, to increase its funds and promote its interests. The visits of the agent to the subscribers, and applications for donations and new subscriptions will not, as the Sub-Committee apprehend, interfere in any manner with the usual efforts of our esteemed friends and coadjutors in their respective neighbourhoods, or with any meetings usually held by them, and the results would come first in aid and increase of the funds of the local Auxiliary Societies.

That the other means suggested may probably be secured by correspondence through the Secretary, or through the deputations to the different parts of the country, or by a Sub-Committee appointed for the purpose of superintending and carrying out the plans now submitted for your approval.

And the Sub-Committee venture to suggest that special attention be paid, during the ensuing year, to the sending of efficient Deputations ; that when a Missionary can form one of the Deputation, it is highly desirable ; and that it is their opinion that if our beloved brethren, Mr. Clarke and Dr. Prince, should within a short period return to this country, their services in advocating the claims of the Society, and procuring a large increase of its resources, would be likely, with the divine blessing, to prove most efficient and successful.

The attention of the meeting was then directed to the best means of providing for the efficient discharge of the Secretaryship. After a lengthened discussion, the Committee deemed it proper to recommend "the election of a co-secretary with Mr. Angus ;" and a Sub-Committee was appointed to suggest a suitable name or names.

On Thursday the 7th, the Committee considered the Report of this Sub-Committee, which was to the effect that they had deliberately and confidentially discussed several names which occurred to them, but on the ground of objections arising from health, important stations of usefulness at present occupied by the

individuals, and otherwise, they were not prepared to name any one, and would recommend that the matter be deferred till the next Quarterly Committee. It appeared, however, to the meeting at large, that it was important to proceed to an immediate choice; a triple ballot was proposed, by which the power of nominating would be secured to every individual present, and yet the ultimate decision would be taken on the names of two persons alone; and it was suggested that special prayer should be offered again for divine guidance. Prayer was accordingly offered, at the request of the meeting, by Dr. Cox; after which the ballot was taken. The result of this proceeding, which was conducted with great calmness and solemnity, was the official announcement that the choice of the assembly had fallen upon the Rev. W. Brock, of Norwich. Subsequently Mr. Brock requested that time might be allowed him to deliberate and consult his friends; and, in order to provide for the contingency of his declining the office, the Committee determined to adjourn to the call of the Secretary.

In the course of the financial discussions, a question arose whether the Jamaica churches were not now competent to carry forward the work in that island without the aid of the Society. A request was made to Mr. Tinson to lay before the meeting his deliberate opinion on this delicate and important subject. He did so; and, after a lengthened statement of the condition and prospects of the churches in that island, expressed his decided conviction, that, though many of them did not require aid for their own support, others yet did so; and that *missionary* work could not at present be efficiently carried on without assistance from Britain, although it probably might be so in a few years.

The evening of Thursday was devoted to an interesting conversation on a proposition which, although long cherished, has not yet been placed before the public, that of observing the fiftieth year of the existence of the Baptist Missionary Society, as a Missionary Jubilee. The object of such a commemoration, of course, will be the kindling of devotional ardour, and the origination of a thank-offering, for the enlargement of a work which God has so signally blessed; and no doubt can exist of the readiness of the churches of our denomination to concur in such a movement. As, however, the plan and details of this measure will be brought forward in an early number of the *Missionary Herald*, it is not necessary to make further reference to it here.

We cannot conclude our account of this important meeting without noticing, what has afforded much matter of thankfulness to the Giver of all good, the eminent prevalence of harmony and Christian love among the assembled brethren; this cannot be otherwise than a token for good, and an encouragement to expect from beloved brethren throughout the country an energetic fulfilment of that which in deliberation has been so cordially resolved. The Central Committee, aware that resolutions raise no money, will apply themselves forthwith to the methods which have been suggested; and they beg to impress it on their friends in every quarter, that under God, the maintenance of the Mission, in its present extent and prospects, depends entirely on the manner in which they respond to the appeal. In making it the Committee discharge their present duty; and they most earnestly hope that the friends of the Mission will not place them in circumstances which will render the curtailment of their foreign operations a matter of absolute necessity.

DEATH OF MRS. ELLIS.

Mrs. Ellis, who returned from Calcutta in a debilitated state of health on the 23rd of July, died on the 8th of October, at Exeter. A few weeks after her return, some hopes were entertained of her recovery, but unfavourable symptoms recurred; a change for the worse took place suddenly on the morning of the 8th, and at

noon she expired. Her course had been honourable and useful, and her departure was serene. Two little boys are left, awaiting the hoped-for return of their father, whose state however, when he embarked on the 21st of June, excited much fear of the result in the minds of his brethren at Calcutta.

DESIGNATION OF MR. STURGEON.

On Wednesday the 29th Sept. a meeting was held in the Baptist Chapel, Cosely, for the purpose of commending to God Mr. Thomas Sturgeon, who is about to proceed as a missionary to Western Africa. The Rev. D. Wright (minister of the place), and the Rev. Messrs. Rogers, Stokes, Parker, Morris, and Baylis, were engaged in the service. The attendance was large, and notwithstanding the meeting was protracted to a late hour, a very lively interest prevailed throughout; and it is hoped that the powerful sympathy excited for the oppressed and degraded sons and daughters of Africa will have a salutary and lasting effect on the minds of all who were present. Several ladies in connexion with Cosely Sunday School had kindly

engaged in making and collecting articles of various descriptions, for our friend to take with him. Christian friends of all denominations came cheerfully forward, and united in this labour of love; and in less than a month, property to the amount of upwards of forty pounds was contributed. Many friends having expressed a desire to see the articles, the large Wesleyan School-rooms in Bilston were kindly lent for the purpose, and it is supposed that nearly 3000 persons attended the exhibition, with which they appeared to be highly pleased. No charge was made for admission, but articles worth from five to ten pounds were bought by visitors, and about two pounds was given for the benefit of the mission.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to J. J. Smith, Esq., of Hamper Mills, and to the workpeople in his employ, for fifty reams of paper for the use of the mission in Ceylon; to friends at Halstead, for articles of wearing apparel, &c. to the value of 10*l.*, for Mr. and Mrs. Littlewood, of Turk's Island; to Mr. Hatchard, for a box of books and fancy articles for Mr. Knibb; to Mr. Childs, of Brighton, for books, &c., for Mr. Dendy; to Miss Fisher, for a box for Mr. Cornford; to Mrs. Risdon, of Birlingham, for a box of wearing apparel, tracts, and rewards, for Mr. Clark, of Brown's Town; and to Rev. T. Horton and friends at Devonport and Saltash, for a box of wearing apparel and books, for Mr. May, of Bethsalem. Another box has also been received for Mr. May.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. Thomas, 9 June, 2 and 3 July, 17 August; Rev. J. Wenger, 17 August; Rev. W. W. Evans, 5 July; Rev. C. C. Aratoon, 5 March.

CEYLON.—Kandy, Rev. J. Harris, 1 July, 13 August; Mr. C. C. Dawson, 14 August.

JAVA.—Samarang, Rev. G. Bruckner, 30 July.

WEST INDIES.

JAMAICA.—Stacey Ville, H. Beckford, 27 July.—Port Maria, Rev. D. Day, 6 and 23 July, 18 and 25 Aug.; Rev. J. Dalwell, 6 July.—Spanish Town, Rev. J. M. Phillippo, 17 June, 21 and 25 July.—Mandeville, Rev. J. Williams, 26 Aug.—Old Harbour, Rev. H. C. Taylor, 26 Aug.—Montego Bay, Rev.

T. Burchell, 12 and 23 July; Rev. W. Lloyd, 27 Aug.—Falmouth, Rev. W. Knibb, 23 July, 7, 22, and 25 Aug.; Rev. J. E. Henderson, 26 Aug.—Manchioneal, Rev. J. Kingdon, 22 July.—Rio Bueno, Rev. P. H. Cornford, 4 and 21 Aug.—Luca, Rev. E. J. Francies, 27 Aug.—Brown's Town, Rev. John Clark, 23 Aug.; Rev. John May, 1 July.—Savanna-la-Mar, Rev. J. Hutchins, 8 July.—Stewart Town, Rev. B. B. Dexter, 5 August.

BAHAMAS.—Nassau, Rev. H. Capern, 28 July, 22 Aug.; Rev. W. Littlewood, 27 July; Mr. W. Bontems, 21 July.

HONDURAS.—Belize, Rev. A. Henderson, 19 and 27 July.

WESTERN AFRICA.—Fernando Po, 23 June, 10 and 27 July.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of September, 1841.

Donations.		£	s.	d.	Ware—	£	s.	d.	Bramley	£	s.	d.
C. M.	50	0	0	Mr. B. Medcalf	0	10	0	Chapel Fold	22	13	0	
Do. for Jamaica Schools	50	0	0	Miss Medcalf	1	0	0	Do. for Debt	4	4	0	
F. F.	20	0	0	Watford	62	11	4	Cowling Hill	2	0	7	
Howard, L. Esq.	20	0	0	Do. for <i>Entally</i>	2	0	0	Dewsbury, for Schools	3	10	0	
Masters, Mrs. for <i>Entally</i>	20	0	0	HUNTINGDONSHIRE.				Earby	2	0	0	
Rippon, Mrs. for <i>Africa</i>	10	0	0	Kimbolton	11	9	5	Haworth, 2nd Church	14	6	0	
Deane, Mr. Missionary	0	15	2	Do. for <i>Translations</i>	1	0	6	Hella Field	9	15	3	
Box	0	15	2	KENT.				Horkinstone	0	13	10	
A Friend, by Mr. Mark	5	0	0	Chatham, Sion Chapel	16	0	6	Long Preston	2	7	7	
Moore	5	0	0	Do. Sunday School	0	14	0	Pole Moor	3	13	4	
LONDON AUXILIARY.				Do. Brook	1	17	0	Salendine Nook	42	14	6	
Henrietta Street	39	10	3	Do. Sunday School	1	16	8	Sutton	12	2	10	
Do. for <i>Entally</i>	9	7	9	Dover, Pent-side	10	6	8	Do. for <i>Africa</i>	2	0	0	
BEDFORDSHIRE.				Do. Sunday School	0	3	9	Wakefield	5	9	0	
Danstable, on account	10	15	0	Smarden	1	0	6	S. Holdsworth, Esq. for Schools	0	10	0	
BUCKINGHAMSHIRE.				Upnor	2	5	7	SOUTH WALES.				
Long Crenou and Ickford, Collections	3	14	0	LANCASHIRE.				Aberdare	2	12	6	
Waddesdon Hill	17	11	6	Accrington	13	2	9	Bettws	0	5	0	
DERBYSHIRE.				Burnley	4	3	0	Bridgend	11	9	1	
Chesterfield—				Cloughfold	2	0	0	Cardiff—				
Miss Malkin, for <i>Africa</i>	5	0	0	Colne	6	0	6	Bethany	47	10	4	
DEVONSHIRE.				Goodshaw	2	0	0	Do. Sunday School	0	11	2	
Bradninch	6	1	6	Liverpool, on account	260	0	0	Tabernacle	11	3	10	
Exeter	30	15	4	Manchester, ditto	105	19	1	Carphilly	5	14	7	
				Sabden	15	0	0	Corntown	0	8	0	
				G. Foster, Esq.	100	0	0	Cowbridge	1	9	4	
				MONMOUTHSHIRE.				Croisy Park	1	5	0	
Acknowledged before	26	17	0	Abergavenny—				Cwmyfelin	0	5	0	
				Frogmore-street, additional	0	10	0	Dowlais	17	12	11	
				Bethel, Bassaleg	6	18	8	Hirwain	3	1	6	
Stonehouse	10	0	0	Ebbw Vale	15	0	0	Lysfane	2	2	0	
ESSEX.				Pontypool, Penygarn	9	13	3	Merthyr—				
Colchester	26	2	4	OXFORDSHIRE.				Sion Chapel	20	7	5	
GLOUCESTERSHIRE.				Oxfordshire, on account	120	0	0	Do. Sunday School	4	0	0	
Cambridge	1	0	0	SUFFOLK.				High Street	9	1	5	
Chalford	3	11	4	Eye	21	8	0	Ebenezer	2	14	0	
Eastington	3	19	1	Do. Sunday School, for Schools	2	0	0	Tabernacle	3	10	0	
Do. Sunday School	0	5	8	Ipswich—				Neath	15	16	6	
Hampton	5	8	0	Stoke Green	37	17	6	Newbridge	11	0	4	
Hillsley	1	15	2	Do. for <i>Africa</i>	7	0	0	Penyvai	0	14	6	
Kingstanley	17	8	0	Salem Chapel	12	1	3	Pyle	0	6	1	
Do. Sunday School	0	5	3	Do. for <i>Africa</i>	0	10	0	Rumney	2	13	1	
Painswick	0	15	4	Mr. R. Thompson, by Mr. Pollard	5	0	0	Siloam	1	5	0	
Slimbridge	1	19	3	Mr. and Mrs. Pollard	5	0	0	Swansea—				
Shortwood	29	15	2	SUSSEX.				York Place	23	0	9	
Stroud	28	2	4	Sussex, on account	120	0	0	Do. Sunday School	0	17	0	
Do. Sunday School	0	17	8	WARWICKSHIRE.				Bethesda	22	13	10	
Do. for <i>Africa</i>	1	0	0	Birmingham, Mount Zion	15	10	8	Mount Pleasant	12	12	7	
Shipscomb	0	15	1	WORCESTERSHIRE.				Bethel	5	8	6	
Thorbury	18	0	0	Worcestershire, on account	250	12	7	Caersalem	3	1	8	
Uley	4	1	0	Pershore	58	17	8	Friends	2	6	6	
Woodchester	3	15	0	YORKSHIRE.				Wautroda	1	1	8	
Wootton	18	6	5	West Riding, on account	100	0	0	Previously acknow- ledged, and Expenses				
Do. Sunday School	0	19	2	Blackley	2	0	0	159 3 7				
HEREFORDSHIRE.				Boroughbridge and Dishforth	34	0	0	FOREIGN.				
Kington	10	0	0	Dantzig—				Heubuden, by Mr. David Epp	0	12	8	
HERTFORDSHIRE.												
New Mill, by Mr. Pritchard	10	7	6									
Do. a Friend	0	5	0									

Subscriptions and Donations in aid 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 Parke, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Timson; and at New York, United States, by W. Colgate, Esq.

MISSIONARY HERALD.



CALCUTTA, FROM GARDEN REACH.

EAST INDIES.

CALCUTTA.

THE view given on the other side of this page of a portion of the metropolis of India, will remind our friends of some of the powerful claims which that immense city has to the benevolent efforts of British Christians. The Hoogly, an arm of the Ganges on which it is situated, being navigable for the largest vessels, is the constant resort of ships from every nation. The magnificent Palace of the Governor-General, the Supreme Court of Justice, and Fort William, with its bomb-proof barracks, large enough for 10,000 men, sufficiently attest its political importance. Its various educational establishments also, which attract from surrounding provinces the most aspiring and influential of the rising generation, impart to it peculiar facilities for the extensive dissemination of whatever sentiments obtain currency among its inhabitants.

The reader is doubtless acquainted with the general character of the operations which our missionary brethren are carrying on in Calcutta and its vicinity. Letters received by the last overland mail bring down our information to the 15th of September.

Mr. Thomas writes as follows :—

You will be pleased to hear of the arrival at Madras of the "Owen Glendower." We are now daily looking for our friends Mr. and Mrs. Pearce, and Mr. Beeby; glad shall we be to see them, and we pray they may be long spared in life and health to exert themselves for the promotion of the Redeemer's cause in India. My fears, however, are certainly high, that brother Pearce will be able to stand the climate but a very short time; happy shall I be to find my calculations incorrect.

You will be distressed to learn that brother Evans has been very ill, quite laid aside from his much loved and very important, but too laborious work. He has been suffering from a feverish state of the system, kept up by innumerable distressing boils all over his body, but especially his head, and also from dysentery. Some days ago I considered his case rather critical, but I do hope he is now in a fair way of recovery. I have just heard he is much better to-day, and Mrs. E. hopes he will soon be well. He much wished to write you a long letter, but in his present state the attempt would be highly imprudent. Mrs. Evans is mercifully preserved in tolerable health and spirits; in the midst of the sharp trial with which they have been exercised, our esteemed friends have been enabled to place their confidence in God, who has kept their souls in peace. They are very dear friends, and of unspeakable worth. I hope the Lord will, in answer to the many and fervent prayers which have been daily presented on their behalf, graciously raise him up, and

long spare them both for increasing usefulness. To the church under his care several additions have lately been made, and others are expected soon to make a public profession of their faith in Christ.

Mrs. Morgan, at Haurab, is still in a very infirm state of health; Mr. M. is, I believe, in good health, and prosecuting his work with much zeal. He has had some severe trials among his people, but I trust all will ultimately tend to good.

Mrs. John Parsons, of Monghyr, has been alarmingly ill, and from what I hear, the grounds of hope for her complete recovery are far from satisfactory. Mrs. G. Parsons' health has suffered through fatigue and anxiety in attending her sister, and hence she concludes that it is her duty to return to England in the ensuing cold season. She has some thoughts of returning by the "Owen Glendower." How mysterious these ways of Providence! I sometimes think the Lord is fighting against us, and when I look over the mission, and think of the work to be done and the diminished number of efficient agents, my heart sinks within me. I am ready to ask, What is the Lord about to do? What will be the end of these things? Often have I been in a manner obliged to fall back on my own duties, as though a voice said, "Work while it is day, and leave God to care for his own cause;" delightful assurance, it is *his*, and must go on, but in manner *as* he pleases.

I have not very recently heard from brother Phillips; the intelligence from the stations is

on the whole encouraging, though no decided indication of any extensive awakening among the people is reported. The Herald will tell you of the baptisms in and near Calcutta.

Mr. Wenger says,

Before this month is out, the second year of my stay in India will have come to a close. These two years have fled very speedily, and yet how many important events have been crowded within so narrow a compass! Blessed be God who hitherto has upheld me, and enabled me to be continually engaged in his work, whilst others, to all appearance much better fitted for it, have been laid aside for a season, or taken away from this earthly scene.

The best part of my time and strength continues to be devoted to the work of biblical translation,—a great and important work, but from its very nature somewhat monotonous, and therefore affording little scope for an interesting description. The Bengali bible is now in type as far as the close of the second Book of Samuel; Isaiah as far as the forty-second chapter; and the (revised) New Testament as far as the close of 2 Peter. We pursue exactly the same plan which we adopted at the outset, and which you are fully acquainted with. The present time is an important crisis in the moral and spiritual history of Bengal. The taste for reading seems to spread rapidly over the whole country; and who would not rejoice in satisfying the cravings of such a numberless multitude of minds with the best nourishment contained in Christian tracts and the sacred scriptures?

Another important part of my work is the superintendence of the native churches in the villages. In this department I have had to bear much anxiety during the last fifteen months. Though I was any thing but capable of fulfilling the task, owing to my want of experience, and time, and my inability to speak the language, yet it was assigned to me because no one else could undertake it. The chief obstacle has arisen, as repeatedly hinted at, from the unjustifiable conduct of some of the missionaries of the Propagation Society. Our last annual report narrates the commencement of their open warfare. Since then it has been continued all along. Being Puseyites—as every body connected with Bishop's College now is—they have widely spread the doctrine that apostolical succession and episcopal ordination are essential marks of the true church, and that all ministers not belonging to an episcopal church, are so many intruders, whose ministrations are in themselves *unlawful* and *invalid*. The native catechist mentioned in the report, and another man—to whom, some years ago, a loan of 300 rupees was made, and who now, after repaying about one-fourth, has the barefacedness to say that

My family of motherless children is in tolerable health, considering the season of the year; one is suffering from dysentery, and another has been ill with fever, but is now recovering.

sum was given him by Mr. G. Pearce as a bribe or a reward for becoming a Christian, are the two ringleaders of the discontented party; most of whom are either their relatives or their *debtors*. Were we able—and if able also, *willing* (which I should not be) to spend money upon our native converts with so unsparring a hand as the agents of the Propagation Society, we should soon see all come back, for I believe that our moral character stands highest in their esteem. If you read the Friend of India you will have seen some articles on the subject, not written by any of our number, but strongly opposed to Puseyite doings. The view I take of these events is this, that the state of things here is gradually assuming its natural level. Worldly-minded people, who are attached to sin, feel uncomfortable in any connexion with poor churches, where a strict discipline is maintained. The only thing I regret is that we shall inevitably be led into the barren arena of controversy, if things continue to go on as they do now; but for controversy we have neither leisure nor much inclination. I believe about sixteen members have left us, and about sixty or seventy nominal Christians.

I went down to *Luckhantipur* for a few days towards the close of August, and had the pleasure of baptizing four candidates who had long been waiting for that ordinance. I was obliged, of course, to receive them chiefly upon the testimony of others; but I conversed with each of them, and from those interviews received a very favourable impression concerning the genuineness and the depth of their religious experience. One of them was first deeply impressed by hearing the parable of the king and his debtors (*Matt. xviii.*) explained; another by the parable of the prodigal son, and also by that of the barren fig-tree (*Luke xiii.*). Thus, whilst some forsake us, others are brought within the fold of the church.

At *Khari* the members of the church have, with only two exceptions, shown much more steadiness. We have there a good native assistant of the name of Jacob, who manifests considerable firmness and zeal. But the poor people have lately suffered from inundation, by which their prospects of a harvest (even the last was a bad one) have again been rendered very doubtful, and it has not been possible hitherto to afford them any assistance.

At *Nursingdarchoke* our operations have been steadily extending this year. Several families have given up caste, and will, we hope, in time furnish some real converts. But there also we

have met with no inconsiderable degree of mean and petty opposition. At one time five law-suits, all equally unjust, were brought against some of the Christians there by adherents to the Propagation Mission, but they were at last settled amicably, and had perhaps better be consigned to oblivion now.

If you realize to your mind all the details of these various occurrences, you will then understand how much anxiety I have felt whilst endeavouring to superintend these churches.

To this must be added the anxiety arising from the want of funds. As I am, at present, secretary to our auxiliary society, the collecting the money required for carrying on the operations devolves upon me; and I must say, it is my conviction that, unless the Parent Society will (or can) afford us some assistance, we must reduce these operations.

The expenditure of our auxiliary society amounts to about 350 rupees a month, rather above than under; and it is really difficult, if not impossible, to obtain subscriptions to any thing like that amount.

Since the month of July I have also endeavoured to look after the little Native Church at Entally. On Wednesday evenings I meet the students (now five in number), who are more or less able to preach, or desirous of preparing for that work, and I am engaged in preparing skeletons of discourses with them. Occasionally one or another reads to me a whole discourse, upon which I then make some remarks. If my strength permits, I mean to take the Sabbath afternoon service there; I have done so for several weeks past, and hope to go on. On the 5th instant I had the pleasure

of baptizing two candidates; one the wife of one of the students, the other a youth in the institution. When brother G. Pearce comes, he will, I hope, relieve me of a good part of these engagements.

Our English churches, also, occasionally call for a little assistance. We were all truly rejoiced to hear of Mr. Gibson's coming out; I hope he may prove acceptable to the church. Brother Evans, I am sorry to say, has suffered much from illness during this rainy season; last week we began to be alarmed about him, but he is now slowly improving, though still in a somewhat critical state. He is much loved by his people.

It gives me great pleasure to be able to report that I have latterly commenced to open my lips for preaching to the heathen. I generally go on a Monday afternoon to Jaun Bazar, and sometimes feel considerable liberty and ease and pleasure in proclaiming the blessed gospel. Dear brother Carapet has been laid aside for a season; he has been confined to his house by a combination of sufferings for about two months, and he has an impression that his work is nearly finished.

I ought to apologize for writing such an off-hand letter, but I trust you will kindly excuse it. Other communications will no doubt reach you, giving fuller details of the general aspect of things. We are likely to have to bear the reproaches of the world and of the episcopal community. May we be prepared for coming events! The Owen Glendower has arrived at Madras, and may be expected daily here.

The Second Report of the operations of the Calcutta Baptist Missionaries in translating, printing, and circulating the sacred scriptures has recently arrived. We have great pleasure in presenting it to the British public.

More than a twelvemonth having elapsed since the publication of the first Report of Operations in the very important department of Biblical Translation, the missionaries feel it a duty they owe to their kind friends and helpers, both in this country, in England, and in America, to submit, for their information, the following brief statement of their labours. It will be seen that within the period embraced in their Report, or from 1st January 1840 to 28th February 1841, some progress has been made in this important work, while the copious extracts given in the Appendix, from the communications received from brethren in various parts of the country, who have been supplied with scriptures for distribution, will show not only the large extent of country open to the distribution of the divine word, but the increasing earnestness of the people to obtain possession of the sacred volume, and, of consequence, the urgent necessity which exists for persevering efforts, especially at the present juncture, to render

the supply in some measure equal to the demand. That no more has been done in this great work is matter for deep regret and humiliation before God, while that any thing to purpose has been accomplished by our own, or any other section of the Church of Christ, or by the whole combined, calls for devout thankfulness to the Author of all good.

In the last report the following works were mentioned as being either in progress or about to be put to press.

The New Testament in Sanskrit; the Gospels and Acts in Hindustani, two editions, one in the Arabic the other in the Persian character; the New Testament with extra copies of the Gospels and Acts, in the same language, small 12mo. size;—the Gospel of Matthew in Hinduf, Kaithí character;—and in Bengálí, the Psalms, the Proverbs, the Gospels and Acts, the book of Genesis and to the twentieth chapter of Exodus, and a two-fold edition of the entire Bible. With the exception of Matthew in Hinduf, Kaithí cha-

acter, which has been suspended for the present, the whole of the works mentioned have been either completed or are still in progress.

The following works have been completed.

IN SANSKRIT.	
The Testament complete.....	1,000
The Gospels and Acts.....	500
The Gospel of Matthew reprinted	2,500
	4,000

IN HINDUSTANI.	
The Gospel of John, Arabic character	4,000
Acts of the Apostles, ditto	4,000
Gospel and Acts together, ditto	500
Matthew, Persian character	4,000
Mark, ditto	4,000
Luke, ditto	4,000
John, ditto	4,000
New Testament, small 12mo., Arabic character	3,000
The Gospels and the Acts, ditto	1,000
	28,500

IN PERSIAN.	
Matthew	3,000
Mark	3,000
Luke	3,000
John	3,000
Acts	3,000
Gospels and Acts together	1,000
	16,000

IN BENGALI.	
Genesis to xxth chap. of Exodus	2,500
The Pentateuch	1,000
Psalms	5,000
Proverbs	5,000
Matthew	10,000
Mark	5,000
Luke	12,000
John	15,000
	55,500

104,000

Making a total of 104,000 books the printing of which has been completed during the period before named, which, added to those of former years, give a total of 189,400 volumes of the sacred word printed on behalf of the Baptist mission, the American and Foreign Bible Society, and the Bible Translation Society.

The following works are still in Progress.

IN HINDUSTANI.	
Luke and Acts together	2,000
Four Gospels and Acts	1,000
	3,000

IN PERSIAN.	
New Testament	*1,000
	1,000

* These are exclusive of a thousand copies which are being printed for a gentleman in Upper India. The latter are printed nearly verbatim from the text of Henry Martyn: in those printed for the American and Foreign Bible Society, some verbal alterations are introduced.

IN BENGALI.

Acts	3,000
Luke and Acts together.....	3,000
New Testament, 12mo.....	5,000
Gospels and Acts	2,500
Bible, Part I. Jos. to Esther... ..	1,000
Part I. and II. together... ..	500
Part III. Job to Song... ..	1,000
— IV. Isaiah to Malachi	1,000
— III. and IV.....	500
Old Testament complete.....	1,000
Bible complete, 8vo.....	2,500
— 4to.....	500
	21,500

25,500

Making a total of twenty-five thousand five hundred books.

It has also been proposed to print an edition of the prophecies of Isaiah and Daniel in a similar form to the books of Genesis, the Psalms, and the Proverbs already issued, the edition to consist of not less than 5,000. A new edition of the New Testament with marginal references in Hindustani is urgently required, and it is proposed to put the work to press shortly, the edition to consist of at least 2,500 copies; as also an edition in the Persian character without references, for which purpose an effort is being made to prepare a fount of types on a reduced scale. If these items be added to the foregoing, the works in hand or resolved on will form an aggregate of at least thirty-five thousand volumes. As however the demand for single gospels and other portions of the sacred volume appears to be every where on the increase, new editions on a large scale will doubtless be required before the close of the present year, and will be put to press as called for and as means may be available.

DEPOSITORY.

Besides large portions of the editions mentioned above as having left the press, there have been received into the Depository 6,700 volumes of the sacred scriptures in various languages, but principally Hindui and Bengali, from the Serampore press. And from America there have been received 112 Bibles, and 1093 Testaments in the English language, and 6 German Bibles.

DISTRIBUTION.

Exclusive of 1,000 copies of the Psalms handed over to the committee of the Calcutta Bible Society in repayment of a loan to that extent previously obtained, the entire number of scriptures sent from the Depository from the 1st of January 1840 to the 28th of February of the present year, has been *fifty-seven thousand two hundred and fifty-six*, which added to those of the three preceding years give a total of *one hundred and fourteen thousand two hundred and fifty-six* volumes containing larger or smaller portions of the scriptures, a

Testaments, Psalters, the books of Genesis and the Proverbs, or single gospels, sent forth from the stores of the Baptist mission during the past four years. This number may appear large, and certainly calls for devout gratitude to the God of all grace, who has in his merciful providence enabled his servants to accomplish this much; but alas! what are these among the millions to be supplied? The communications from the missionary brethren at the several stations where the distributions have been carried on, on the most liberal scale, are, as will be seen by the extracts given in the appendix, of a highly interesting character; and, so far from indicating that the wants of the people have been supplied, call urgently for still larger grants. The distribution hitherto effected has only excited a desire in the native community for the possession of the word of God, which appears likely to increase, from month to month, and from year to year, and to satisfy which will require the utmost devotion of the Christian church for a long time to come.

The following tabular statement will afford some idea of the extent of country through which the scriptures, sent forth from the depository of the Baptist mission in Calcutta, have been circulated, within the period embraced in this brief report, giving the names of the principal places with the aggregate number of copies of the sacred volume or portions thereof supplied to each.

List of places to which supplies of scriptures have been furnished, together with the number of volumes.

	Vols.
America	58
Agra.....	2,472
Arakan.....	555
Assam.....	125
Allahabad.....	2,749
Balasure.....	913
Bombay.....	312
Banaras.....	2,103
Barisal.....	296
Berhampore.....	136
Cawnpore.....	4
Chittagong.....	4,657
Chunar.....	10
Cuttack.....	42
Cutwa.....	313
Dhaka.....	12,501
Delhi.....	9,012
Dinajpur.....	1,050
Jessore.....	2,102
Jellasure.....	305
London.....	87

Midnapur.....	Vols. 851
Maulmain.....	200
Mirat.....	35
Mirzapur.....	2
Monghir.....	1,930
Patna.....	1,134
Purneah.....	348
Calcutta.....	12,954
	<hr/>
	57,256

FUNDS.

It is with unfeigned pleasure the missionary brethren acknowledge the receipt of the 5th appropriation of the American and Foreign Bible Society, amounting to Co.'s Rs. 10,250-9-4, less one-fifth paid to the General Baptist missionaries for printing the scriptures in Oriya. This grant was mentioned in the last report, but the money was not realized until Feb. 1840. From friends in England, through the Baptist Missionary Society, Rs. 5,783-8-8 have been received, and 5,000 rupees have also been received, as a kind of first-fruits, from the Bible Translation Society, to be expended in printing the New Testament in Bengál. From friends to the cause in this country the sum of Rs. 1,366-13-0 has been obtained in contributions, and Rs. 227-3-0 by the sale of books, making a total of receipts of Rs. 20,578-0-2, which however has fallen far short of the expenditure actually incurred, including as that does, besides the cost of execution, the salary of Dr. Yates, and the expense of transmission to different and often distant parts of the country. In reference to the funds required to enable them to carry forward the extensive works in which they are engaged, the missionaries can only say, their trust is in God. In an humble dependence on him they entered upon this work and have thus far prosecuted it, and they still look to him to raise them up friends and helpers either in this country, in England, or in America, who will come forward to their assistance with that pecuniary support required for such undertakings. They commit their cause unto the God of the Bible, whose glory they desire to seek as the one great object in this and every other department of labour in which he is pleased to employ their unworthy agency. For the aid already received, and the success thus far granted, they would render unto him adoring thanks, while they feel and would express their gratitude unto all who have in any way aided their operations.

LIST OF SCRIPTURES IN THE DEPOSITORY.

AMERICAN EDITIONS.

ENGLISH.—Testaments, 8vo. calf.
 ————— sheep.
 ————— 12mo. sheep.
 ————— cloth.

ENGLISH.—Testaments, 18mo. cloth.
 ————— sheep.
 ————— calf.
 GERMAN.—Bibles, 8vo. calf.

CALCUTTA EDITIONS.

SANSKRIT.—Psalms in Sanskrit Verse.
 Matthew—Mark—Luke—John
 —Acts.
 Gospels and Acts together.
 Testament.
 BENGALI.—Genesis to xx. of Exodus.
 Pentateuch—Psalms—Proverbs
 —Matthew—Mark—Luke—
 John.
 Testament, 8vo. calf.

Testament, 12mo. calf.
 ————— cloth.
 HINDUI.—Matthew, *Nagri character*.
 HINDUSTANI.—Matthew—Mark—Luke—
 John—Acts.
 Gospels and Acts together.
 Testament, 12mo.
 PERSIAN.—Matthew—Mark—Luke—
 John—Acts.
 Gospels and Acts together.
 Testament.

SERAMPORE EDITIONS.

ASSAMESE.—Bible.
 Testament.
 BENGALI.—Bibles.
 BHOGULKUND.—Testament.
 BHUTNRE.—Testament.
 BURMAN.—Four Gospels.
 Testament.
 DOGRAH.—Testament.
 HINDEE.—Psalms (Thompson's).
 Testament (ditto).
 to 1st. Cor. (Chamberlain's).
 KHASSEE.—Testament.
 KOUSOLEE.—Matthew—Mark.
 KUNKUN.—Poetical Books.
 KANOUJ.—Testament.
 KURNATA.—Testament.
 MAHRATTA.—Pentateuch.
 Historical Books.
 Poetical Books.
 Prophetical Books.
 Four Gospels.

MARWAR.—Testament.
 MUGUDH.—Testament.
 NAGREE (KYTHEE).—Four Gospels.
 NEPAUL.—Four Gospels.
 Pentateuch.
 ORIYA.—Historical Books.
 Psalms.
 Scripture Selections.
 OJJEIN.—Testaments.
 PUSHTOO.—Pentateuch.
 Historical Books to 1 Kings.
 SANSKRIT.—Historical Books.
 Poetical Books.
 Prophetical Books.
 SIKH.—Pentateuch.
 Historical Books.
 Psalms.
 Prophetical Books to xxvi. of
 Ezekiel.
 TELLINGA.—Pentateuch.
 Testament.

CUTTACK EDITIONS.

ORIYA.—Matthew—Mark—John. Testament.

MAULMAIN EDITIONS.

BURMESE.—Bible.
 Pentateuch.

Old Testament in 3 parts.
 New Testament.

MONGHIR.

On the third of August, 1841, Mr. John Parsons wrote from Monghir, as follows :

You will be pleased to hear that we have had a small addition to our orphan family—of two boys. Their mother in her last illness took refuge on our compound, to whom we administered medicine, &c., and for whom we procured the advice of a skilful native doctor, but it could not avail to rescue her life. When she came she was very far sunk by disease and want. She had been turned out of doors by the Mussulmen for declaring she would give her children into the hands of the Christians. Accordingly she one day caused a writing to be drawn up delivering her two sons into my hands as their only guardian after her death. One was here with her, but we were obliged to apply to the magistrate to procure the other, who had been sent away a great distance in the service of a native doctor, no doubt with the view of preventing us from obtaining him. We find them quick boys, and their behaviour on the whole pretty good. Their mother was rather a superior woman for a native, and seemed to have trained her children to early habits of obedience. Oh, for grace and strength to fulfil such a weighty and momentous charge as that thus committed to our hands.

We have not yet been able to recognize any penitence in either of the children, or any feelings by which we might hope they are changed characters, and the thought of their leaving us only to use the knowledge they have acquired in the service of Satan is very distressing. Oh, may divine power secure them to Christ as his servants for ever! I have very little to communicate respecting the station. The same services are performed from week to week without apparent effect. I hope we are not all cold, but we are certainly too lukewarm and negligent, and hence everything proceeds—if it proceeds at all, at a very slow pace. Nothing seems decisively done. Some, we hope, are inquiring, still there is not much pleasing earnestness about their inquiries. The great failing in India seems to me to be that religion is treated so much as a matter of argument and doctrine, instead of being cherished in the heart and brought home to the conscience and experience. There is a cold, calculating habit in all society here on the subject of religion, that little corresponds with the fervour of the apostles, of the jailor, or the Canaanitish woman.

We sadly want the out-pouring of the Spirit

to burn up our cold argumentative religion, and help us to receive and to recommend the Saviour, as “precious,” as the “one thing needful,” with all that affectionate ardour which is due to such a subject and to him whose love was “stronger than death.” Yet we have much mercy. Dear brother Lawrence has been preserved in health wonderfully, as well as my poor unworthy self. Only in one instance has brother L. been unable to fill his usual place in the pulpit, viz. yesterday, and even then it was no extra burden for me to be his substitute, the heavy rain having prevented our morning service. Dear brother L.’s illness is not serious, only a severe attack of bilious headache, to which he is always subject. Dear Mrs. Lawrence has been lately not worse than usual, save that both have experienced great fatigue and anxiety on account of the illness of their youngest child. The child is now considerably better. The services for the heathen have been conducted and attended as usual. Nainsookh continues his praiseworthy diligence; Soudeen, the young man who is training for the ministry, gives promise, I think, both of talent and consistency. He has not often been publicly engaged, and is rather retiring.

I have once spoken at our Monday afternoon prayer-meeting for the native Christians, and am encouraged to continue. I feel it a privilege to be able to communicate my wishes and views to our poor orphans, instead of using an interpreter. Oh may I be enabled to go on from step to step, and do all I do simply and only to the glory of God! Two natives, one of whom we have engaged as teacher, are desiring baptism, and do, I hope, give evidence of the reality of a work of grace. This teacher is a person who has been brought up by Mr. Lawrence. Here is therefore some encouragement for us. Oh may our borders be enlarged and our standard of piety and devotedness greatly raised!

You have now with you, we hope, our dear brother Leslie, and prayer is “without ceasing made of the church for him,” (would it were with the earnestness and faith of the church of old!) that his sojourn among you may be for good, the means of informing the churches and stirring them up, while it is blessed to the renovation of his own health and strength, bodily and spiritual.

PATNA.

Mr. Beddy writes as follows from Patna, 14th September, 1841.

My health during the latter part of the last cold season was a good deal interrupted by my old complaint indigestion, and I was pre-meditating a trip to Darjeeling, the sanatorium for this part of India; but ere all things were properly arranged, the hot winds set in so furiously, I did not consider it safe to leave home. Since I last wrote to you, the native Musselmanee, of whose conversion and baptism and subsequent exclusion I informed you, has returned to us, and, so far as appearances go, evinces a pleasing degree of sorrow and contrition for having turned aside into the paths of sin. There are some about us of whom we hope good things; and although we have had no additions to the church, we have occasionally an increase in numbers to both English and native services. Our stated services in doors and out of doors are as usual;

Mrs. Beddy has also lately established a female prayer meeting at a distance from our house, where a number of native women are collected, to whom the word of truth is explained; so that while no actual conversions have taken place, we are nevertheless called on to glorify God in that we have frequent opportunities of proclaiming the way of salvation to those that are out of the way.

We are now just approaching the close of an unusually severe and trying season, owing chiefly to our having had but little rain: the heat has been intense. But although we have had sickness among us, we have reason to rejoice in the Lord, that we are now all tolerably well, if I except that great prostration of strength that is experienced by all Europeans during the hot and rainy seasons.

CEYLON.

A letter from Mr. Harris, dated Kandy, Sept. 10th 1841, contains the following passages:

We are printing tracts on Baptism, the Evidences of Christianity, the Attributes of God, &c. &c. by thousands, besides Spelling Books, Vocularies, Hymn Books, &c. &c. all in the native language. Moreover our English periodical "The Investigator," now enlarged threefold, takes two or three reams of paper every month. This will, I have no doubt, soon pay itself.

I have received several letters from Matura, the distant place I mentioned in my last. The young man placed there is not fit to be left alone. Indeed every native preacher requires a European resident missionary as his superintendent. Four additional persons have been baptized there since I wrote.

Education is now clamorously demanded. If met by us as it ought to be, nobly and liberally, that branch of Christian practice which stamps us with so much honour, will mightily prevail to the thorough eradication of human tradition from the minds of the people. A gentleman and lady who would receive respectable male and female children, might be devoted missionaries in that way, and ultimately, I believe, without any increased charge upon the general funds.

The idea that buildings are necessarily perishable here is quite an error. Our chapel is being built of as good bricks and timber as you can get in England, and will last, I doubt not, several if not many generations. I should like to build permanent mission premises with the same materials, and then if I could visit the earth after an absence of 500 years I should expect to see all standing; memorials of divine faithfulness, and shelters for many a harassed and exhausted Christian pilgrim. We shall do what is possible to get money here; but remember our circumstances, eight months' residence among a strange people, almost all ignorant of Christianity and bound by ten thousand different ties to the most abject superstition. Nevertheless, I think I may say that the day will come when "your own shall be returned with usury." I am obliged to build temporary places of worship in villages; these cost about 10*l.* each. By offering half, I stir up the people to furnish the other half, and so settled principles of true religion gain an entrance, and long established customs, inexplicably introduced into an atheistic creed, are gradually expelled. Proofs of success are constant.

J A M A I C A.

MANDEVILLE.

It is pleasant to find that the anniversary of freedom is still observed with the devout seriousness suited to its momentous character. Mr. Williams writes from Mandeville thus, August 26th, 1841.

Mrs. W. and myself this last month have been brought very low with the fever; we are through mercy now in a state of recovery: Mrs. W. is still very weak. Yesterday I had a severe attack of the fever, but it passed off in the night. The season is very unhealthy.

I am happy to be able to inform you, the 1st of August with us has passed off gloriously. Not in the manner we should expect a favour of great value would be celebrated by the generality of the peasantry of Great Britain. There was not heard any sound of music and dancing. No crowding of the haunts of debauchery and vice. But as if alive to the value of the blessing which three years ago was put in their possession, too anxious to wait till the day of the 1st of August broke, amidst the stillness of the night was heard ascending to heaven the song of praise.

The anniversary of freedom in Manchester was celebrated at Vale Lionel. Long before the day broke, a great number of people assembled to "thank God for freedom." I had purposed preaching a sermon suited to the day, but as I was seized with fever the day previously, I was unable to pursue my purpose. However the services of the day were conducted by the schoolmaster, and the attendance was very large. On Monday there was a public tea-meeting: a goodly number were present, and many persons of respectability. After tea, speeches were delivered by the schoolmaster, deacons, and others, to the gratification, I understand, of all present. On Tuesday the schools of Mandeville and Vale Lionel met, and partook of a repast prepared for them. They seemed highly delighted with the treat.

OLD HARBOUR.

Mr. Taylor made the 1st of August the occasion for exciting his grateful hearers to contribute to the spiritual emancipation of Africa. He writes thus, August 26th, 1841:—

I have had an eye to the funds of our society in reference to Africa. Our people came forward so nobly when they contributed the 70*l.*, that I resolved to try them again on the 1st of August. I took for my text, "Freely ye have received, freely give." I adverted to the blessed effects of the gospel in those countries where it had been received. I reminded the people of what had been done for them, that when they cried, "Come over and help us," British Christians listened to their cry, pitied their condition, and sent that help which they so much needed; and now that the same cry resounded from Africa, the land of their forefathers, it was their bounden duty to do as they had been done by. In closing my subject I adduced thirteen reasons for giving to the cause for which I was pleading. 1. Give because the Saviour commands it in the text. 2. Give because you are able to give. 3. Give as a token of your gratitude. 4. Give as a token of your love to

the Saviour and to the souls of your brethren. 5. Give as a token that you feel interested in the spread of the gospel. 6. Give because it is greatly needed. 7. Give for the purpose of doing good. 8. Give for the purpose of preventing evil. 9. Give because, if given in a proper spirit, you will rejoice hereafter. 10. Give that you may not be sorry at a future day that you did not give. 11. Give because many will not give. 12. Give that you may shame many who refuse, and thus incline them to give. 13. Give for the sake of your character as Christians and freemen. I believe the subject opened their hearts, and the contributions to this date amount to nearly 60*l.* sterling, but I expect it will be 70*l.* in a few days; this is not promising, but doing; or rather, it is saying what is done. Had I called upon them to contribute for painting the chapel and other repairs which are much needed, I do not suppose I should have raised half the amount.

JERICHO.

A letter from Mr. Joseph Merrick, dated Sept. 17, 1841, accompanying a remittance of 100*l.* as the subscription of the Jericho, Mount Hermon, Spring Field, and Smyrna church, on behalf of the African Mission, gives the following pleasing information:—

The churches manifest as much interest as ever respecting the African mission, and I do hope that the attempt which has been made by the society to introduce the gospel of salvation into the interior of Africa will prove successful.

You will be glad to learn that since my last letter the Jericho chapel has been reopened. A series of services were held in connexion with the reopening; the first of which took place on Wednesday evening, the 11th of Aug. when my father preached on the duty of church members. The sermon, though adapted to all members of the church, had especial reference to those who were on the following Saturday to put on Christ by baptism. On Friday evening, the 13th, a missionary meeting was held, at which Mr. Phillippo presided. After prayers on Saturday morning the 14th, the candidates for baptism, together with a large concourse of spectators amounting to about 3000, proceeded to the river. A hymn having been sung, and a portion of scripture read, Mr. Phillippo delivered a solemn and impressive address, in which he showed the import and design of baptism, and maintained that immersion was the only mode of baptism. After a prayer had been offered my father and I entered the silent flood, and

immersed 245 persons in the name of the Triune Jehovah. The season was a solemn and interesting one. The banks of the river were thronged on every side with attentive spectators; the surrounding hills were also covered, and the countenances of the spectators seemed to indicate the solemnity of mind which, I trust, prevailed on the occasion. In the forenoon a sermon was preached by Mr. Oughton, from Psalm cxviii. 25; he showed 1st, in what true prosperity consisted; and 2ndly, gave a few reasons why the psalmist's prayer should be the prayer of every person. At the close of the service the corner-stone of a school-room was laid by Mr. Phillippo, and about half an hour after the laying of the stone, an address was delivered by Mr. Phillippo to the children of the day and Sunday-schools. He dwelt principally on the value and necessity of early piety, and illustrated these important truths by several affecting anecdotes. The collection made by the children at the laying of the corner-stone of the school-room amounted to more than 4*l.* sterling.

On Sunday, the 8th August, thirty-seven persons were baptized at Mount Nebo (Guy's Hill). I am happy to inform you that this station is increasing rapidly: the temporary chapel has lately been enlarged.

SAVANNA-LA-MAR.

Mr. Hutchins, whose health has been impaired for some time, writes thus, Sept. 14, 1841:—

I embrace the earliest possible opportunity of writing you—an opportunity which we have again and again feared, since I last wrote you, I should never more enjoy. From the moment I closed a letter to brother Dendy, in July, I have been entirely laid aside: I have been again 'sick, nigh unto death;' I hastened to

bed, hoping to ward off an attack of fever, but the ague seized me in its most violent form, followed by a searching fever, which immediately shook my already tattered frame desperately. On sabbath-day, July 25th, it was awful, and to all appearance death was near.

In a subsequent letter, Sept. 27th, he adds:—

I am confident I shall be unable to be otherwise than a real burden to the society until help arrives for Westmoreland. The people are destitute of the means of grace so often from my sickness, that I cannot feed them with the bread of life, nor have any chance of inspiring them with zeal to support that gospel I know they love.

I trust you will refer to former letters of

mine, to our invaluable (though lamented) friend Mr. Dyer; he knew well the claims peculiar to Westmoreland. Send us help, and I should have a prospect of diminishing your expenditure; till then, in my low state, I have none, but do fear, unless assistance speedily arrive, I shall be utterly useless (even should life be spared), and my people scattered.

HONDURAS.

Mr. A. Henderson writes from Belize, July 27, 1841, as follows:—

On the 27th of June we baptized eleven persons, seven of whom were soldiers; from this department the church has now considerable numbers. We have lately nominated one of their number, Matthew Davis, to the office of deacon, with George Braddick, a native of one of the Bahama islands, a white man, so that we have now four deacons, two black and two white men. There is a report that the Second West India Regiment, now stationed here, is to be exchanged with the Third from Sierra Leone; in the event of this change taking place, we shall in consequence make a contribution to Africa of about thirty of our members, and there being no Baptist minister on that part of the coast (that I have heard of), we intend entrusting them to the pastoral care of brother Davis, who, though not remarkable for ministerial gifts, adorns his Christian profession by great discretion in his judgment, and has, by his prudent, upright conduct, already the confidence of the brethren of the garrison.

We have been called to endure a trial, the nature and severity of which is only known to parents, and to such parents as set a due value on the souls of their offspring. Yesterday the spirit left the mortal part of our dear boy,

Jabez: six years ago he was born, when we were both laid up with a severe fever: his departure makes him again a "son of sorrow," though he gave evidence sufficient for his sorrowing parents to hope that he has obtained mercy of God to believe in an Almighty Saviour.

My own health, blessed be my heavenly Father, is not worse; I am able to attend to the duties of the mission, though with a continual consciousness of their weight. I hope, therefore, that you will be directed to an assistant in the blessed work here. My own opinion, after strict observation conscientiously given relative to the station, is that, with the exception of that which must ever be made for a tropical situation, Belize is a healthy place, and the mission lot is now acknowledged to be the most inviting of any in the town. A missionary coming out need not dread to take up his abode among us therefore on account of the insalubrity of the place; and I am persuaded that a field of usefulness would be presented to his view, calculated to awaken every sentiment of the mind, which prompts to holy exertion for the salvation of millions of immortal souls, and the glory of our blessed Redeemer.

WESTERN AFRICA.

A letter has been received from Dr. Prince, dated, Fernando Po, August 24, 1841, from which we have the pleasure to learn that though it was the rainy, and what is generally considered the sickly season, he and his colleague were in better health than in previous months. He adds:—

I have not written you since I visited Bimbia early in June, but brother C. furnished, soon after my return, the particulars of that unprofitable visit. King William said that he and his head people had had enough of God's palaver; that he would not interrupt their trading by repeating the call for assembling them, nor would they obey it. He frankly said that he had other business, and that he indulged himself with his women and in other ways in his house, which he knew I would disapprove of, and therefore my company would not be acceptable with him. I am of opinion that his discountenance of missionary labour at Bimbia would not be an insurmountable obstacle; some amongst his people would receive the messenger, and no doubt proof would be given that *there* even are some appointed to eternal life. I was invited to the adjoining towns, and was twice received by the chiefs of one situate about three or four miles higher up the Bimbia Creek; in fact, my experience of the African character, and my observation of the limited power which is accorded to their chiefs, and of the people's

eagerness for instruction of any kind, but especially in religious truths, and the marked deference they show to the teachers, assure me that a prudent, consistent missionary is at no venture of personal harm from them, but on the contrary may pursue his way amongst unexplored tracks, and commit himself to the protection and consideration of unknown tribes, provided the faintest emanation from the gospel lamp, wherewith he has landed upon their shores, has penetrated to those secret paths; and provided swift-footed rumour has borne to those secluded people the most indistinct sound of tidings brought by a man of God for the establishment of peace and happiness amongst them.

In support of the opinion that the African will pursue after his individual good, in spite of the contumacious conduct of his superiors, I may refer you to that animated scene which I described to you, in February last, from Cameroons, when the sulky king, Agua, was almost exorcised by the peals of welcome shouted by his assembled subjects; and we have lately been told by a Cameroon man that

his people are anxious for our return; that since they hear me, "they can't do no bad again;" *i. e.* that they have begun to reform. Of course this is to be taken "cum (magno) grano salis," yet it serves to corroborate my statement. I may also add that one of our most diligent learners is a labourer from Cameroons, and that fifteen to twenty others of his countrymen commonly visit us on the Sabbath in a distinct body, to receive a familiar instruction in the fundamental doctrines of the word.

Four days later, August 28th, Mr. Clarke writes as follows:—

All the parts of Africa which have come under our particular notice, excepting Sierra Leone, Liberia, and Cape Coast, are without the gospel. All are in gross darkness, *not* excepting these parts of the coast; all are, with the exception of a few enlightened by the gospel, trusting to idols which cannot save; many pray to the dead, and make sacrifices to them; and not a few still offer up human sacrifices to their gods,—sometimes of enemies, sometimes of slaves, occasionally of freemen; and at "Bonny," of a little girl! kept for a long time by the fetish-man, preparatory to the sacrifice to be made at the bar of the river, to bring trade, by drowning the child upon it! I pray God to raise up a thousand missionaries, to assault this land of darkness.

I feel confident that when all the advantages and encouragements are duly considered, the island of Fernando Po will be fixed upon as the principal acclimating station on the coast; as well as that to which invalids from other parts will come to repair

health, or wait a passage to their native land. It will be necessary to supply a good sea-boat, such a one as will *live* in a tornado; and yet not be too large for half a dozen long oars to pull onwards when the sails are useless from want of wind. A nautical man as a missionary might be very useful; and by all means have connected with the mission a skilful physician. Your missionaries will stand a poor chance indeed, if they have none to whom they can look but the youths who come out in palm-oil ships, as doctors and supercargoes united. I have already found the inestimable value of having a "beloved physician," ever at hand, one too who will not pull down the system by depletion and phlebotomy, nor in any way destroy the strength required in this country to contend with the weakening diseases that prevail. Such a valuable friend missionaries in this part of Africa will ever require, and such a friend and fellow-labourer I pray God those dear brethren who follow after us, may ever have.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Joseph Gurney, Esq. for fifty copies of Dunn's School Manual. To Mr. Titherington, Honiton, for a parcel of magazines. To friends at Culmstock and Exeter, for a box of books for Mr. May's school at Bethsalem. To Miss Fisher, for a chest of useful articles for Mr. Cornford.

Two boxes have likewise been received from Plymouth for Mr. May; one from place unknown for Mr. Phillippo; a bag and a parcel from Miss Brunier for Mrs. Baylis; a box from Sunderland for Mrs. Dallewell; a box for Mr. Dutton; a box for Mr. Bloomfield; two boxes for Miss Yarnold; a box for Mr. Burchell from Luton, and another for Mr. Knibb; a box for Mr. Rouse; a box from Hastings for Mr. Hume; a trunk for Mr. Armstrong; a paper parcel for Mr. John Parsons.

Mr. Dendy likewise wishes thankfully to acknowledge the receipt of five packages of school materials from the British and Foreign School Society, for schools in Jamaica; two boxes from Rev. S. Higgs and friends at Sudbury, for Sudbury school; one box from friends at Cheltenham; another from friends at Gloucester; a parcel from Westbury, and a box from Thornbury.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Monghyr, J. Parsons, 3 August.

WEST INDIES.

JAMAICA.—Jericho, J. Merrick, 17 Sept.—Spanish Town, J. M. Phillippo, 30 Sept.—Mandeville, J. Williams, 10 Sept.—Beththeophil, Mrs. Baylis, 2 Aug.—Montego Bay, J. Burchell, 17 Sept.; W. Lloyd, 17 Sept.—Falmouth, W. Knibb, 25 and 27 Sept.—Brown's Town, J. Clark, Sept.—Luca, E.

J. Francies, Sept.—Ebony Grove, J. Reid, 17 Sept.—Savanna-la-Mar, J. Hutchins, 14 and 27 Sept.—St. Ann's Bay, T. F. Abbott, 16 Sept. Gurney's Mount, E. Woolley, 15 and 27 Sept.—Bethany, H. J. Dutton, 29 Sept.

BAHAMAS.—Nassau, H. Capern, 4 Sept.

HONDURAS.—Belize, A. Henderson, 6 Sept.

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 exertions 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. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1841.

Annual Subscriptions.		£ s. d.		£ s. d.		£ s. d.									
Rev. C. H. Harcourt	0	10	6	HAMPSHIRE.		Syston	3	1	0						
Rev. W. Grosvenor	1	1	0	Romsey—		Walton	1	1	0						
<i>Donations.</i>				Forty-one annual subscribers of 1s. each to African Mission by Rev. W. Yarnold		MARLBOROUGH.		Martham		0	13	0			
A Friend	5	0	0	HERTFORDSHIRE.		OXFORDSHIRE.		Auxiliary, on account		19	11	4			
A Friend, for Africa	5	0	0	Hitchin, on account	40	0	0	SOMERSETSHIRE.							
A little Girl, for Schools	0	6	0	Hemel Hempstead	30	1	11	Western Association.							
Fox, Miss, for Ebenezer				St. Albans, collected by Miss Young, for <i>Entally</i>	4	0	0	Bampton	1	13	6				
Barnet, <i>Monghyr</i>	5	0	0	KENT.		Boro' Green	4	5	0	Boro' Bridge	3	13	10		
Hatchard, Mr. J. S.	5	5	0	Crayford	6	11	3	Bridport	1	0	2	Cullumpton	4	11	0
Phillips, Miss	20	0	0	Gravesend	2	12	6	Crewkerne	9	0	0	Creech	0	0	0
Ditto, Native Schools	20	0	0	Hadlow	6	13	11	Hatch	1	6	0	Honiton	1	15	10
Robarts, N. Esq.	21	0	0	Matfield Green	3	4	2	Isle Abbots	3	10	0	Minehead	4	2	3
Whitehorne, J. Esq.	10	0	0	Malling West	16	2	2	Montacute	10	13	4	North Curry	2	1	6
LONDON AND MIDDLESEX AUXILIARIES.				Sevenoaks	40	9	11	Prescott	2	15	0	Stogumber	4	15	0
Chelsea, Paradise Chapel				Sheerness—				Taunton	28	19	6	Tiverton	5	7	5
Collection	20	0	0	Mr. Blessley, for <i>Jamaica Schools</i>	1	0	0	Upottery	2	12	10	Watchet and Williton	13	8	6
Ditto, Sunday School	1	7	4	Ditto, for <i>Africa</i>	1	0	0	Wellington	27	1	4	Yeovil	8	0	7
Hackney, by Miss Luntley	3	1	10	Tonbridge	3	16	1	WARWICKSHIRE.		Rugby		5	10	0	
Mead's-court, for <i>Africa</i>	17	10	8	LANCASHIRE.		Bacup	14	3	0	WILTSHIRE.		Bradford—			
South London Auxiliary	6	11	6	Bolton	22	2	8	Haslingden	12	16	6	Heywood	4	1	8
BEDFORDSHIRE.				Inskip	8	15	0	Manchester—				Mr. White	0	10	0
A Friend	0	10	0	Mr. White	0	10	0	Oldham	18	3	1	Preston	10	0	0
Cranfield	8	0	0	Oldham	18	3	1	Rochdale	320	14	7	Wigan	13	0	0
Charlton	3	9	10	Preston	10	0	0	LICEESTERSHIRE.		Arnsby		20	0	0	
Dunstable	22	11	0	Arnsby	20	0	0	Blaby	4	17	6	Bosworth	3	18	10
Keysoe	3	5	7	Blaby	4	17	6	Fleckney	1	0	0	Foxton	2	1	0
Leighton Buzzard	45	15	0	Bosworth	3	18	10	Leicester—				Charles-street	49	15	7
Ditto, for <i>Africa</i>	5	6	6	Fleckney	1	0	0	Do, Sunday School	1	2	2	Do, Sunday School	1	2	2
Ditto, for <i>Schools</i>	2	0	0	Foxton	2	1	0	Harvey-lane	93	14	8	Harvey-lane	93	14	8
Ditto, Grove Walk	1	16	6	Leicester				Do, Sunday School	2	2	0	Saury Gate, ditto	2	11	4
Risely	3	5	0	Charles-street	49	15	7	Saury Gate, ditto	2	11	4	C. B. Robinson, Esq. for <i>debt</i>	20	0	0
Sharnbrook	24	0	0	Do, Sunday School	1	2	2	Loughborough	11	9	1	Monks' Kirby	2	7	0
Thurleigh	5	0	0	Harvey-lane	93	14	8	Oadby	1	19	2	Sheepshead	10	2	0
Toddington	11	11	8	Do, Sunday School	2	2	0	Sutton in Elms	4	9	0				
Wingrave	1	7	6	Saury Gate, ditto	2	11	4								
Wootton	2	0	0	C. B. Robinson, Esq. for <i>debt</i>	20	0	0								
BERKSHIRE.															
Beechhill near Reading	2	10	6												
BUCKINGHAMSHIRE.															
Olney	8	17	0												
CAMBRIDGESHIRE.															
Eaton Socon—															
Mr. Hawkins	0	10	0												
Willingham	6	18	0												
CHESHIRE.															
Chester—															
Mr. Harling (sub.)	1	1	0												
DEVONSHIRE.															
Tiverton	6	12	7												
ESSEX.															
Harlow Ladies' Association, on account	10	0	0												